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The Cost of a Christian Education

BY J. L. GILLIN, PH. D.
OF THE UNIVERSITY OF WISCONSIN

In these days if a church is to maintain its place in the world it must educate. In this matter, adaptation to the conditions of the time is absolutely necessary. The whole history of the church shows the importance of education. The church became strong when it adapted its message to the thoughts and ideals of the men of its age. I do not mean that it yielded to the ideal of the age, but it had the training and equipment that enabled it to present its message in terms that the age understood. A new age is upon us. The public school and the college and the university have made this day a different one from that of our pioneer forefathers. The poorest families have the advantages of a public school education. Practically every one reads the newspapers. If the church must depend upon the public school system for the education of its leaders, how can it expect that its leaders will have any other ideals than those of the public school? In other words, the education provided by our public institutions must be supplemented for Christian leaders by Christian education. Therefore, a Christian church that expects to meet the needs of the age must give to its young people, and especially those that it is training for leadership in the church, the education that will instil Christian ideals and equip for the promulgation of the doctrines for which the church stands.

Now, Christian education costs money. No educational institution, unless it be one offering a short course like a business college, can be maintained on the fees of the student. The education for ideals in service must be endowed. That explains why it is necessary for a Christian college to have a rather heavy endowment. Let its teachers work for never so small a salary, the fees of the student cannot be depended upon to run the institution.

The campaign for the endowment of Ashland College is on. If the church is to face the new age that the war is bringing upon us, with promise of success, it must set itself to equip its youth who will be the leaders of the future, with the best that can be obtained. These men must be trained to go out and meet the needs of the new age with as good training as the men with whom they come into contact have had. They must be prepared to stand on their ground in any debate or controversy. They must be able to present their ideas with force and conviction. They must be equipped with vision. Our colleges will provide this. Only in a Christian institution like ours can the ideals for which we stand be taught to our future leaders.

This campaign is of absolutely vital importance to the future of the church. Let it fail and the doom of the church is sealed. The end will be only a question of time.

But the campaign is not going to fail. Our people are awakening to the importance of going over the top in the campaign. Our people with money should understand the importance of the campaign now before us. A man who gives a thousand dollars now will give more than the man who gives ten thousand twenty years from now. Now is the accepted time. Now is the day of salvation for Ashland College and the church. Let every man and woman do his part and the campaign will be won.

To be a slacker in any cause is not enviable. One of the greatest privileges that any man has is to live up to his convictions and duty. To be a slacker in this great campaign for the civilization of the world and humanity, in which Germany and the Allies are engaged, is to hand down an unenviable heritage of shame to one's children. Shame on the man who in the hour of his country's need will not do the utmost consistent with his conscientious scruples for the cause that means everything for which America has stood since its foundation!

No less opprobrious is the man who will be a slacker in the campaign that means freedom for his church and the opportunity for that church to be of the greatest possible service to the world. The times are calling the church to day as never before.. When this war ends, the call for prepared men will be louder than ever before. Will the church be prepared to meet the new demand upon her? She will if she has her educational institutions endowed so as to provide the training and the leadership that the times will demand. We are told that it is our duty to save in this time of war, until it hurts. We are also told that we must pay taxes and lend money to the government until it hurts. This is true: No man can claim to love his country unless he is willing to sacrifice for it.

These things are as true of one's church as of his country. The measure of your devotion to your church is the amount of sacrifice that you are willing to make for its advancement. One of the measures of this devotion will be the way in which you respond to the appeal of Beachler in this campaign.

A true education—what is it? It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is not teaching to be honest, because "honesty is the best policy," but because it is right. It is teaching the individual to love the good ,for the sake of the good; to be virtuous in action, because so in heart; to love and serve God supremely, not from fear, but from delight in his perfect character.

We all have two educations, one from others, and another, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, and eventually our actual condition in his life, and the color of our fate hereafter. All the professors and teachers in the world would not make you a wise or good man without your own co-operation; and if such you are determined to be, the want of them will not prevail.—Selected.

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From the Editor's View-Point

The Need of a Broader Education

When we consider the small percentage of illiterates among our American born people we are prone to consider that we are an educated nation. As we consider further the vast sums of money that are spent annually to support the American system of education and the great army of people who are engaged in the profession of teaching may be led to believe there is no need for any one in all this land to remain uneducated.

It is true that we may hold to different opinions in regard to just what an education is, and some of us may accept the statement of the Irish locomotive engineer who said, "an educated man is a man who is onto his job." There is a grain of truth in the engineer's definition, but such preparation for a task in life would be somewhat too technical to be a real education, and could be called such only in the narrowest meaning of the term.

There was a time when one who was perfectly familiar with the three R's was supposed to be educated, but that time has long gone by and now perhaps nothing less than a completed course in a good high school is regarded as an education by the common people, even though millions of our people never go even that far in their efforts to imbibe the waters from the Pierian spring. And common and plentiful as colleges and institutions of higher learning have become there are altogether too many who regard their privileges as belonging only to the favored few, and not to the common people. Perhaps nowhere else in the world are the institutions of higher learning as democratic as they are in America, but they do not always have the reputation and their influence is not always as broadening as it should be. Especially is this true of some of the larger and more wealthy institutions and this fact makes it all the more important that many of the smaller and less wealthy colleges should be supported in a manner to make it possible to give to the youth of America the educational advantages they need without losing any of their democratic spirit.

It may be the fault of past systems of education that have prevailed in America or it may have been the fault of the writers of some of our most commonly used text books, especially text books on history, but some how or in some way the average American has been taught to think inside of national boundary lines and in harmony with the old unwritten law that used to forbid a man while holding the high office of President of the United States to set his foot on foreign soil. So our minds have been controlled by some law, written or unwritten, that has made it impossible for us to be anything but narrow in our political views.

The real gravity of the situation and the real need of a broadening of the minds of the American people through some system of a more liberal education is made evident by a statement from one of our ex-ambassadors, which statement we dare not contradict, that there are less than one hundred men in America who are capable of thinking internationally. World conditions now demand that we shall think internationally and we are not prepared to meet the demand. Am I wrong when I say America needs badly a system of education that will do more for a man than to simply make him "onto his job"?

The "onto his job" man may be broad enough to recognize the claims of his fellow men even in foreign parts of the world, but the chances are terribly against his being so. We are told that after the war is over the "humanitarian" principles will be more widelly recognized than ever, but humanitarianism will never meet the needs of the world, and it will never give the people of the world the training they need. Nothing short of an educational system permeated through and through with the principles of the living Christ can meet the need of the world and give the people minds broad enough to think beyond national boundary lines. The Christian people must be the leaders in this movement, and the Christian churches must furnish the opportunities for this higher and broader education or the great mass of the young men and women will never secure it and will forever remain as narrow and selfish as their fathers before them.

A Halt in Education

War turns the world upside down. There is no department of life that can be said to really escape being brought under the influence of the present great war. It makes no difference what one believes or in what section of the country he lives the influence of the war reaches him in some manner, and it doesn't matter in what profession or in what business he may be engaged the conditions and influences of the war seek him out and no way of escape is left open.

Many of the industries of the country, if they have not been demoralized by the war have been at least greatly handicapped and hindered in a marked degree. Even those industries that have to do wholly with the affairs of the federal needs and demands find some conditions almost impossible to control. The manufacture of a number of common articles must be discontinued largely until after the war. There is a halt in many things that hitherto have been regarded as permanent and almost indispensable.

It might be thought that among the portion of America's activities that escape this demoralizing influence the schools and the colleges of the country might escape, but exactly the contrary is true. Early in the fall it was known that the colleges and the universities would almost be depleted of men.

While many freshmen would be too young to enter military service yet they were called upon to do the work at home that had formerly been done by older men and the freshman classes have all been small in comparison to other years.

Some of the largest universities in America have suffered most in this way. The great Columbia University lost about two thousand and five hundred students as compared with last year's enrollment, and other universities have suffered in proportion.

The great fuel shortage has handicapped the work of the colleges and even the public schools of the country. These and other influences have combined to cause a halt in education. If it is but temporary it will not be so bad, but care will need to be exercised to prevent its becoming a habit.

Education and Labor

To some people a more advanced education appears as a means of escaping physical labor and is sought for such a purpose. It may enable one to make a living without the use of one's hands, but an education that is sought more to make a living than to make a life has missed the best features of it.

Education along modern lines and in the light of the discoveries of the modern sociologist dignifies labor and one who has imbibed the true spirit of modern education has respect for honest toil. It is only the half-educated that is a snob in regard to the part labor shall play in life. Many of the finest spirits and most cultured souls of the past century have found great delight in laboring with their hands.

Some may think the advanced views in regard to the education of woman will have a tendency to turn women away from the lines of toil which seem to be their lot in life but this is not necessarily true as has been demonstrated on numerous occasions in the finest schools for women in the land. Only recently an eastern farmer found he must have extra help or he must sell his cows, when two Mount Holyoke College girls came to his relief by delivering milk for him most efficiently until he found a man to take over the work. And the girls suffered nothing from their sharing the economic burden of life.

Honors Withdrawn

The laws that govern the modern educational world are not as the laws of the Medes and Persians. It is no disgrace for a scholar or a school to change front. In fact this is the only thing left to do in some instances if one would be honest, and modern scholarship must be honest or it is nothing.

Four years ago Princeton University made Count Bernstorf a doctor of laws, but finding him unworthy of such honors the university has cleared itself of all blame in the matter by taking his name from its rolls. It seems to the writer that it would be to the everlasting credit to higher learning if all great institutions would watch carefully the record of men who have been honored by them and if they would be free to eliminate their names from their rolls whenever they have been found guilty of conduct unbecoming to a gentleman and a scholar. Weed out the false and nourish the true.

FOUR-YEAR PROGRAM PAGES

NOW THEN DO IT.—II Samuel 3:18

Ashland College: A Personal Message

BY W. D. FURRY, PH.D., PRESIDENT

For once in my life and on this occasion I may presume to be personal. As President of the institution in whose behalf the present campaign for permanent endowment funds is conducted it is both right and becoming that I should be personal. In more ways than one—the personal least of all—I am tremendously interested in the speedy and successful issue of the present campaign. The readiness of the church to enter upon a campaign of so large dimensions compared with all our previous attempts indicates among us a sense of denominational loyalty and solidarity so conspicuously lacking in modern church life while the successful outcome of the campaign will mark a new day for Ashland College and the cause of Christian education. A splendid beginning has already been made and the Brethrenism of Indiana has never been exhibited to better advantage than in the light of her recent achievement in behalf of the endowment campaign. May I express my sincere appreciation to the churches of Indiana and to the pastors in particular than whom a more loyal, energetic and heroic group of men never entered upon any campaign conducted by the church. You have won a great victory. You have done your work and done it well and have won the respect and gratitude of all who are interested in the present campaign. No greater piece of constructive work was ever undertaken by any district of the church and you have now set a pace and an example which, if followed by other districts, make quick and certain our goal.

But the other districts will follow your example and may even quicken your pace. Illiokota and Kanemorado have been gathering momentum with the passing months and unless our interpretation of the sounds that have been crossing the states is altogether wrong some surprises yet await us. And what is true in the west will also be true in the east. The interest of the entire church in the welfare of the school was never greater than now. Recognizing the increasing contribution which the college is making to the life and thought of the denomination the conviction is becoming more and more general that the failure of the school would today be nothing less than a calamity. Humanly regarded the life and growth of the denomination depend wholly upon the thought and work of the college. For the past half dozen years the president of the college has sought to bring to the church the conviction that if the Brethren church is to do her share in bringing this world to a larger acceptance of the principles of the kingdom established by Jesus Christ she must organize and support her schools and colleges on a more liberal basis than she has hitherto done. This conviction differently worded perhaps, has seized the majority of our churches and as a consequence very many are engaged at this very moment in campaigns similar to our own. Because "everybody is doing it now" may not be sufficient reason for our undertaking the campaign at this critcial moment in the world's history, but wherever and whenever large bodies of thoughtful men and women such as compose the church today unitedly enter upon a common campaign there are likely to be found some conclusive reasons for "doing it now." I do not know of a self-respecting denomination today that has not already launched or is about to launch a campaign similar to our own. Denominations most solicitous about their own present efficiency as well as their future continuity are engaged in raising the largest funds. There is no necessity of repeating what has been said so frequently the past few years that the life and growth of the denomination depend wholly upon the character of its leadership and that this leadership must be secured from among its own young men and women and trained under its own influences and in the midst of its own teachings. The leadership of the Brethren church at this very moment is very largely the product of the college and in the class rooms of Ashland College today are found the leaders of the church of tomorrow. Let Ashland College close her doors for even a generation and this is not an improbable thing and the church of tomorrow will experience disintegration if not death at its own hands. Bring to Ashland College today a more liberal support thus enabling it to widen its sphere of usefulness and you make possible a larger tomorrow for the Brethren church. The vitality of a denomination is measured by the character of the program which it sets for itself. Only moribund churches have no programs. The Brethren church never exhibited greater vitality than the day it proposed for itself a program covering at least four years and set itself with full consecration and determination to reach the several goals. I have full confidence in the present leadership to reach these goals but if we are to make them only foundation stones on which to project a more liberal and far-reaching program for the future years we must now be making a leadership equal to the task. Ashland College is thus vitally related to the Four-Year Program which we now have before us as a denomination but is also vitally related to the whole future of the denomination. A larger denomination waits upon a larger and better trained leadership and this leadership must of necessity be trained in Ashland College.

Doubtless very much that has been written in the present connection will be taken as the deliverance of sectarian selfishness. To foster denominational pride and denominational loyalty is not today considered good taste. The churches must go that the church may remain is heard today on every hand. Day after day at this critical hour of the world's history one is driven to ask himself whether the Brethren church enshrines a truth whose saving is worth whatever we may bring or may be called upon to endure in the way of sacrifice and devotion. It is because I am yet able to answer my own question with an unequivocal "yes" that I remain where the church has called me. In the making of the new world that will arise upon the ruin of the present world fast falling to pieces I believe that the Brethren church has a task to perform. I am not now concerned to indicate the precise character of the task but am more concerned to say that apart from the work of the Christian college neither the Brethren church nor any other will be able to perform successfully and effectively the task that will come to it. Both from a pedagogical as well as a religious point of view the failure of the church to adequately support its educational institutions is a step in the wrong direction. A generation has arisen which is famishing for the food which nourishes the whole man. Out of darkness today a million hands are stretching forth for something secure and amidst all the splendor which an unprecedented prosperity makes possible there is a pathetic hollowness which foretells great moral danger. The world today—our own America needs vastly more religion than we are now getting in our public schools and higher institutions. It will be to the glory of the Brethren church if we can do something to insure especially in our colleges to bring the Bible back to its rightful place in education and to train young men and women in the knowledge and service of God. To give to the State men and women who know God and love their fellowmen—what a glorious opportunity awaits us here and now for God and country. Here is the opportunity of the Christian college—yea here is the opportunity of Ashland College. May I close with this sentence from the "North American Idea," by James A. McDonald: "In the world conflict of ideas the college class rooms are our strategic heights. Hold them today and the hinterland of the Vimy Ridge of Truth will be yours tomorrow."

The Making of a Brethren Preacher

BY J. ALLEN MILLER, D.D., DEAN OF SEMINARY

Considered in the light of the day in which we live and the divinely appointed obligations resting upon every preacher this subject becomes insistent with meaning. The making of Brethren preachers has added importance because it gives the personal touch to the subject for us. But I dare waste no space with introductory platitudes. The Making of a Brethren Preacher—What does it mean and how can it be done? Does it need to be done and where shall it be done? I will attempt a brief answer in the following discussion.

The Christian ministry exists by divine appointment. The qualifications of a man called to this work are clearly defined in the

Word of God. The duties assigned are as clearly set forth. With these we have nothing to do. Let it be said once for all that a man entering upon the work of the ministry should be tested by the Word of God as to his qualifications. Wherein he may be lacking he certainly must fill up the deficiency. The call to service demands preparation to meet the obligations thereof. After the call must come the response. There is a pre-requisite fitness to the call. God certainly never calls an unfit man into the holiest and highest service he has appointed to man. Is the man clean in life and thought? Is he born of God and does he have high and holy purpose? Does he put right values upon men and things? Is he unselfish and impelled by a divine "must"? There is a fitness that must precede the call. There is a fitness that precedes, conditions, defines the call that comes from God. Read the pastoral epistles and note the requirements.

But, if there is a call from God, one may be far from able to meet the requirements prerequisite to entrance upon the work of the minister. The greatest service assigned a man can not be undertaken without preparation for it. One must prepare to do the tasks appointed by God. Apt to teach, to take one specific qualification, is a requirement by the will of God. Teachers in our public schools must take professional training before they undertake the teaching art. They must know how to teach. The State says so and men obey the State. God says, "Apt to teach," and men repudiate it. Take law, medicine, and many far less important callings of men, and the State says who may and who may not practice. We say this is justly so. God says a man aspiring to the supreme work of the ministry should know "how to care for the church of God." A physician must know HOW. So must a lawyer. So must a steam engineer. The State says so. God says an elder must know HOW. HOW to care for the church of God. Wrecked churches! Jesus crucified afresh by the jeering and unbelieving because a man blundered, a preacher failed! The work required to be done by the minister demands as a prerequisite the necessary preparation.

Let it be said again with the fullest emphasis to the whole church: THE CHRISTIAN MINISTRY EXISTS BY DIVINE APPOINTMENT. God calls. Men of fitness alone are called. Definite tasks are assigned and they require definite fitness. What we lack in meeting the requirements as laid down by God and the age in which we live we must constantly strive to make up. A quack doctor may entertain the crowd on a street corner, but when a sensible man needs advice that may mean life and happiness for years he consults a reputable specialist. When you have a legal dispute over some devil's lane a demagogue may plead the case. But when you have a cause involving right and justice and perhaps the toil of a life time, you want expert legal advice. When a farmer needs help he consults the specialist who has spent years in acquiring technical knowledge of the soil, or the horse or the seed. All this is right. But, oh, church of the Living God when will you awake and be wise? The souls of men are sick unto death. The church has a cause worth pleading. Jesus Christ revealed the finest body of truth and affords the finest personal experience inviting the thought of men to understand. (This is God's word—"holding the mystery of faith in a pure conscience.") But the worst quack, the most unprincipled demagogue, the most conscienceless pretender to knowledge—THESE can not be so disastrous in the evils they perpetrate as the MAN IN THE CHRISTIAN MINISTRY WHO DECEIVES A SOUL, WRECKS A CHURCH, AND DISHONORS GOD. A man ought to be afraid to undertake this holy calling unless both FIT and READY in God's sight. If God calls then both must be met, both fitness and preparation. A man dare not refuse.

If ever the church needed a trained and efficient ministry it is right now. The Brethren church has a ministry of which I am proud. A bit more love of Jesus in the heart and a bit of just recognition for attainment and service would open our eyes wondrously. My seniors in the ministry I hail with veneration and respect them for services rendered. Fathers, ye have wrought well! To my younger brethren I turn with love and hope and greet them as sons and brothers. Young men, you have begun well. See that you endure unto the end.

Now I will say it. The Brethren church must have a better, stronger and more efficient ministry. Young men, you must be that ministry. Only one of two courses lies open to you. First, yes, thank God, first, to grow and live. And if not this then only to endure and be endured for a while like the seed on rocky ground and then wither away, forgotten while you live and remembered when you die only by what you have not done.. Our church just must have a better ministry. A ministry that can compel attention with such a gospel as we have, a ministry that can build a church and care for it such as the faith we hold presages, this is the ministry I plead for.

A Brethren ministry,—and this is the special significance of the whole discussion, is wanted. To make myself clear let me illustrate. To begin with we profess to preach the whole gospel. This is a generality that means nothing until you define what you mean by preaching a whole gospel. Many men profess as strongly as we that they preach a whole gospel and yet they would never build a Brethren church. Take the New Testament doctrine of faith. We preach it. So do all others. But this does no more make a man a Brethren than it does a Methodist. Take the doctrine of repentance and preach it, or preach the doctrine of the new birth, and make them as truly scriptural as possible. This is what others do also. But to do so does not make you Brethren a whit more than it does a Baptist or Disciple. Preach the deity of Christ. That is both scriptural and Brethren but not more than it is scriptural and Lutheran. What you hold and preach in common with the evangelical faith does not make you a Brethren preacher. A BRETHREN PREACHER DOES HOLD AND PREACH IN COMMON WITH OTHERS A TRULY EVANGELICAL FAITH. From our Brethren point of view the commonly professed evangelical faith stops short of the whole gospel. Or it fails to stress apostolic and undisputed New Testament practices. For example, feet-washing. Nothing in the New Testament could be plainer and more definite. It has the example of Christ and the command. Brethren believe and practice it. Herein we differ from others in faith and practice. Take baptism. We hold with right to the apostolic form, of trine immersion of a believer. Here again we differ from others. Or take any of the practices and beliefs of the Brethren church that mark us as different, if you choose for the illustration. But note, that while feet-washing may be scriptural its practice does not make you Brethren more than it does Mennonite, or than it used to Disciple or United Brethren. Trine immersion may be scriptural, but as to its practice you might be Greek Catholic. THE THINGS IN WHICH WE DIFFER FROM OTHERS CHARACTERIZE US AS BRETHREN IN FAITH AND PRACTICE. But we are not truly Brethren if this is all we preach, just our peculiar doctrines as we are wont to say. To be a truly and really Brethren preacher we must preach a gospel interpreted and practiced according to BRETHREN spirit and genius. There are certaain underlying and fundamental principles that determine the Brethren viewpoint that can not be ignored and one still be Brethren.

And now I am done with a word. We want men of all talents for this work of our greater ministry. We want every man, be he of one talent, or two, or five, be his BEST. The best education possible will be none too good. The finest personal experience will be none too stimulating. The inspiration and guidance of teacher and school will be none too loyal to the Word of God. All this and much more ought to be at the ready command of every young man preparing for our Brethren pulpits. Where can he find such a training place?

The answer is clear. It must be in an adequately equipped and fully manned BRETHREN COLLEGE AND SEMINARY. Such a school we must make ASHLAND COLLEGE.

Brethren of the laity, THIS IS THE WORK YOU MUST DO. You must rise to the help of the men who are now and who will be YOUR PASTORS. The church just must do this, OR she will prove unworthy.

Education and Social Well-being

BY E. E. JACOBS, PH.D.

As John Fiske some years ago pointed out, man enjoys a longer period of youth as compared with his total life span than any other living form, his youth being about one-third his entire life. During all this time he is to be educated. And so in whatever stage or culture we find him, man has afforded his young and immature some sort of education. Indeed, this characteristic, viz., that of needing and being afforded an education, is precisely char-

acteristic of the whole human race. No other being needs or could accept any thing like such an extended education.

Hence, all peoples from the cave-man on down past the Incas, the Astecs, and the Mound Builders of America, past the nations of antiquity and on up to the peoples of modern times including such backward ones as the South Sea Islanders, have some rather definite form of education. Of course, this education was not always, perhaps not often, strictly formal but that people which would not seek to put its young into some sort of rapport with the accumulated knowledge of the nation or tribe could not long survive. Anything less would be suicide.

Now if all nations and peoples have found it necessary to educate their young, there must be some one end to be obtained, some one thing fundamental. This summum bonum above all others is to put the young into proper rapport with the customs, manners, traditions, ideals skill and accumulated knowledge of the social group to the express end and purpose of making fit and proper members of society out of these constantly on-coming tyros. Certainly a society could not be justified in expending so much energy on any lesser end than to prepare the young for a successful life within the group.

And yet, withal, educational programs and certain superficial educational ideals have changed from time to time for they have ever been conditioned by the time, place, and person which they were intended to serve. And so this great and worthy and fundamental end of education has ofttimes been overlooked both by the young person and by the public generally. So education has been for nearly every reason under the sun but this. It has been for "ornament," for "finish," to make the securing of a livelihood easier, in order to be able to wear better clothes, and thereby enter the great soft-handed professions, to open up to the otherwise hopelessly unrecognized socially a place in so-called society, or even to make one beter able to prey upon his fellows.

But aside from these rather superficial ideals, a close examination of the deeper ideals of all peoples will reveal this one fundamentl, viz., education for social well-being. And this, moreover, in accord with the best modern educational ideals. This does not mean at all that there is to be no compensating return to the individual for all his efforts towards an education but it does exactly mean that education for purely selfish ends would not be justified from the standpoint of the society affording the means, toward an education. Hence, we say today, that education is to make one better able to serve one's fellows. If it is not for this, what is it for? Character? Surely this, but a highly developed character that would be all in vain if it did not show itself in a genuine service to the day and generation which made it possible. It is perfectly useless to educate a man who takes more than he gives as he goes through life and education which teaches one to grasp all he can and to keep all he grasps, is wholly unworthy of the name of education. We have quite enough of such people in the world already.

Surely, education can not be in order to shirk one's share of the world's work. If there is anything that must make the immortals weep, it is to see one who has had the advantages of the colleges and schools of earth standing off in the smug self-satisfaction with hands all too soft and white to do anything really useful. If that is what education is for, then better not educate at all. If there is one aristocracy which is more despicable than another it is the one that sometimes grows up around our so-called educated which makes it a shameful thing to do anything that has any earthly human use. The untutored of a generation ago were justifiably unsympathetic and critical towards such a training that passed for education.

And so in this present world crisis, the colleges of America are beginning to show their deep concern and every effort is being made to do what they can for the nation in its hour of deepest need. Indeed, in the days of peace before this war, the institutions of higher learning were attempting to humanize their courses as to touch, remotely perhaps, but surely, the common man on the street. It was common even then to speak of humanizing Latin, Greek, Trigonometry, which means attempting to give them a useful application.

There has been, then, a marked tendency to so adjust our educational programs as to make them serve the needs of the hour. By some this has been violently opposed but those who are in close touch with educational matters must be impressed with the general trend which makes school not a thing apart from life but a very real part of life. And with the newer courses offered in our colleges along the line of economics, sociology, anthropology, to name only a few, one may confidently expect a more socialized citizenry within the next few decades.

If improvement is to come through any form of either eugenics or euthenics, it must first be preceded by education. It is wholly idle to speak of race, civic, and social improvement which is not founded upon an educated citizenry. Other factors than education are necessary doubtless but the most stupid and incapable of our institutions, our city governments, on which so much depends, cannot be greatly improved until we have an enlarged vision of what is to be done, supplemented by intellects enlightened enough to handle the involved problems. Just what part formal education has played in the progress already made may be uncertain, but sure it is that in the future our educational ideals will revolve very largely around that age-old and fundamental element,—education for the well-being of all.

Endowment, a Denominational Responsibility

BY CHARLES A. BAME

Another is to tell of the need of endowment and of the college. I am tempted to go into that field a bit, but I dare not. Two minutes' use of gray matter will tell anybody, anyway, how great is our need of our only college. If there is need of a denominational college it is inescapable that there is a denominational responsibility. The need precludes the escape from responsibility.

Did you need warmer clothes when the 20 below weather struck your country? Then you got them, did you not? Did you, Mr. Farmer, need a pair of rubber boots when you started that ditch? Then you got them, I am sure. Did you Mr. Merchant or Banker need more money to enlarge your building to accommodate your growing business? Then you borrowed it. Did our nation need immense sums to equip and train our new army that is to drive despotism and autocracy from the face of the earth? Yes, and you were counted a "slacker" if you did not help to buy Liberty Bonds and Red Cross seals and subscribe for the Y. M. C. A. So, the need is the call. The need is the commander and we are the soldiers.

BUT WHOSE IS THE RESPONSIBILITY? Is it Dr. Furry's? Is it Dr. Miller's? No, they are the prophets who have run on ahead of us and drummed into our dulled senses the immediate need; imminent to them some years ago. They were the seers. Is it the trustees? Well, a good many of us were raised on the milk-sop theory that colleges were self-supporting or ought to be and that they could take care of any need of money for the future by excess profits from tuition! ! ! ! ! But if we do not and can not believe those who are spending time and money to bring to us this knowledge, then in all fairness to ourselves, our college and them, let us get the knowledge that is so easily obtainable. If the college is OURS—if we ever say OUR COLLEGE when we refer to Ashland College—then, let us also do our part to supply this need and demand of the times. OUR COLLEGE NEEDS OUR MONEY. IT MUST HAVE SOME OF IT. IT CAN NOT GET IT UNLESS WE GIVE IT. Nobody will sue us, draft us, or otherwise compel us. We simply need to be big enough to answer the cry for funds by GIVING OUR SHARE.

INDIANA has recognized her responsibility. She will nobly acquit herself and go far "over the top." It will be for the remainder of the districts to do as well and we shall have finished for a long time what has been the burden of good and great men among us and release to our church their valuable services for other important work in the Master's kingdom. In the words of a song specially written for the Indiana Jubilee:

"Now other districts, take the "cue"
That Indiana gives to you,
If you fall down, what shall we do?
Endowment has our money."

Endowment, it is bound to come
One Hundred Thousand, make it hum,
Old Indiana, first to "bat"
Has raised the standard up like that.
(Far as you can reach.)

The College a Denominational Need

BY H. L. GOUGHNOUR

This is the subject upon which I have been requested to write. It is like writing upon the subject, "Food, a Necessity of Life," "Sleep an Essential of Rest," or "Air a Requisite for Breathing." Yet, our alert Campaign Secretary, who knows, says that upon this subject something needs to be written.

Suppose that the United States should send all her children to Germany to be educated. For how long would democracy flourish in our land? Suppose our government should close the schools at West Point and Annapolis and have her military officers trained in Turkey. For how long would our army and navy be a defense of the realm? The answer is: Just as long as the Brethren church would continue to exist without a college and seminary.

These assertions are not equivalent to saying that education is the basis of our denominational life, for it is not. For considerably more than a century, Dunkerism continued to live in the world without distinctive educational institutions. During this period, however, Dunkers lived in separate colonies. Their social contacts were, mainly, with those of like faith in churches, homes and fields. In these associations their education was received, and their methods and standards of life were set.

Today our leaders and ministers do not receive their education mainly in the home, the church and in contact with those of like faith. We are scattered. Our contacts are mainly with those who differ from us in religious belief, practice and tradition. Our problem is to keep Dunkerism in a developed form, or Brethrenism, alive and growing in the midst of this disconcerting environment.

We can not say that our environment has not changed us. It has. Our distinctive traits have been modified. We no longer live in plain houses, abhor organs and violins, mistrust modern inventions, nor wear plain clothes. We take an interest in politics, hold civil office, co-operate with other churches, carry life insurance and have ornate church buildings. We like to believe that the reason we have surrendered some of our distinctive traits is that we discovered them to be useless and unessential to the Christian character. In truth, the traits we have surrendered are unessential to us in the stage in which we now are. The real reason we surrendered them, however, is that we were ashamed to be unnecessarily unlike those with whom we associated. We have been changed by our environment. Had we not changed, our church would have lost her membership and died.

Is this process of modification continuing? It is. It would result in the change of some of our church ordinances if such change did not run athwart the plain teachings of Jesus Christ. Feet-washing would have been abandoned long ago if it were not for John 13 and the Brethren tradition of clinging to the Bible in serious honesty.

All of us who are of Brethren training or conviction believe that Jesus knew best what was and is good for his church. It runs through our traditions to be silent and obey when he speaks. This tradition of absolute obedience to the commands of Christ is the most vital distinctive characteristic of Brethrenism today. Some of us crave, with the deepest longing of our souls, that this characteristic shall never be modified. We have learned, as a broader outlook upon life has come to us, that Jesus always knew. We have never gone to his words and been disappointed. We see, as clear as day, that his Gospel, his principles, his spirit alone can save sinful man and a sin-cursed earth. As we love our own souls and the souls of others, we want to see the Brethren tradition of absolute obedience to Jesus Christ preserved in this world.

Some other schools can give a finer education than Ashland College can. In some other seminaries our distinctive ordinances are set forth as the original ordinances of the Christian church quite as convincingly as in our own. But the only schools in which the Brethren traditions live, and move upon the soul, and give the mind its sturdy Brethren cast are Brethren schools. If Brethren schools should die, the world might have something that would continue to pass under the name of Brethrenism, but it would not be Brethrenism.

Modification and change will continue to come to us as a people. We shall abandon some customs, assume new attitudes, enter new activities. This is inevitable. As surely as the laws of life are sure the only way whereby that which is vital and valuable in Brethrenism can be retained in a world of change, is for us to maintain a strong educational center in which the majority of our ministers and leaders must be trained. Also, the only method whereby Brethrenism as a movement can succeed in taking a sane and constructive attitude toward the world in which we are cast, is for us to build up an educational center of dominating strength.

The only real question that faces us is this: Do we want Brethrenism to live? If we do, this Endowment Campaign must be put across. If we really want Brethrenism to live, Brother Beachler's task will be easy when he reaches our congregations. As well might we destroy all the medical schools in the world and expect medicine to exist as a vital science, as to continue to keep Ashland College upon a starvation diet and expect Brethrenism to live as a vital religious movement.

The Present Status of the Campaign

BY WM. H. BEACHLER, CAMPAIGN SECRETARY

The campaign for permanent endowment has been in progress since the close of General Conference. Thus far our efforts have been confined entirely to the churches of Indiana. The results achieved show that $19,000 have been raised in twenty churches; and there remain yet eleven churches to canvass. Judging by what has already been accomplished in Indiana, there is good reason to believe that when the work has all been completed in the state the results will approach well toward $25,000.

The Secret of Indiana's Response

There is a general agreement that Indiana has made a fine record and that she has set an inspiring example for the entire brotherhood. But there is a reason, a secret which explains Indiana's royal response. Briefly stated, the reason is this: The churches of Indiana believe in Ashland College and they recognize that since the college belongs to the entire brotherhood part of it belongs to them, and that therefore they sustain their proportionate responsibility for making the college what it is to be. Moreover Indiana recognizes the importance of the college in its relation to the future and the larger usefulness of the Brethren church, as she also recognizes that scarcely a greater calamity could befall the Brethren church than the closing of the doors of the college. Accordingly the Indiana churches have acted in a way which commands the approval and admiration of the entire brotherhood.

What Other States Must Do

Indiana has done well. But Indiana of herself cannot raise the desired $100,000. It would not be best if she did. The entire brotherhood has a responsibility in this matter. And in proportion to their numerical strength and wealth every district conference in our brotherhood can do and must do as well as Indiana. There dare not be any "slackerism" among any of our states; neither dare there be any "slackerism" among any of the congregations of any of the states. Here is a place where every state and every congregation within every state must do its duty. Only this can assure final success in our campaign to secure adequate permanent endowment for our only institution of learning. The task before us must be done. And what the Brethren church must do she can do and will do.

The Trustees and the Campaign

BY WM. KOLB, JR., PRESIDENT OF BOARD

The trustees of Ashland Coillege having resoluted the present endowment campaign are interested, with the rest of us in realizing its object.

It is important, in the first place, that we all understand that the object of the campaign is not the mere securing of the one hundred thousand dollars endowment, but rather the establishment of a better Ashland College adequately equipped for present day and future day service. The one hundred thousand is but a financial minimum goal which it is to be hoped will be far surpassed when the campaign is done. When we see what those opulent, though provident enthusiasts of Indiana are doing, and at only their first try, too, it would seem as if two hundred thousand will be more nearly the mark.

It is important in the second place that it be understood that our college is and has been confronted with a real crisis. This drive for a better Ashland is not of choice merely, but of necessity. Whether we like it or not we are compelled to compete with other schools and to conform with present day standards. It is not one of the things that should be or ought but must be if the college is to

live. It means "put up or shut up." We are compelled, unless we want to quit, to put the school up to a recognized standard. This means endowment, faculty, equipment all enlarged. Even pride in our school should impel us to this. We do not want our young people skimped in educational facilities. They are entitled to the best there is and we have the ability to accord it to them.

It is important in the third place that while realizing the crisis confronting us we know that it is but necessary to arouse ourselves to surmount the difficulties. Once we begin to feel a sense of co-ownership in Ashland College and a measure of responsibility for her as one of the institutions essential to the growth of the church in providing the bulk of our ministry ,all our troubles will end. It is largely because our abundantly good people do not realize the requirements of the situation that our institutions suffer. Old Ashland has served well, as witness the earnest loyal men and women that have gone from her. For the investment the church has made in the past she has received a thousand fold and the young men throughout the church who are holding up the banner of the cross and who owe Ashland in part for their equipment for service are the present hope of the church as it is proposed their successors shall become through the ministrations of the Ashland that is to be the future hope thereof.

It is important in the next place that realizing the object of our campaign and recognizing the crisis confronting us and knowing our ability to surmount the difficulties we enlist in this service. It is a challenge, personal and general, to all members of the church. In this matter our ability is the measure of our responsibility.

The Christian College and Efficiency in Service

BY J. A. GARBER

In the work of education, as in other lines of endeavor, efficiency is a frequently used and greatly minsunderstood word. In a general way the term means an exercising power capable of producing results. While those of the highest quality are implied we, being infatuated with the spirit of the twentieth century, have failed to underscore the significance of the implication in our haste to get things done quickly. Applied to educational effort this overworked shibboleth should mean the education of persons prepared to render efficient service in every department of human activity.

Unfortunately for all parties concerned too many leaders of higher education have stressed knowledge, culture, citizenship and efficiency to the exclusion, obscurity and atrophy of religious and moral development. Reflection upon the causes of a world war with its indescribable horrors caused some of these mistaken leaders to realize the futility of their unwise procedure. Let us ponder the startling confession of the president of a leading university:

"We have just been treated to a shocking spectacle and one which may well cause us to wonder whether the influence of higher education is yet more than skin deep. It takes no small faith to face the situation. Scholarship alone is plainly useless as a guide to conduct. Science alone is in the same category. Literary achievements and literary reputation are no guarantees of common sense and ordinary decorum. It must be true then that the world-old problem remains. It is that of shaping and directing men's conduct. We once thought that if we could put higher education in the reach of all we would solve the problem of injustice, wrong and evils in society. But we have found that to be utterly mistaken. Men do not do what they know they ought to do, but what they want to do. The mind may be trained to all its capacity and the man himself left the slave of his impulse and passions."

To emancipate this enslaved individual and enable him as a free man to enjoy his nobler inheritances constitute the majestic mission of the Christian college. It will accomplish this unique task by augmenting the failing program of efficiency with a gospel of sufficiency. It will refuse to ape state universities which ignore or remain indifferent to the culturing of the spirit life. It will provide adequate curricula that deny collegiate subjects exclusive place and which include courses in Biblical instruction, Christian ethics, and religious education. It will require the student to divide time between the study of these and history, mathematics, science and philosophy so that he may cultivate a true perspective while pushing back the horizon of an expanding intellect and without losing faith in the fundamentals taught him by devout parents. It will maintain a wholesome atmosphere which nourishes holiest sentiments, strengthens loftiest purposes and ripens the choicest fruits of the Spirit. It will not promote religion as a side issue to satisfy a perturbed constituency, but will foster Christian education as the chief justification of the college's existence.

Having shared the educational ministry of this life-giving, character-producing instiution the student takes his place in society with a moral basis for citizenship, because he is anchored in the basic principles of Christianity, and is prepared to live a life as well as make a living. Completely equipped he is thoroughly qualified to serve efficiently all the worthy institutions of our complex social life, and become a tower of strength to each one. In him the home finds a staunch promoter of the domestic ideals of sanctity, purity, honesty, industry, frugality, fidelity and the like, which help this prior institution to function in a variety of ways essential to the growth of church and development of the nation.

The church's need of the finished product of the Christian college is plainly evident. Her Founder and Lord employed rare educational methods that won him the deserved title, Master Teacher. To be true to her divinely given work the church must proclaim the truth committed to her, but how can her sons and daughters proclaim that which they know not? And how can they know except they be taught by trusted teachers and under sympathetic influences? The church is to be the enlightener of darkened hearts, but how can her communicants radiate a light which they themselves do not possess? The light manner in which the gospel is received and the half-hearted support that it enjoys may be accounted for on the basis of an imperfect understanding of its real nature. Acceptance of it as their only hope made the leaders of the early church willing to endure persecution as their reward for the proclamation of the indispensable message. If that uncompromising, self-sacrificing spirit is to be restored to the church of today, the restoration will follow in proportion to the provision made for the education of her youth. To the Christian college of her own founding and maintenance she must look for a competent ministerial and lay leadership, exegetes, theologians, pastors, evangelists, teachers, administrators.

Since the perpetuity of the state depends upon the cultivation of religious experience and consequent morality the student of the Christian college will make no small contribution to national greatness. General education has decreased mental illiteracy, but has failed to influence in any marked way illiteracy in morals. Despite the multiplication of schools, crime during the half past century has increased at the alarming rate of four hundred per cent. Authorities tell us that ninety per cent. of failures among college graduates is due to moral defects. Something is wanting, and that something is education in religion and morals. When we can get apples from trees without roots we may expect to find the fruits of morality among people whose life is not rooted in Christianity.

The Pacific Coast and Campaign for Endowment

BY N. C. NIELSEN

I have been requested by our college booster, Brother Beachler, to write on "The Pacific Coast Interest in the Campaign." If there is any place where the true gospel needs to be proclaimed, it is on the Pacific Coast. We have more isms and fake religious beliefs thrust on the people for Christianity than any place in the world. Therefore, we need a college where we can send our boys and girls where they can be rooted and grounded in the Word of God, preparatory to the ministry, and missionary work, and other vocations of life.

If we send our young people to state or denominational colleges they ofttimes get their faith wrecked instead of strengthened, and it has a strong tendency to lead them away from the faith and doctrine of our church. An example in my own family of what our college will do. I have a boy and a girl. In 1893 we had a Brethren revival, both the children confessed Christ and were baptized. About a dozen of us were organized into a class and we had prayer meetings but no regular church services and both the children went to the Presbyterian church. They wanted to go there because some of their chums went there. Ten years later I sent the girl to Ashland College one year, she was Brethrenized there and has ever since been loyal to the Brethren Church. We moved to Long Beach, California, and they still attended the

(Continued on page 10)

REVIEW OF

The Thought and Work of the Church

Ashland College will reopen for work on January eighth. An extra week of vacation was granted on account of the fuel situation, but arrangements have been made that removed all danger from that source and the date has been set for the reopening.

The object of this special number of the evangelist is to boost the endowment campaign of Ashland College. To this end all the special articles were contributed and we pray that all our readers may ponder well what has been said and that they may be led to see the necessity of not only reaching the goal set for this work but that they may have it in their hearts to go far beyond the goal, even to the doubling of the same. It is a magnificent effort and should challenge the best there is in all our churches.

It was with regret that the Pennsylvania mission board and the few faithful workers in the Bethlehem mission found it advisable to discontinue the work that had been conducted by the Brethren in that city under great difficulties for a number of years. The members and workers have become a part of the organization in Allentown and the pastor A. L. DeLozier is glad for the help they will be to the work in that city. In spite of the great difficulties to be met in this industrial city of the east the pastor pushes on and has succeeded in bringing the small congregation of Brethren more nearly to the front in the Four-Year Program than many of the older and larger churches have come.

Another one of the hard places being occupied by the Brethren workers is that in Columbus, Ohio. These are specially trying times in all mission work in the large cities, but Brother Christiansen is slowly pushing forward with the force at his command and feels that commendable progress has been made in the few months since he has located with his family in Columbus. The special series of evangelistic meetings which he began in the early part of December were brought to a victorious close shortly before Christmas. The victory was not so great in numbers as is reported from some fields, but nine applicants for baptism and three reconsecrations is a very good harvest when all the circumstances are taken into consideration.

Brother C. E. Beekly who has been but a short time on the field at Gratis, Ohio, has been stricken with a serious affliction recently, and after having been anointed by Brother Bell, of Dayton, asks the brotherhood to pray that the will of the Lord may be done in his case, and if in accordance with the Lord's will that he may be restored to health.

Once again the secretary of the General Missionary Board makes a partial report of the Thanksgiving missionary offering. The goal has not yet been reached, but many of the larger churches have not yet reported. We hope when their reports are all in it will be found that the goal has been more than reached.

In the evangelistic meetings at Burlington, Indiana, conducted by the pastor and A. E. Thomas, great crowds were drawn to hear the old gospel story as Brother Thomas knows how to tell it. The people came over and over again because it is a story that never grows old when faithfully told and its telling in Burlington led sixteen souls to confess Christ as Lord for the first time, fourteen of which have already been received into the church by baptism, and in addition to this a goodly number of reconsecrations resulted from the meetings.

Another brief report from the committee appointed by the Indiana conference to take charge of the effort to raise a fund for an automobile to be used in the South American missionary work by Brother Yoder is published this week. Brother Brumbaugh is anxious that all that made pledges at the North Manchester conference meet their pledges as soon as possible so that the fund may be turned over to Brother Yoder before he sails again to the southern continent.

A most excellent report of the work of the Brethren in Bryan, Ohio, for the last half year is made by the pastor, G. L. Maus. A new parsonage has been completed and now lodges the parson; the S. S. C. E. has been especially active in this work; also the Sisterhood of M. and M. has been busy about the Master's business, and Kentucky and the College dormitory can witness to the fact. Just recently an evangelistic meeting led by A. T. Ronk was brought to a successful close with seven confessions, six of the number having already been received into the church by baptism. The pastor has the right idea about the Four-Year Program and the importance of getting the Evangelist into every Brethren home. We pray that success may crown his efforts.

E. L. Miller and his congregation at Uniontown had another "hilarious" time in giving at their annual White Gifts service at Christmas time. Giving hilariously is becoming a habit with this people and they find great joy in it and have thoroughly learned the lesson that it is more blessed to give than to receive.

In his resume of the work accomplished at Ft. Scott, Kansas, under his ministry, W. H. Miller shows some of the difficulties to be met with in missionary work in the western fields. After an absence of some months Brother Miller is back again in Kansas where he hopes to be able to yet accomplish something more definite and permanent in building up the work of the kingdom. Mulvane, Kansas, is not a new point but yet it possesses all the characteristics of a mission field in the west. Brother Miller feels that the cause here may yet be made a force for good.

It is an old saying that "We never miss the water 'till the well runs dry," and only those whose hearts are greatly wrapped up in the cause of the Brethren, but who have been deprived of the services of the church for a number of years can appreciate the feelings of the sister from north west Michigan as she makes her longings known in her letter to the Evangelist readers this week. Helping Ashland College will help to carry the gospel to such localities.

Not much has been heard of the work of brother Thomas F. Howell, one of our newer workers in the ministry, but he has been giving earnest service in some of the Michigan churches. A two weeks' meeting in the Bethel church brought him to the notice of a few Brethren in Dowagiac and he was urged to come over to that city and hold a few meetings. Complying with this earnest request he did so in spite of storm and snow and after a week's effort in the face of the stormy period of that time closed the meeting with three accessions to the church, one of the number being a minister of the gospel who wished to identify himself with the Brethren.

Around the Editor's Table

The Big Drive

Speech grows with the age and the use of terms is controlled by the developments of the times. When the apostle Paul wrote his various epistles he found many of the terms used in speaking of military affairs of his day were the very best terms he could use to express his ideas as they bore upon spiritual achievements. And so it is at the present time. One can scarcely avoid using terms of military origin whether one wishes to do so or not. Words and phrases have been coined to express the great military ideas that have become so much a part of the language of the present one's vocabulary would seem cramped if some of these terms were not occasionally used apart from their military significance. A forward, agressive movement of forces by any one of the armies at war is spoken of as a "big drive;" but we wish to use the term here in expressing the idea of a forward movement by the Brethren church.

In these modern days the church must plan as carefully and execute as faithfully as the armies upon the battlefield, if it would make any worth while gains in the work of subduing the world for the Lord. And as the armies at war are fighting upon sea and land; high in the air and deep beneath the earth, so too must the armies of the Lord be on the lookout for every physical advantage that may give them spiritual victory.

One of the forces the church can use effectively is the force of education, and the church that makes the BEST use of this force is the church that is going to win the most battles for the

Lord. It is not that salvation is found in education, far from it, but without education and the advantages that education affords the church is not prepared to meet and overcome many of the forces that are hindering the growth of the Kingdom of God.

The Christian pioneer of Colonial days realized the importance of education and counted no sacrifice too great to establish schools for their children and the children of their neighbors. Shall we in the light of the centuries that have intervened show a spirit of sacrifice any less than the spirit they showed? Our public school system answers a very good purpose in a general way, but it does not prepare our young men and women for anything except the worldly life; the spiritual needs of our children must be met in some other way. Both to meet this need and to supply the special training required for definite Christian work the denominational Christian colleges are maintained; and for this purpose was Ashland College founded, and for this purpose it receives the meager support it does at the present time. The "big drive" is toward a bigger and better Ashland.

The Necessity

The attack by a battery of forty-two centimeter guns of modern Germany cannot be warded off with the old brass cannon, which, as relics of the Civil War, we used to use for Fourth of July celebrations. In these days it is a matching of wits, and big guns against big guns, it is fighting fire with fire, Greek meeting Greek, diamond cutting diamond. All these things must be reckoned with in this twentieth century. And every principle is as true in the educational world as it is in the military world, and the college that does not measure up to the requirements of modern times will stand just as about as much show in resisting the insiduous attacks by the enemy of truth as the great Chinese Wall would in protecting the Celestial Empire against an invasion by the modern "Huns."

In line with this thought, Ashland College must dig deeper trenches, throw up higher breastworks and build upon a more concrete foundation or DIE. Let that be known now as well as any time. The decree has gone forth, not of our own choosing, but of the necessity of the age in which we live, and it is no less true of a college than of anything else, the moment it ceases to have power to adapt and appropriate and assimilate and harmonize the conditions of the age in which it exists it is already dead. To meet the ACTUAL NEEDS of Ashland College ONE HUNDRED THOUSAND DOLLARS must be secured. It is not a case of OUGHT to be it is a case of MUST be and there is no way out of it. The message from Wm. Kolb, Jr., president of the Board of Trustees makes it plain that it is not only a necessity, but after all the amount specified is only a beginnig. We will not dare to stop when that amount is finally secured, and as a member of the Board of Trustees for more than ten years and as secretary of the Board for the last three years the writer of this editorial can back up every word the president of the Board says. It is a necessity, and it MUST be met.

The American people have always been big enough to meet every real necessity as a nation, and as a small part of the great American people shall the Brethren fail to measure up to the things required of it? Shall it fail in THIS thing of endowing Ashland College and Seminary sufficiently to make it possible to supply the future Brethren church with an adequate number of workers, both lay and ministerial, to meet all the needs of the future church and of Christian civiliation as these needs increase with the growth of the church? We vehemently say NO! It DARE not fail, and the success Brother Beachler has had so far is a sure sign that it will not fail, but as yet Brother Beachler has been able to touch only the "fringe" of the church. With only one one thousand dollar gift, after four months in the field it is self evident that our monied men have not yet been jarred loose from their position and it is plain they are "sitting tight" and holding fast with both hands. But never mind, Beachler is "onto his job," and before the campaign is over some of these Brethren will be wondering why they did it, but it will be done and they will be glad they did it, and will have a more satisfied feeling than they have had for many a year. The BIG drive has only begun, and while a number of "tanks" may be necessary to ride over the barbed wire entanglements that have hurridly been thrown around some of our fattest pocket books we are confident that the average Ford piloted by a good lay brother of splendid community standing will be able to get Beachler across "No Man's" land and with the "machine gun" with which God equipped him there can be nothing less than surrender in due season. But Beachelor cannot do it alone, and as the morale of the armies of Europe is an essential factor in the winning of the war, so we by our prayers and words of good will may keep the morale of our Campaign Secretary up to the required standard of efficiency. Let us not fail to do our part for he has a hard drive before him.

Unseen Friends

An unseen foe is a mighty dangerous obstacle in the way of any forward movement, but unseen friends are a mighty help. Many a great undertaking has escaped positive failure only because unseen friends came to the rescue from unlooked for places. Brother Beachler can only cover the beaten track through the Brethren church in his great work for the College, but there are many by-paths and half-hidden trails that lead to as loyal Brethren hearts as beat in any human breast, and from this source is coming a degree of help that will prove a mighty factor in winning the great victory. We refer to the isolated members of the Brethren church, and their name is legion. The most faithful friends of the Brethren Evangelist are to be found among the isolated members of the church. They are the ones who are most careful to keep their subscriptions paid up promptly. They appreciate anything that will keep them in touch with the church they love, yet from which, by necessity they must be separated. These brethren and sisters, especially the sisters are going to have no small part in this campaign. Just a few days ago we received a check from an isolated sister with whom we chance to have a very slight acquaintance, and she said there is no Brethren church here, but I want to help Ashland College along and I send this check for the endowment fund, and I do hope that sometime we may have a church of our choice in this place. A few days later we receiv another leter from a sister who seems to be a pioneer in Colorado, far away from any Brethren church for many years, and yet her heart beats as true as that of any member who sits under the ministry of a Brethren pastor twice a week. This leetr we reproduce on another page. Read it, for it is an expression of a wonderful faith and hope that should cheer the hearts of other isolated ones. It should also stir them up to similar deeds of unselfishness. The isolated members of the church can do a splendid work in helping to make the Endowment Campaign a success, and we believe we can afford to start an Honor Roll for isolated donors to this fund and run it along with the campaign thermometer. Now good brethren and sisters who have not had an opportunity because of circumstances to help much in the Brethren church, though you love it dearly, here is the one great chance of your life. Seize it. As soon as the names of a half dozen isolated contributors to the Endowment Campaign fund to the amount of five dollars or more are reported to us we will start that Honor Roll. Will your name be there?

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	W. E. THOMAS (Resigned)
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN

Presbyterian church. In 1912 when we started a revival here, which developed into a church, at that time my son was just on the verge of joining the Presbyterian church, but by much persuasion he waited and attended our meetings; heard our doctrine; and came in contact with the Brethren and was converted to the Brethren faith and is now a staunch, loyal Brethren.

The Brethren church has a mission to perform in God's plan and it is our duty and privilege to let the world know for what we stand. The Pacific Coast churches lay special emphasis on these truths:—the infallibility of the Bible as originally written by men inspired of God; the miraculous virgin birth of Jesus; the dicty of Jesus Christ; his vicarious atonement; his resurrection; his ascension; his second personal return and millenial reign on this earth; his leading and guiding through the Holy Ghost by his Word; the true form of baptism—trine immersion; the washing of the Saint's feet; the Lord's Supper or Love Feast; the Holy Communion or Eucharist; the anointing of the sick with oil for healing; non-resistance; non-swearing; these and many more truths should be thoroughly taught and deeply impressed on the students as well as the living of a holy and Godly life. Thus equipped, they should in the power of the Holy Ghost, go out as God's messengers and proclaim to a lost world a whole gospel, and when our doctrines are preached clearly and plainly, people will accept the message, will respect and think highly of the preacher for being true. (Any preacher who does not preach doctrinal sermons at opportune times makes a serious mistake.)

Our college has done well. Most of our preachers and mission workers have come from the College, and if it had not been for the College there would not have been much of a Brethren church now. But we, as a church, have not done our duty by the College. We are the Lord's stewards of all we possess and he will hold us responsible. Now let us wake up and endow our College. No college can be run successfully these days without endowment. To do real good work it must have better equipment, more teachers with better remunerations. God has blessed us with plenty of means to raise $100,000 and more, now let everbody do his or her "large bit" or "little bit", and dear brethren and sisters on the Pacific Coast, let us begin now to think endowment, talk endowment, and prepare for the campaign next summer. I am sure we will do our share as we have along other lines, and I believe too, that we cannot invest money for any cause that will be more pleasing to the Lord; so let us give him a hilarious offering.

The President, our beloved Brother Furry, expects to be out here next summer. I do not know of anybody who has made more sacrifice for the College and church than he; so let us make him happy with a great big lift. Then even after that we should continue to endow the College. The Lord's standard of giving is at least one tenth of our income, so why not give one tenth or more of our possession when we depart from this life "for" their works do follow them." What better work can we do than to leave a legacy for preparation of young men and women for the Lord's work. Personally, when I depart from this life, it is my desire now to give more than a tenth of what I possess to Ashland College.

News From the Field

A Word from Ashland

At a recent service of the Ashland church we had the pleasure of welcoming into our fellowship by letter Dr. J. Crawford Mackey and his excellent wife. Some years since Dr. Mackey supplied a nearby Presbyterian church. After a year's service the congregation wished him to continue his ministry and this necessitated his leaving Ashland. Having returned to make Ashland their home Dr. and Mrs. Mackey have again placed their membership with us. Dr. Mackey is too well known throughout our brotherhood to need an introduction. He has recently preached for us at the chapel to the pleasure and profit of all. Dr. Mackey, as all who have ever heard him preach know, is a strong sermonizer and thoroughly loyal to the gospel. I am sure all his friends throughout the brotherhood will join with the Ashland church in genuine welcome and the wish that many years of service for the Master may be theirs.

J. ALLEN MILLER.

Uniontown, Pennsylvania

It may be of interest to the brotherhood at large to know that we "went over the top" in fine shape for the "largest yet" White Gifts offering from our Sunday school for the Kentucky and College work. Two years ago we reached $52; last year, $65; but this year we put on full steam and reached the grand total of $102. What do you think of that? Remember, we have a membership of only 180 and a Sunday school with about 130 average attendance, and in three weeks' time we gave to outside benevolences $50 to the Home Mission Board, $10.25 to the Armenian fund and 102 to our Kentucky and Ashland College work. Doesn't that listen good? We're not boasting, for to God is all the honor and glory, for the above is the result of his Spirit dwelling in the hearts of this people. It would have done anyone good to be present when that Sunday school bunch "loosened up" for the $102. Such a spirit as prevailed can prevail only when God is given the right of way.

Hoping for "greater things than these," I am, yours in service,

E. L. MILLER.

84 Highland Ave.

Allentown, Pennsylvania

In the first place I am sorry to report that we were obliged to close the Bethlehem work because unable to get people to attend. The members were faithful and deserve great credit for their heroic effort to make the work go. We especially regretted to close at Bethlehem because of the little Sunday school which Miss Elsie Stout (now Mrs. Ogden) had so ably and persistently kept going. Like Hindenburg, we felt that we were making a "Victorious Retreat" because the Allentown work is so much stronger now with the co-operation of the Bethlehem folks.

On September 18 Brother Yoder was with us and very interestingly presented the work in South America. This resulted in greatly intensifying the interest which already obtained here from our Mission Study class of last year. The offering to help defray Brother Yoder's traveling expenses amounted to nearly $25.

Recently we had a week of special services on prophecy, with attendance by some who are not Brethren. One sermon during the week was on "What the Allentown Free Library Teaches on Baptism." Jewish, Catholic, Lutheran and other authorities were quoted (more than twenty in all) in favor of trine immersion. As yet we see no visible results from the meeting, but his Word shall not return unto him void. The week closed with a communion service on Sunday night at which we had 75 5-9% of the membership present. It was one of the best communion services held here for some time.

The subject: "Why Plant Brethren Churches?" was used the Sunday before Thanksgiving and our offering will go nearly double the required 20 cents per member. The following Wednesday evening Brother E. E. Fehnel, our elder, led a "Thanksgiving Prayer Meeting." It was an inspiring meeting filled with many helpful testimonies. A most encouraging note sounded was, that the church is in better harmony than for a long time. This makes us feel as optimistic as do the Allies over their new war council. When people are united in a cause there is hope.

It may be well to say right here that our prayer meetings are well atended. Since we have been keeping a record we find that the attendance averages 51% of the membership. We hold cottage prayer meetings over the winter months.

We observed "Go to Sunday School Day" on November 4, and went four over our goal. The Sunday school is taking on quite an interest these days. The Adult Bible class taught by Brother Fehnel is especially active and growing. We are soon to have a class in Teacher Training. As usual, we expect to have a Christmas entertainment. Brother Oswald, our superintendent, is especially anxious that we have a Front Line school this year.

The Y. P. S. C. E. is quite alive. Recently the efficiency leaflets were put into the hands of the officers and committee men. A few evenings ago a social was held at the home of one of the members, and despite the great blizzard and drifting snow, the attendance was fair and the social a success. Another evidence of our Endeavor work being alive it that we now have a large Junior society meeting in the basement simultaneously with the Senior society above.

The S. S. C. E. doesn't seem to be as active in Pennsylvania as in other parts of the brotherhood, but Allentown sisters hope to be among the first to heed the call: "Penn-

sylvania Awake!" as sounded by one of our national workers at the recent Pennsylvania conference. At all events, I attended one of our S. S. C. E. meetings recently and found a goodly number present and an interest which looked the most promising since we came here. The sisters are expecting to have a mission study class "under way" soon.

Another thing we deem worthy of mention is that we have been encouraged and helped by the attendance and co-operation of a few of the Brethren from the Ambulance Corps. If you know of any Brethren young man or son from a Brethren home (or any one else in whom you are interested) and who is in the Allentown camp, I will consider it a favor if you will drop me a card, giving his name, section, etc. I go to the camp frequently to "look the boys up." Brethren pray for us.

A. L. DE LOZIER.

An Isolated Member

After being silent so long and isolated from all church fellowship, we still feel an interest in the church. It has been 14 years since I moved to the state of Michigan. There being no church excepting the Dunkard Brethren here, we attend church there.

We have a handful of Brethren families here, five families of us. If only some good minister would come our way and preach a few sermons how we would appreciate it with all our hearts.

My brother, Rev. C. A. Stewart, being here last summer preached us one splendid sermon. Everybody did so appreciate it. A good sermon from one of the Brethren is to our souls as bread to our natural bodies.

There is no Brethren church within a good many miles of here.

I was raised in the Gravelton, Indiana, church. We came to northwestern Michigan in 1904 and have resided here since.

MRS. ELLEN TRITTEN.

Brethren, Michigan.

Bryan, Ohio

Almost six months have passed and no word has appeared from the church at this place. Too often reports grow uninteresting and monotonous. During these six months the church has passed through some glorious experiences and has also been put to several tests. Taking a general survey, the work of the Master has been joyous and successful.

Last spring the church saw the need of a parsonage for their pastor as never before. Houses in Bryan have been at a premium for the last two years and several times it was thought that the pastor might be set out on the street. Careful plans were laid for a new building. Work was started at once and the building was pushed to completion. We are now comfortably situated in our new home, an eight room house, electric lighted, hot and cold water throughout. I consider it a building that the Brethren people of Bryan need not be ashamed at any time to welcome any new pastor.

The church building has taken on also a new and pleasing appearance. The interior has been redecorated both in the main auditorium and in the basement.

At our last business meeting the church by a unanimous vote adopted the Four-Year Program. We are going to start with the new year to make an effort to put the Evangelist in every home of the church. The Sunday school has assited in every missionary movement we have contributed to. There has been no unusual foregoing ahead. We are trying to strengthen a few weak places in our Front Line requirements. We are striving to do more efficient work during the coming year. The attendance just now is suffering from bad colds, visitors, loafers and some slumpers.

We hope to have within the next three months a Young People's Christian Endeavor Society. Then we will begin a campaign of efficiency to meet as many of the requirements of the United Society as possible.

The S. S. C. E is always on the job! They have gained in interest and numbers. The good sisters have expended $100 for the new parsonage this year. They form a Star society. It is, however, more than a "work society." It seeks to develop the spiritual life.

We feel that honorable mention should be made in behalf of the Sisterhood girls. On December 2, they presented the church with an individual communion service which was used in our last communion on December 9. Every one enjoyed the service very much and thought it was the best communion they had been privileged to attend for some time. The girls together with the S. S. C. E. sent a barrel of canned fruit to Ashland College dormitory, a barrel of canned fruit to Krypton, Kentucky, to Brother Cook and his helpers, and two barrels of clothing to Brother Cook for the Kentucky work. The girls also sent a box of dolls to Brother Cook for Christmas presents to the little folks of Kentucky and a nice comforter with about 1,500 names worked on it to Brother Drushal to be used at the dormitory at Lost Creek, and $10 for the Kentucky work. They are now making curtains for the reception room at Ashland College. The girls are a wide awake band, always at work for the good of the church at large.

On November 20 we began an evangelistic campaign for souls and for three weeks turned our forces against satan and his strongholds. Brother A. T. Ronk was with us during the campaign. Brother Ronk preached the old time Gospel and did not hesitate to let the devil and his followers know that he stood firm upon the Old Book.

The visible results of this campaign were seven confessions. Three young ladies, one little girl and three adults. One of the adults being converted from the Dowieite faith. All have been baptized and united with the Brethren church but one who will go to the United Brethren church.

The results were not what we would like to have had. The first week of the meeting was during the week of Thanksgiving which took away the interest of the meeting. The second and third weeks it snowed and the thermometer went as low as 25 degrees below zero and handicapped the meetings to a certain extent.

Bryan is in need of a heart stirring union meeting to get the people back to the old faith. The agitation of the war and the moving picture shows are calling the people's minds away from the things eternal. Our difficulty is the same as the other churches of the town have to contend with. The trouble is to get the outside people to attend a revival even once. Brother Ronk and I went out into the homes and preached the good old Gospel in our weak way, which sometimes seemed to have little effect; some saying, "I am good enough now," and others, "Some other time."

Besides the immediate gains, as a result of the campaign, all who took active part were greatly strengthened. Much good seed was sown which we trust will soon bear fruit.

As for myself, it was a blessed campaign. It was my first opportunity to work shoulder to shoulder with Brother Ronk. I found him to be an earnest, sincere worker for the Lord. I was greatly pleased with his fellowship and his steadfast belief in the old Book. May God continue to bless him in the great work of winning souls.

In closing, we ask the prayers of all God's children in our efforts.

G. L. MAUS.

Burlington, Indiana

We are very sorry to be so late with this report, but on account of sickness in our home we have been unable to write. A. E. Thomas came to us November 8 and began a meeting which was one of the most successful meetings ever held in Burlington. We feel that Brother Thomas is filling his place in the church of Jesus Christ in the evangelistic field. He is a powerful speaker and ever resistless and ready to do something for the meeting. He hits sin some terrible blows and makes no apologies for the firmness of the Gospel of Jesus Christ. He believes it is the power of God unto salvation. After the first week people had to come early to get a seat and many were turned away. During the three weeks many reconsecrations were made. Sixteen new confessions were made and fourteen were received into the church by baptism. Our Sunday school has increased. Church attendance is very good. We are looking forward to some big things in the Burlington church in the coming year.

ARTHUR HOPPES.

Columbus, Ohio

Dear Evangelist Reader:

A few months ago the editor of the Evangelist stated about the undersigned, "There will be many tough furrows to plough in Columbus." I am sure that statement was a true one: furthermore there were many hidden rocks that the pastor had not the slightest idea of, which had to be overcome. However, tough and difficult the task, it is a joy to be here. The problems confronting us are great, but the God whom we serve is so much the greater, that with confidence in him we press right forward against the bulwark of the enemy. Knowing that he who caused a hunger and thirst in our hearts to bring others to the knowledge of Jesus Christ will continue with us until a great victory has been wrought.

Our revival services closed a week before Christmas. These services will be long remembered. It meant a constant struggle for souls on the few of us. If all the members had put their shoulders to the wheel the meeting would have been far greater in interest and in ingathering. However, as it was we have nine for baptism and three re-

consecrated. There would have been one more for baptism, a girl past twelve, but her mother forbade it. During our service several new acquaintances were made who attended and spoke very highly of our church, but did not see their way clear to come with us yet. Our prayers are that the influence of the Columbus Brethren church may grow and convince these and many more that the Savior whom we serve and the doctrine which we teach are both in accord with the New Testament teaching. Knowing the field here is so large and the work so needed therefore we pray that God may open the eyes fully of both pastor and people to the immense task confronting both. The undersigned asks the believing, praying Brethren to join him in prayer that he may be a flame of fire for God to the salvation of a multitude of souls.

Your brother and servant,
S. E. CHRISTIANSEN.
536 W. Third Ave.

Report of Yoder Auto Fund

Mrs. E. Wise, Center Chapel, Ind.	$ 2 50
S. S. C. E., Roann, Ind.	5 00
The Twentieth Century Bible Class of North Manchester, doubled their subscription	10 00
An Evangelist Reader, Elmer, N. J.	1 00
Roy Brumbaugh, Roann, Ind.	5 00
Total	$25 00

ROY BRUMBAUGH.

Arriba, Colorado

I want to start the ball rolling for isolated members of the Brethren church in the Endowment Fund. I will be one to give ten dollars. I wish it could be written in three figures instead of two, but I am a widow and not very well blessed with this world's goods. I believe there are one thousand others in the church that can give as much and not miss it. It seems to me that educating young people for the minstry and missionaries is one of the noblest causes of the church.

I want to say too, that the home missionary cause should be better supported. I have tried repeatedly to get one of our ministers here to preach the Word but not having the means to pay for same myself I have failed. Mut the menonnites have come in and possessed the ground. Thank the Lord. They held a revival last summer in a tent, and a two weeks' meeting last month in a nearby school house. They received over 20 members at the last meeting and raised over forty dollars in a few minutes to pay the evangelist. Now they are talking of building a rural church and of holding more meetings in other nearby communities in the spring. I have prayed earnestly that if our own denomination did not send a minister to this community that some other church would. They held an all-day prayer meeting Thanksgiving in a neighbor's home (where one year ago the same day they had a beer drinking) and the man of the house came ont on the Lord's side. The mother and three children had joined in the revival meeting. There was great rejoicing when the father made the start. There were about 50 at the meeting and every family brought dinner and all ate together. I have taken the Brethren Evangelist for over 20 years, while it has been hard sometimes to get the money, yet it seems I can not do without the church paper.

An isolated sister in the Lord's cause.
MRS. ANNIE HULSE.

Financial Statement The Missionary Board of the Brethren Church to December 22, 1917

Schools marked with a (*) are "Honor Roll schools," having contributed at least 20 cents per member.

Previously reported	$2,297 17
First Church, Dayton, O.	56 41
S. S. North Manchester, Ind.	27 57
First Church, Fremont, O.	12 78
*Campbell Ch., Lake Odessa, Mich.	40 00
Aaron Showalter, Adrian, Mo.	5 00
Albert Trent, Johnstown, Pa.	5 00
First Church, Johnstown, Pa.	65 00
Martha Hanawalt, Cando, N. D.	5 00
R. K. Steiner, Sterling, O.	5 00
*First Church, Fostoria, O.	5 00
Salisbury Church, Pa.	12 00
Yellow Creek Ch., Hopewell, Pa.	12 00
Ashland Oregon, Church	1 80
Laura Hedrick, Hallandale, Fla.	2 00
Geo W. Hedrick, Hallandale Fla.	2 00
Union S. S., Hallandale, Fla.	4 00
*First Church, Clay City, Ind.	12 00
*First Church, Uniontown, Pa.	50 00
*Calvary Church, Pittstown, N. J.	8 00
*Church, Tiosa, Ind.	8 00
Mrs. S. & E. J. Cook, Harrisburg Oregon	1 50
Trinity Church, Detrick, Va.	6 50
Melvin D. Kerr, Bryan, O.	10 00
First Church, Gratis, O.	27 67
First Church, Masontown, Pa.	25 00
*First Church, Canton, O.	30 81
Bunker Hill Ch., Saxton, Pa.	1 40
Mrs. Rouch and daughters, La Paz	1 00
Vandergrift, Pa.	2 12
*Cambria, Ind., Church	8 00
1st Br. S. S., Los Angeles, Cal.	4 37
Church, Roanoke, Ind.	7 24
*Church, Sidney, Ind.	29 16
*1st Church, Whittier, Cal.	89 05
*Morrill, Kans., Church	75 40
S. E. Gnagey, Chicago, Ill.	5 00
Mrs. Bezona,, Rodondo Beach, Cal.	5 00
First Church, Louisville, O.	19 67
Pleasant Grove, Iowa	11 00
Mrs. D. A. Royer, Aurelia, Ia.	5 00
First Church, Lordsburg, Cal.	15 85
Mountain View, Va., S. S.	7 21
*Beaver City, Nebraska	35 00
Prosperity, W. Va.	9 75
Clayton County Ch., Iowa	2 00
Ch., Waterloo, Ia. (quar. pay.)	30 00
L. C. Murdy, McCracken, Pa.	1 00
Salem Church, Clayton, O.	6 50
Total to date	$3,169 67

Our Goal.—$5,000.00.

NEEDED.—$1,800 at once to reach the goal. Some of our largest churches have not yet contributed a cent. If all will do their share we shall triumph. We dare not fail. Wishing you all a joyous New Year. I am, Fraternally,

ORION E. BOWMAN,
Sec'y.-Treas.
Dayton, Ohio, Dec. 26, 1917.

Krypton, Kentucky

In an article I wrote a couple of weeks ago, in speaking about how much the Brethren through the Mission Board had given toward the work here I aimed to say $3,750 instead of $750. That is to the best of my knowledge.

You remember it was reported we raised $41 Thanksgiving for coal. Well, on Christmas eve we raised $53, and more coming. There is no question but what we would have raised $100 or $125 had it not been so late and the children were leaving and we had to stop and give out the presents.

Our building is almost plastered and still there has been no reply in regard to the seats to my knowledge. We are still hoping if there are no seats to be found, that there will be something sent in that will help us to get something for seating at once.

JAMES S. COOK.

What a Little Child Can Do

Although only eight years old, here is her own letter:

"Mr. Carpenter: I have $2.40 for Kentucky missions. I will tell you how I saved it. I had 12 bantam hens. My mamma gave me one cent for each egg I gathered. I saved the money I got for the eggs on Sundays since last Easter. Then I earned some money swatting flies, one cent for 25 flies. That I saved for missionary. I am eight years old.

From Lena Schubiger,
Frenchtown, N. J."

Thrice fortunate are the little children whose parents teach them while they are yet very young to give to missions. Little Lena will likely be a faithful supporter of missions as long as she lives, and her own Christian life will be the richer and sweeter because of it. Parents, be faithful to your children. Thanks, Lena, just keep on saving one-seventh for Jesus and he will bless you all along the way.

Compare With Krypton

We note in Brother Cook's November report that the average attendance of the Krypton Sunday school for that month was 62½ and that the average attendance at the prayer meeting for the same time was 70. Where is there another Brethren church that could report a prayer meeting attendance that would equal one-half of the Sunday school attendance?

Another Faithful Daughter

"Dear Brother Carpenter: I send my offering for the Kentucky mission. I carned it on the farm working for papa and mamma, and saved it for the mission. Hope it may help some little boy or girl. I sent forty cents last year and $1.50 this year, and hope to send more another year. I am nine years old. I love to hear mamma read about the Kentucky mission work. I hope to help it grow. Yours truly,

VIENNA E. HACKETT,
Hampton, N. J."

Mrs. Edwin C. Hackett is another faithful mother, teaching her daughter to do for others while she is yet very young and while yet very impressionable. May the young life of the Brethren church be fashioned for the service of Christ and his church.

Lost Creek Doing Things

Perhaps we should say they are planning

to do things, as the plans have been laid and are being worked out, and our readers will do well to watch reports from time to time as the goals reached are reported. Brother Drushal is calling on the people of Lost Creek to stand by Riverside school and church and farm as never before and we are praying that they may respond nobly.

White Gifts

We hope that the White Gift offering this year for the College and Kentucky will go over the top. All will wait with much concern the report of the secretary, Albert Trent, of Johnstown, Pa. The Thanksgiving offering for Home Missions will prove to be the largest yet. Watch Brother Bowman's reports. "It is more blessed to give than to receive." G. C. CARPENTER.

Visit of Twelve Japanese School Masters

Quite recently twelve Japanese school principals selected by the Educational Department of the Japanese government from the middle schools in different parts of Japan but financed by a Japanese magazine that has a circulation of 1,500,000, visited various cities in America, including New York, Philadelphia and Pittsburgh. Mr. K. Sasaki, principal of one of the high schools in Tokyo, was chairman of the party. These school masters received a special welcome not simply by educational and civic organizations but by the Sunday school leaders. They expressed the deep impression made upon them by the fact that America while busy commercially, and in vast war preparations, was equally busy in social service lines and was emphasizing tremendously the spiritual. In Brooklyn, Philadelphia and Pittsburgh, they had opportunity for a study of some representative Sunday schools so that they could observe at close range the intimate and necessary relationship between the public school and the Sunday school in this country, in the development of a rounded character.

In Brooklyn the party visited the Bushwick Avenue Central M. E. Sunday school and there sang the Japanese national anthem. They were interested in the graded work of the school, in the departmental divisions and the adaptation of program to the needs of the varying ages.

In Philadelphia they visited business, educational and historical institutions through the co-operation of Hon. John Wanamaker, vice president of the World's Association, the Chamber of Commerce and Dr. Garber, superintendent of the public schools.

In the city of Pittsburgh, through arrangements made by Mr. H. J. Heinz, chairman of the Executive Committee of the World's Sunday School Association, the visitors were entertained by the Chamber of Commerce, the Board of Education and a committee of which Chancellor McCormick of Pittsburgh University was chairman. A dinner was tendered the guests at the home of Mr. Heinz at which 130 guests were present including some 60 educators of Pittsburgh. The decorations and surroundings, a trip through the conservatory where a monstrous chrysanthemum bust containing 684 buds was shown, reminded the visitors of far away Japan. Mr. Heinz presided and addresses were made by the President of the Chamber of Commerce and by Pittsburgh leaders. The world-wide Sunday school work was shown in a series of lantern slides. On Sunday the party was divided into four groups and under escorts and with Japanese interpreters visited four of the large schools of the East Liberty section. The next day they were conducted through the steel works and other manufacturing plans of Pittsburgh and the following morning they arrived in St. Louis where they were the guests of the Chamber of Commerce.

The intervisitation of Japan and America by these groups of educational and business leaders is exercising a very profound influence in promoting cordial personal relationships and a better understanding of the ideals and problems which are common to each country.

Sunday School Evangelism in Chile, Egypt and China

At this time, the beginning of a new year, when most of the churches in the home land are giving special attention to soul winning it is of special interest to note reports which come from some of the field secretaries of the World's Sunday School Association. Just three are mentioned here though equally inspiring word comes from the other countries where the World's Association is active.

Rev. George P. Howard has been on a Sunday school evangelistic tour in Chile and states that on the first evening 312 were present and at the end of the week 828 were crowded into the church in Santiago. As a result 150 new converts were gained who are promptly put to work winning others. In Egypt there is progress in many parts. A revival has begun in Wad Madina through the special ministration of Rev. Ibrahim Girgis, Sudan Secretary of the World's Association. He held an afternoon service for women and one for children on alternate days, and an evening service daily for men. He visited 20 homes in Wad Madani and had prayer in every home. He also spoke to the classes in the government school. Mr. Girgis tells the following interesting incident: "The chief clerk in the railway office in Wad Madani attended the meetings held every night during my stay in the town. He used to come earlier than the hour on which the service commenced, and began to bring others with him. Evidences of Christ and the new life appeared in his face, and in his mind, though he did not publicly join the church. He asked me to get him Bible study helps, and sermons. When I left the town many came to see me off. One man caught my hand, led me aside and said, 'I wish to tell you about the work of God's grace in the chief clerk. Last night after the meeting he came and spent a long time in our house in prayer. He is resolved to serve God even if he has to leave his government post in fulfilling his purpose.'"

In China the Sunday School Union, through its secretary, Rev. E. G. Tewksbury, who is the field secretary of the World's Sunday School Association, is carrying forward very definite evangelistic work, especially in co-operation with the China Continuation Committee. Particular work was accomplished in the two summer conferences and in other conferences in Peking, Tientsin, Hangchow, Nanking and Shanghai. These conferences are a part of a great setting up campaign to vitalize the church and to prepare for the coming evangelistic campaign with Sherwood Eddy, as the leader. The Sunday school, church and Y. M. C. A. leaders are linked in this work. Definite individuals are assigned to special work in these city conferences. The particular activity of Mr. Tewksbury is to visit each church, holding personal interviews with the pastor, Sunday school superintendent and church leaders, urging that personal evangelism become a permanent feature of the Bible Class work. The "Adult Bible Class Movefent" will receive great impetus from such campaigns.

Tithing Pamphlets Free and at Half Price

We hereby offer to send gratis, postpaid, to any minister who desires to inaugurate the tithing system in his church, a package containing samples of practically all the tithing literature we publish, about two hundred pages.

Accompanying the package will be an offer by which he or his people can obtain all or any portion of the pamphlets at half price.

Please mention that you saw this offer in the Brethren Evangelist.

Laymen interested in Tithing are invited to call their pastor's attention to this offer.

THE LAYMAN CO.,
143 N. Wabash Ave., Chicago, Ill.

The Brethren Annual for 1918 and Report of General Conference

A one hundred and sixteen page booklet that should be in every Brethren Home.

A first class Almanac and Calendar.

A complete list of the Brethren ministers, of the Brethren churches and their pastors by districts, of the various district conference organizations and of the organization of the General Conference with all its departmental Boards and Organizations.

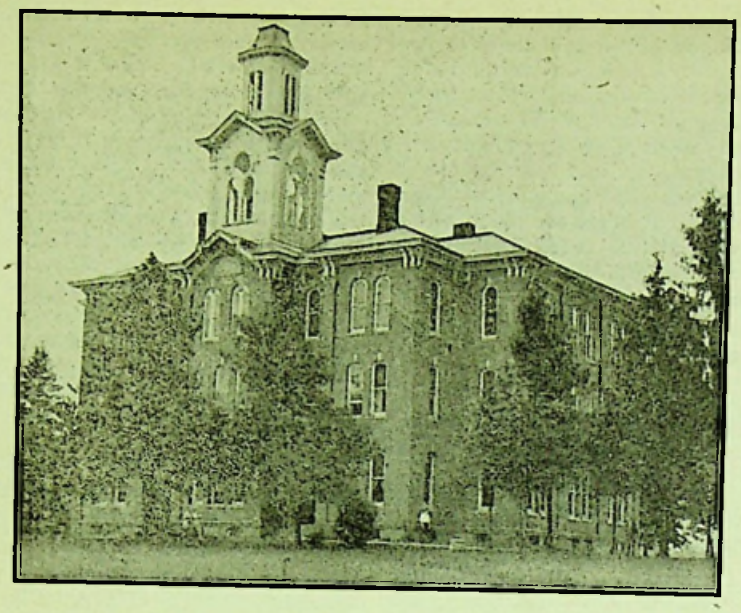
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ASHLAND, OHIO



Ashland College, Ashland, Ohio

Resume

December 1, 1914, the writer began as pastor of the Fort Scott, Kansas, Brethren mission. Our active work closed May 1, last, but we were present and preached to close the three years' service.

It is our present aim to give a summary of the work done during the period of active pastor.

Total number of sermons preached, 310; and in the interim, 56, or 366 in the three years. Persons received into the church at Fort Scott, 20; communions held, 3; funerals conducted, 13, and officiated at 8 weddings.

A live Sunday school; S. S. C. E. and prayer meeting were carried on. I think we can say we had the banner attendance at the Sunday school in the history of the mission, both as to Rally Day attendance, 145 and average for a quarter.

All of our local expenses were paid. The church property improved at an approximate cost of $500 in labor or work, thus leaving a better equipped plant to that extent. Services were carried on at Cherry Grove for a year and a three weeks' meeting held. A short meeting was held at Elk Head, Missouri, as well as at Mulvane, Kansas.. I organized a church at Altoona, Kansas, with 17 members, with Brethren Button and Sell in charge. Thus receiving a total of 37 into the church while pastor at Fort Scott.

We lost a number by death, a few by withdrawal and still more by moving away. So there remains a smaller resident membership than three years ago. There is yet a good body, a nucleus of a future church, and faith shows us the church of the future.

We wish to thank all who in any way aided us or helped in the work and pray that God may bless the laborers who are at Fort Scott to carry on the work.

Mulvane, Kansas

We came here December 1, to hold a series of meetings but conflicting interests forbade, so I am acting as supply pastor for a month. This field has its peculiar problems that time alone can solve. There is room and need for a work in south central Kansas and a pastor will find a fine community here.

I wish here to say a few words for Guthrie, Oklahoma. In and around here are found 20 to 30 of our people. A nucleus for a mission, where I am told results are obtainable if an effort is put forth and a mission put on a stable basis. Should not our Four-Year Program mean taking advantage of some of these places? and should not they be chosen from the viewpoint of proximity to other churches so as to be of mutual help to others as well as self?

Wishing and praying for the success of our work,

WM. H. MILLER.

Fort Scott, Kans.

We Are Seeking the Goal

A few weeks ago we had the pleasure of holding a two weeks' meeting with the Bethel church in the vicinity of Cassopolis, Michigan, which we feel was a great success. And God blessed the little flock with a baptism of the Holy Ghost and fire to such an extent that Dowagiac, a city of 6,000 population called as one of old, "Come over and help us or we die." On Sunday, December ninth, we made our way through the snow drifts thirty-two miles reaching the city in ample time to open our services at 7:30 P. M. With inclement weather and short notice our crowds were not so large but continued to grow and with interest and astonishment to know that there is a people and church which preach and practice the plain, simple gospel to the letter.

After one week's services we closed with three accessions to the church for which we are thankful. Elder A. A. Munson who is 72 years of age came forward and united with us after preaching for the Church of the Brethren for several years.

Two stand approved for baptism and there are others who will come with us soon.

Michigan is an open field for the Brethren. There are great opportunities if we will only grasp them. We expect to hold on to Dowagiac with what we have until spring when we will make greater efforts.

We covet the prayers and co-operation of one and all. Yours for Christ,

THOS. F. HOWELL.

Marriages

CARROL-WITTERS.—At the home of the bride in Huntington, Indiana, on June 24, 1917, Mr. Homer Carroll and Miss Ferol Witters.

KESSLER-BURNS. — Mrs. Lizzie Burns, daughter of Mr. and Mrs. John Garst, of Somerset, Indiana, was married to Ora Kessler, of Denver, Indiana, on September 23, 1917, by the writer.

D. A. C. TEETER.

HARP-SAYLOR.—Bowen L. Harp, and Daisy Saylor, both of Baltimore, Maryland, October 27, 1917.

YOUNG-SIMPSON.—Alton Young and Helen A. Simpson, both of Washington, D. C., November 10, 1917.

CAMPBELL-LYONS. — J. Allen Campbell and Mary E. Lyons, both of Washington, D. C., November 24, 1917.

DOBSON-HEFLIN.—Robert H. Dobson and Dorothy W. Heflin, both of Washington, D. C., November 29, 1917.

W. M. LYON.

CAMPBELL-MURR.—At the home of the bride's parents, on the evening of December 22, Mr. John G. Campbell and Miss Elizabeth Murr were united in marriage by the writer. The bride is a member of the Bear Creek Brethren church and a former student at Ashland College. The groom is by profession an efficiency engineer with a prominent firm at Dayton, Ohio. Mr. and Mrs. Campbell will reside at Dayton.

A. J. McCLAIN.

ETTER-GAINES.—Mr. Harvey L. Etter and Miss Leona L. Gaines were united in marriage at the home of the writer in Xenia, Ohio, on the evening of December 11. The bride is a member of the Salem Brethren church at Clayton, Ohio, where she has rendered much valued service as teacher in the Sunday school. The groom is an estimable and well known young man of that community. At their return from the wedding journey Mr. and Mrs. Etter will take up their residence near Clayton. Their many friends wish them much joy and happiness.

ALVA J. McCLAIN.

OGDEN-STOUT.—On Thanksgiving afternoon at the home of the writer, Mr. John M. Ogden, of Buena Vista, Virginia, and Miss Elsie M. Stout, of Bethlehem, Pennsylvania, were united in marriage. Brother Ogden is held in high esteem in his home community and impressed me as being a very earnest young Christian. Sister Elsie is known to quite a number of our membership owing to her activity in Sunday school work. She was my faithful co-laborer while I was at Allentown and Bethlehem. Her friendly devotion and activity were phenomenal. She was quite a young girl when she entered the Sunday school work and for several years personally conducted the school after all the others had given it up; being quite a musician and singer, and able to teach and talk, she kept it open until the mission board decided to sell the building and locate in a better part of the town. The young folks have the prayers and best wishes of their host of friends.

E. E. ROBERTS.

DAVIS-MILLER.—Mr. Harry R. Davis and Miss Mary K. Miller were united in marriage at the home of the writer at St. James, Maryland, on October 6, 1916. The bride is a member of the Brethren church. The ceremony was performed by the writer who joins their friends in wishing them much happiness as they journey through life.

WILLIS E. RONK.

Our Dead

ORAM.—Paul Arthur Oram, infant son of Mr. and Mrs. Pliney Oram, was born January 9, 1917 and died November 27, 1917, aged 10 months and 17 days.

The deceased is survived by the father and mother, four grandparents, one great-grandmother and a host of relatives and friends.

Funeral by D. A. Hopkins and Rev. Dunlap.

SAPP.—Andrew J., son of Herbert and Philena Sapp, died at their home near Brinkhaven, Ohio, November 24, 1917, at the age of 18 months. Funeral services conducted by the writer. G. R. PETERSON.

RIDDLE.—Harold Andrew, son of Mr. and Mrs. A. J. Riddle, of near Tiosa, Indiana, was born December 26, 1910 and departed this life November 22, 1917, at the age of 6 years, 10 months and 26 days. According to the words of a sacred writer, "Man cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." We find comfort and consolation in the words of Jesus, saying, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

As the earthly home decreases the celestial family increases. Several years ago a mere infant brother passed on and is waiting for him. Again only a year and a half ago, Edward entered into that peaceful rest Harold leaves a loving father, a kind mother, four brothers and five sisters. The funeral was conducted by Rev. O. E. Oxley, pastor of the Tiosa Brethren church.

SMITH.—Mrs. Adam Smith was born October 3, 1876, died at her home south of Wabash, Indiana on May 7, 1917. Funeral services conducted by the writer at the Mount Vernon Church of the Brethren.

D. A. C. TEETER.

CLYMER.—Mary R., wife of brother P. B. Clymer, departed this life December 6, aged 73 years. She was a faithful, devoted Christian worker. Joining the old or German Baptist Brethren church about 40 years ago. She was active from the very first, largely in the mission which is now the Tenth and Dauphin church. She never lagged or faltered in her fidelity to it, even in its darkest hours. Others grew discouraged and quit; she never: Always at her place at the organ, never coming alone, but always bringing others. To no one is greater credit due for the success of that mission than to her. Working by her sude during the 18 years that I was the Sunday school superintendent, none knew her excellent traits of character better than I.

Brother and sister Clymer were two of the eighteen original incorporaters, six had passed, and now she the seventh, to enter into their final and glorious rewards. Who shall be the next? May God in his infinite mercy keep us, the remaining eleven, faithful to the end, or till he comes, for whose coming we pray. Services by the writer.

E. E. ROBERTS.

STAIR.—Barbara Francis, second, daughter of Ben. Swinehart, of Ashland, was born in Stark county, April 12, 1872, departed this life December 2, 1917, aged 47 years, 7 months and 20 days. She united with the Brethren church the winter of 1890 and proved a faithful member of the same till her death. She was united in marriage to Casper Stair December 24, 1891. Our beloved sister's life was a source of inspiration. In spite of the intense suffering for the past two years she trusted the one who finally removed her to the better home. Those left to mourn her departure are, husband, three sons, father, three sisters, three brothers and a host of relatives and friends. Services and burial at Fair Haven by the writer.

BENJ. F. OWEN.

RITCHSON.—Died suddenly on the night of December 2, at the home of Dr. Laughlin, at Hallandale, Florida, sister Ethel Ritchson who came here some time in October with Dr. Laughlin, from Hagerstown, Maryland. **Miss Ritchson was formerly a student at Ashland College.** Funeral services by the undersigned at the Hallandale Union church.

DANIEL CROFFORD.

GOOD.—A. Rowland Good, son of John J. and Louisa Cobaugh Good, was born February 11, 1858 and departed this life at his home in Conemaugh November 3, 1917, after a prolonged illness. He is survived by his aged mother, two brothers, three sisters and eight children. Brother Good united with the Conemaugh Brethren church, November 19, 1889 and faithfully continued in that faith until the end. The funeral was conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

Roberts.—Mary A. Cobaugh Roberts, wife of Herman Roberts, was born in Borough, Pennsylvania, December 8, 1881 and died in the Mercy Hospital, after a long and suffering illness. In 1902 she was united in marriage with Herman Roberts. To this union five children were born. She is survived by two brothers, one sister and three children, two of the children having preceded their mother to the spirit world.

Mrs. Roberts united with the Conemaugh Brethren church in 1901 and remained loyal to that faith until called home. The funeral was conducted by L. Garvin Smith, pastor of the Brethren church.

GOOD.—Mrs. William N. Good, daughter of the late Mr. and Mrs. Thomas O'rouke, was born March 20, 1867 and died at her home December 10, 1917. She is survived by her husband, Wm. N. Good, two daughters and one son. At an early age she was confirmed in the Roman Catholic church and continued in that faith until the end. The funeral was conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

NICHOLS.—Olive, daughter of Mr. and Mrs. C. L. Nichols, departed this life very sadly, being burned to death in her home near Mt. Gilead, Ohio, while her parents were out attending to the evening's work. Her clothing took fire while alone in the room and inside of two hours she was dead. Little Olive was an unusually attractive child of five years her next birthday. Funeral services conducted by Rev. Welsh, assisted by Rev. Riggs and Rev. L. A. Hazlett, Mrs. Nichols former pastor. The family have the sympathy of all. Little Olive is asleep in Jesus. May the Lord continue solacing the bereft parents.

L. A. HAZLETT.

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Brighton, Indiana	575 00
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Gravelton, Indiana	175 00
Nappance, Indiana	1,600 00
Warsaw, Indiana	$1,000 00

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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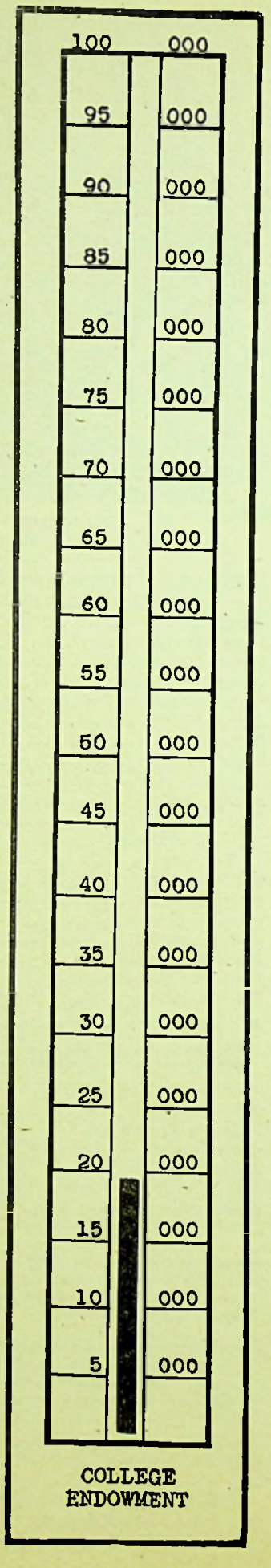
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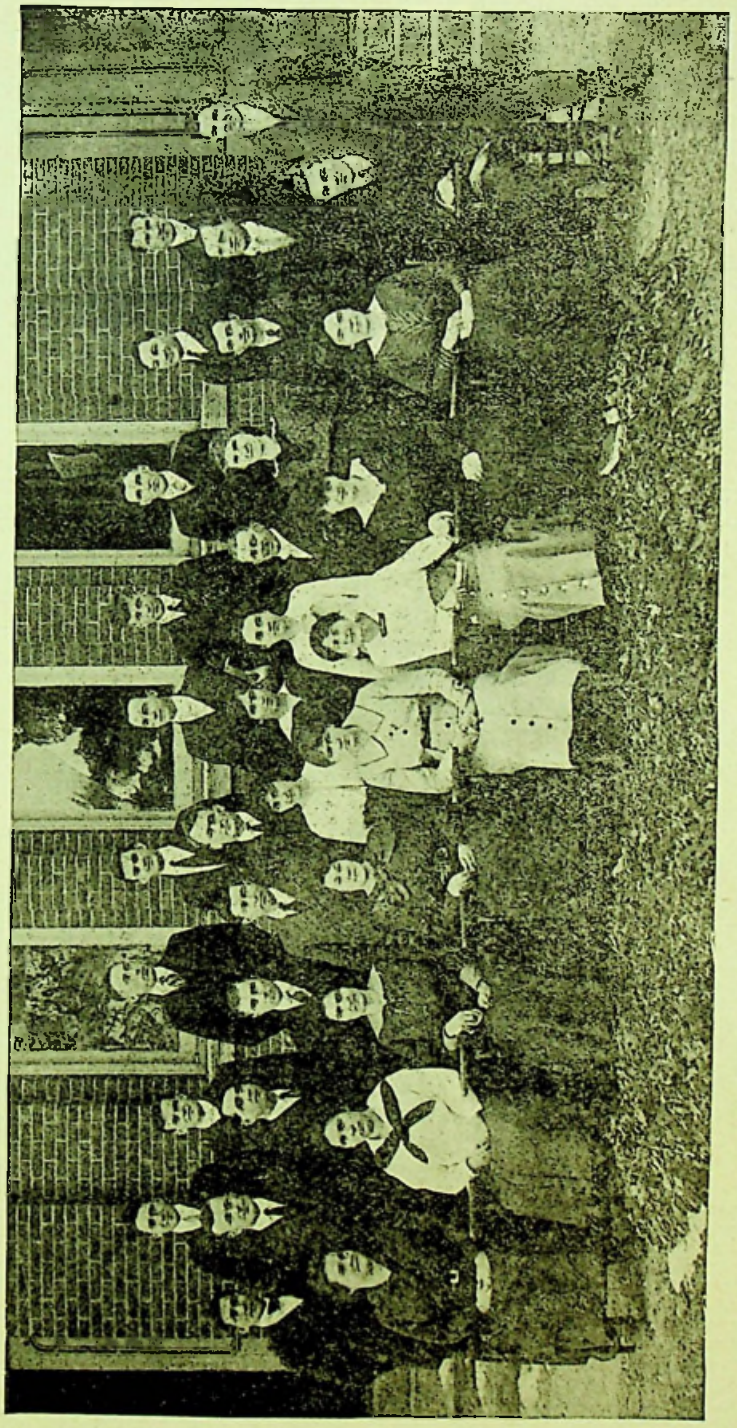
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Brethren Evangelist

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Editorial

The Revival We Need and How to Get It

What specific form of revival do we need? If the Lord should send a revival, would we count it a success or a failure? "Pentecostal revival" is a much worked phrase these days, so much so that it has found its way into much of our singing. Measured from the standpoint of Pentecost preaching, and in the clear-cut answer to the question, "Men and brethren, what shall we do?" together with the prompt obedience rendered, it is actually a question whether the average evangelists would recognize a "Pentecostal revival," if they saw one. In the average meeting one never hears the apostles's inspired answer to the lost soul inquiring for light. That answer has been thrown to the winds, and a much easier and a more popular one given. But how do we know that man's substitutes will satisfy the Lord? We don't know. We can know what will satisfy him, for he has told us. Talking "Pentecost," and even singing "Pentecostal power" is one thing; but following the instruction given on Pentecost is quite another thing.

We need a revival of the cross. The cross of Christ with its shrieks and agonies and blood is the Father's exhibition to a God-hating world as to the lengths he was willing to go to redeem us from sin. What a stupendous task! What a mighty effort! The law was stated by St. Paul thus: "Except a corn of wheat fall into the ground and die, it abideth alone." That precious grain went into the ground—in Joseph's new tomb—and since then, "The way of the cross leads home."

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get get sight of the Gates of Light,
If the way of the cross I miss."

Yes, he is the way—he made it; walk in it. He is the truth—he revealed it; believe it. He is the life—he confers it; accept it. And Tennyson can be quoted again and again, if need be to make the thought stick:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
But thou, O Lord, art more than they."

There was no revival until after the cross was stained by blood—the blood of the Son of God. Calvary came first; then Pentecost. His miracles startle, his preaching attracts and repels. Upon leaving the Mountain of Transfiguration he charges them to tell no one that he is the Christ. It would have been only half a truth, and half truths have always been dangerous. It needed to be said, "He was wounded for our transgressions, he was bruised for our iniquities." Ie needed to be said, "He was obedient unto death, even the death of the cross." Yes, and if we want a revival, we must get it V. I. A. the cross: that is, pay the price in good hard sacrifice. Paul in Romans 6: 6, 7, 8, states it like this: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." That is why we must have our Calvary before we can expect a Pentecost.

We need a revival of the cross in every sermon. A sermon that does not cost hours and hours of anxiety and burn up a surplus of nervous energy is not worth preaching. Much of our preaching breaks down here, I admit. Before the Sermon on the Mount, Jesus spent the whole night in prayer. And the people were astonished—not at the speaker and his brilliancy—but at his doctrine. A sermon without its cross may cause some astonishment, but if it does it always centers around the speaker. But we shall have to go farther than the sermon. There must be a revival of the cross in our lives, as well.

Here is where the church—the church life—is failing today. It refuses the cross. We do not want to pay the price to bring in new converts, or care for them when committed to our care. In all of our planning to make the church grow, if the project requires effort or costs money, there is opposition at once. We are everlastingly choosing the lines of least resistance, the easy and pleasant things to do. O my soul, what if the Son of God would have chosen that road? Then there would have been no Gethsemane, no Calvary, no cross; and over the approach of every cemetery would be written, "Death is an eternal sleep." Then every good-bye would have been a long good-night. We will not pay the price, and so we sigh in vain for a New Testament revival.

We also need a revival of the authority of Christ. The heart craves for an authority from which there can be no appeal. The soul will find it somewhere. Romanists find it in the decrepit old father on the Tiber; but better there than not at all. If there is a revival in Romanism among the nations of the earth as many contend, Protestants who have been turning over the heavens and earth to destroy the inerrancy of the Bible, may thank their stars, for the soul must have infallibility upon which to rest. Some find it in the conscience; but the standards set up by conscience are variable and shifting. What is right today will be wrong tomorrow. Some find it in the church, but the church is made up of imperfect human beings, and it will endorse today what it repudiated but yesterday. I plead for the old-time supremacy of the Scriptures and the sovereignty of Jesus Christ. If the soul can not repose in security here, where, O where can it go. Jesus said, "All authority in heaven and earth is given unto me." And he proceeds as if there were no doubt of this. He never apologized to anyone for saying the wrong thing. He never spoke as if there were any doubt as to his positon. He spoke as if he never intended his truth to grow useless with age. He said, "Heaven and earth shall pass away, but my words shall not pass away." "They shall judge you in the last day." There is but one throne in the Book, and that is Christ's throne. There is but one theme, and that is citizenship in his kingdom. One throne, one kingdom. There can not be two thrones in his kingdom; that would degrade both king and kingdom. All those entering his kingdom must have faith in the King, and submit to his authority in obedience to his will. The conditions of entering his kingdom are fixed, and it is but disloyal to question them. It is a burning shame how the very words of Jesus are ignored, and sinfully, and wickekdly set aside by his would-be friends. It must grieve him, and I plead for a revival of the authority of Jesus.

Three fundamental principles—FAITH in the King, REPENTANCE of wrongs committed against him and OBEDIENCE to his divine will—must ever remain essentials to our admission into his kingdom. Man by an act of disobedience, threw off the authority of his Lord, and by an act of obedience, he must recognize it and submit to it again. There is no hope for Christianity without Christ's authority restored over heart and life.

G. W. RENCH.

Ashland Theological Library
Ashland, Ohio

From the Editor's View-Point

The Stolen Horse

An old saying used to run, "It is no use to lock the stable after the horse is stolen," but we suppose it would now be more up-to-date to say, "It is no use to lock the garage after the 'flivver' has disappeared." And yet that is what the American people are attempting to do all the time. While we as a people are quick to comprehend and quick to act in some things, yet in other ways we are remarkably slow. We would not say the fault is always with the people themselves as it seems in some cases they do comprehend and they do want to take immediate action, but they are held back by those who are in authority over them and by the provisions of laws that have become obsolete, but that are still in force.

Last summer, rice, one of the very common foods of the American people, was traveling along an even road when the people were advised to eat more rice and conserve certain other foods that were growing scarce in the world's market and immediately the rice market suffered from palpitation of the heart and the price was almost doubled. To save wheat for both the Allies and the submarines we common people were advised to eat more corn meal and corn products and immediately corn jumped to unheard of prices.

With the shortage of the potato supply that manifested itself a year ago the price soon advanced to about fifty cents per dozen for respectable looking tubers and the people were urged to plant war gardens and the large acreage planted and a fairly good crop reduced the price to reasonable proportions in some sections, but we are now urged to eat more potatoes and we can expect a special elevator to be constructed to enable one to reach the heights to which the price of this very humble article of diet is expected to go, and now since the Christmas season is over, and since candy dealers report they never before had such a large retail business in candy as during the last month, and since we have been able to carry all the sugar one can buy at one time home in one's overcoat pocket some of the cities, Cincinnati for example, have begun to make a "survey" to determine the availability of sugar in that city. Another case of "after the horse is stolen." We only wonder if the corps of volunteer investigators will be able to learn how much sugar the breweries of Cincinnati have in store.

The Reproach of Sin

The wise man of old said, "Righteousness exalteth a nation but sin is a reproach to any people." The passing of the centuries has not changed the application of that saying for it is based on an eternal principle that is not subject to change, and the truth of it is being demonstrated daily. George Bernard Shaw, one of England's foremost writers of today, said to the British people, "Do not suppose you are fighting to punish the Germans for being wicked. They are wicked, being human, but no wickeder than you." Of course this statement is resented in England and we suppose it would be more deeply resented in America should any prominent American make a similar charge against his countrymen. But to be really honest about it, are we taking proper precautions to prevent conditions developing that would make such a charge possible? Everywhere our people are being told that the "flower of the American people" is being sent to the help of the cause of liberty in France where the cause is in so great danger. It is right to hold up high ideals, but it is also right to tell the truth to enable the people to adjust their ideals to the real situation, if ideals can be so adjusted.

Our government has taken the greatest of precautions to protect the American soldiers while in training and the government has the support of all loyal American people in this matter, but the pro-German brewers and liquor dealers that are strangers to the first principles of American patriotism, recognize no obligation to their country except as it fosters their business and they would undo all the government has done and turn the soldiers loose to satisfy both a natural and an acquired tendency to indulge in that which destroys both soul and body, and drunkenness and attendant evils have already disgraced the American people as these things have been indulged in by our soldiers in France.

The Board of Temperance of the great Methodist Episcopal church has issued a bulletin in which a charge is made that when a certain division of American troops landed in France practically every officer in the division got drunk the first night ashore. With such an example as a "starter" is it any wonder that more than one thousand soldiers from one section of northeastern America had to be placed under guard for drunkenness after their first pay day in France? These charges are not made by irresponsible enthusiasts, but by an officially appointed board of the greatest Protestant body in America, and they should cause every Christian man and woman in America to rise up and demand of their state legislatures the adopting of the prohibition constitutional amendment and of the immediate exercise of the authority necessary to keep liquor entirely away from our officers and common soldiers both in America and Europe. It is not an easy thing for many local and God-fearing American people to become really enthusiastic about contributing to the Red Cross fund and other similar funds to care for soldiers that are thrown into the hospitals as a result of sins and diseases that have fastened upon them because they have looked upon the wine when it was red, and have listened to the entreaties of the women upon the street.

The Last Farthing

In his sermon on the mount Jesus speaks of one being cast into prison by the judge and adds. "Thou shalt by no means come out thence until thou hast paid the last farthing." This is one of the things many people seem to forget, that life has its compensations and that one who violates the law of life must pay the penalty of that violation even to the last farthing.

When a man violates the social laws of which he is a part it is not always made clear at once that the penalty must be paid, yet we know that at some time and in some manner the debt must be paid. It is not always as clear a case as that of an old river pirate who preyed upon society for many years more than half a century ago, but who now has just been released from the Atlanta penitentiary after forty-five years' imprisonment. Just one half his long life of ninety years spent behind prison bars because he had no respect for the rights of society. Not every man who disregards the rights of society is compelled to spend forty-five years in prison and then be carried out a helpless paralytic and to be cared for by public charity, but even those who prey upon their fellowmen and rob them of their rights under guise of law will surely learn sometime, even though it then be too late to make amends, that they, too, shall be compelled to pay the last farthing of their indebtedness to human society.

A Wrong Theory

One is never qualified in doing a wrong because others do it and are not molested. The old saying is, "Two wrongs never make one right." When the government officials ordered that all electric display signs be darkened to conserve fuel most of the business houses and others who displayed such signs complied with the request; but it seems that many saloons, breweries, pool rooms, etc., failed to obey the order. And we are told that the pastor of a prominent church in Pittsburgh noticed that a brewery sign was not darkened on lightless nights whereupon he declared that if this sign was not turned off he would turn on the electric sign on his church and another one besides if he could find one. This was intended as a remonstrance against the disloyalty of the managers of the brewery, but it would not have been a justifiable method of procedure. No man can justify himself in wrong doing because others do it. Undoubtedly this pastor had more than once preached against the false standard which says, if you will I will. There is but one thing to do and that is to obey the law regardless of what others do. Acting upon this principle is what makes a Christian hero in time of opposition or persecution.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Ashland Theological Library

Conducted by Charles A. Bame

One Jubilee

Yes, we had a JUBILEE. With Beachler and Furry on the pro-program and with all the Indiana preachers sitting around to whoop-'er-up for Ashland and with a number of Ashland students there to help in the decorating and program, you need not be surprised that we had a good JUBILEE. We believe that it was worth while and we hope other districts will be as happy when they have done their "bit" or best for Ashland. To have reached that goal will be to fix your place in the sun on the balance sheets of this committee. So far as Ashland is concerned, they want the money; but as for this committee, we want every church to contribute their share of $100,000. Already, we know that Indiana has saved herself from lowly STARS. Indiana gets the FRONT LINE STANDING in District Goals, while some of her churches will never get it until they have given four times the number of their membership in GOOD DOLLARS. The average for the winning church in Indiana is $13. Hurrah for Mexico church. While Goshen tried to put one over on North Manchester and steal the prize for the largest gift, but they got left. North Manchester expects to hold this place in this state at all odds. North Manchester's total to date is $2,585 and more to come. Goshen's is $2,527.

Ready to Report?

Brother Pastor, are you ready to make a good showing on our great drive for the goals? Before very long you will be called to account as to your stewardship on the goals. By the first of March we expect to have every pastor report what has been accomplished in his charge or charges. The state organizations have been made, I think, and we are glad to have these organizations reported in these columns so that you will know who's who or whom you are expected to answer. Do not neglect to reply to any man of authority on this program. If he asks for information, he does it for a purpose and that is to get his goals finished at the right time.

Co-operation

This is a big word but a bigger work. The FOUR-YEAR PROGRAM will only be an inspiration if it is accomplished. If we fail, we shall lose inspiration instead of gain. We need not fail but if we FAIL TO START IN TIME, we shall fail to finish at all. We have task enough for four years and can not do it in three. Are you watching the chart?

Branded

Misquoting me, one young preacher said that I had said that if a preacher did not try to get his task done, we should brand him. Not that. But he will surely brand himself. This will be sure to show who is trying. For instance, if a preacher has not preached on either of the assigned or programmed subjects, to date, he has dangerously near fixed his church so that it can not come out FRONT LINE at the end of this year. He is branding himself; for at the end of the Four-Year period, we shall know what churches co-operated and we shall have on record a balance sheet for each year and any church can turn to these sheets and tell if it was the church or the pastor that pulled it down or up by referring to the goals that were to be made by the preacher and the ones to be made by the church, such as gifts, etc.

A Big Thing

The conviction grows on me that this is one of the biggest things a denomination ever undertook. Perchance, at the end of this wonderful achievement of the goals, at the end of the four years, some brother should move that we publish the summarized report of the Four-Year Program in book form for public distribution! It would be just like a lot of our people to do that very thing and then who is the preacher or which is the church that would like to be branded by their own inertness as a "slacker"? Branded for all time and that by their own conduct. And yet, the Good Book says that we are to give an account of—not only four years—all our years down to every thought! How wonderfully careful ought we to live in the face of these wonderful facts!

BAME.

Southern California Conference

District Director of Four-Year Program, A. V. Kimmell.
Spiritual Advancement Goals 1, 2, 3—J. C. Beal.
Church Extension, Goals 4, 5, 10—H. V. Wall.
Recruiting and Endowment, Goals 6, 8—N. C. Nielsen.
Financial Methods, Goal 7—A. E. Neher.
Extension of Publication, Goal 9—F. J. Regan.
Foreign Missionary Extension, Goal 11—L. S. Bauman.
Benevolences and Statistics, Goal 12—T. H. Broad.
Sunday School Promotion, Goal 13—C. H. Flory.
S. S. C. E. Promotion, Goal 14—Mrs. Belle Sherer.
Christian Endeavor Promotion, Goal 15—T. J. Steves.
Conference Promotion, Goal 16—I. A. Miller.

Illiokota Organization

Director Four-Year Program and Spiritual Advancement, Goals 1, 2 and 3—B. T. Burnworth, Lanark, Ill.

Church Eextension, Goals 4, 5, 10—G. T. Ronk, Leon, Iowa.

Recruiting and Endowment, Goals 6, 8—J. L. Gillin, Madison, Wisconsin.

Financial Methods, Goal 7—R. F. Porte, Dallas Center, Iowa.

Extension of Publications, Goal 9—H. L. Goughnour, Waterloo, Iowa.

Foreign Missionary Extension, Goal 11—Ernest E. Myers, Williamsburg, Iowa.

Benevolence and Statistics, Goal 12—Miles J. Snyder, Milledgeville, Ill.

Sunday School Promotion, Goal 13—Mrs. C. E. Weidner, Hudson, Iowa.

S. S. C. E. Promotion, Goal 14—Mrs. A. Emmert, Dallas Center, Iowa.

C. E. Promotion, Goal 15—J. H. Burnworth, Brooklyn, Iowa.

Contributions

The Greatest Gift in the World

A Christmas Sermon by Miles J. Snyder, Milledgeville, Ill.

TEXT.—"If I had not come and spoken unto them . . . If I had not done among them the works which none other did." John 15:22, 24.

By way of introduction to what I want to say about "The Greatest Gift in the World," I call your attention to the portion of scripture recorded in Gal. 4:4 and 5. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law; that we might receive the adoption of sons."

These words are extremely clear and simple. There are some texts in the Bible that standing alone have little meaning in themselves, but need the light of their contexts thrown upon them to illuminate them and make them full of meaning. But it is not so with this text. Its meaning flashes forth from its setting like a glowing lighthouse across an evening sea.

These words do not even need the aid of reflection, for they crystalize themselves into one inspired, inclusive utterance setting forth the sublime fact of the Christ and his mission. They set forth the Incarnation as the purification of the human race and the impulse to moral and spiritual attainments. They explain the pathetic waiting when men lived in anticipation of the promised Messiah and died with their hopes unrealized. They show how and why the coming of the new-born Child in Bethlehem brought to the world a new being out of the far-flung night of travail and hopelessness and death.

That Infant so meanly wrapped in swaddling clothes and lying in a rude manger on that far-off day destined to be the focal point in the world's history and experience. Everything before that event pointed to it; and everything since is the outgrowth from it or points back to it. That birth marked the departure of the old world and its old law, with its many virtues absorbed in a new world and a more positive law where affections and aspirations take fresh forms and impulses. As some one has well said, "The birth of Jesus is the sunrise of the Bible. Toward this point the aspirations of the prophets and the songs of the Psalmist were directed as the heads of flowers turn their heads toward the dawn; and from this point a new day began to flow silently over the earth—a day of faith and freedom, a day of hope and love."

"When the fulness of time came, God sent forth his Son." The birth of Jesus Christ was not a thing of chance. He was not born in the earth too soon, nor did his advent come too late. At the time of his coming, preparation for it beyond the wisdom of man had been made. The Hebrew people with their conception of God and the discipline of his providence had prepared the soul for the coming of Christ. The Greeks with their love of art and culture and scholarship and travel, prepared the mind for the coming of Christ and for the transmission of his gospel in the most beautiful language among the tongues of men. And it remained for the Romans to prepare the physical man, or the physical world, for Christ's coming, with the establishment of a strong government bringing law and order and authority and well-built highways permeating every part of the empire, affording safe and easy travel for Paul the missionary and others who went forth everywhere heralding Christ's gospel of glad tidings and salvation. It was indeed "in the fulness of time" that Jesus came.

Of course, the world had long expected the Messiah. Down through the Old Testament world there flowed a golden stream of Messianic prophecy heralding the coming of the Christ, until it burst in a flood-tide of glory in the Bethlehem manger. And lo! "when the fulness of the time came God sent forth his Son," the fulfilment of cumulative prophecy, the Savior of a dying world.

Jesus came! But the text of the evening raises another very important question: What if he had NOT come? What if his voice had never been heard in the earth? Jesus himself calls our thought to a consideration of this in the words of the text. So let us dwell awhile upon these words of Jesus: "If I had NOT come," "If I had not come," "If I had not COME," "If I had not done the works which none other did."

It is said that one out of every three of earth's population acknowledges the sovereignty of Jesus Christ. We know that during the last nineteen hundred years the Christian religion has steadily exerted an increasingly dominant influence over the strongest races of the earth. And through the last sixty generations the foremost men and women in every realm of human thought and activity have been those to whom the Babe of Bethlehem has been the unfailing fountain of inspiration. Through all the years since the angels' song announced the coming of Christ, you can not think of a single political institution, social custom, intellectual movement, religious awakening, that has been constructive and productive of good in the world, but that has had its origin and dynamic power in him.

Let us look briefly along certain lines and see how true this is. For instance, look at the LITERATURE of the world since the birth of Christ in the Bethlehem manger. Or, to make the field more familiar, look only at our English literature. What would our books and our bookshelves look like if the contribution of Jesus Christ as a creative and inspiring force were blotted out? If we were to go through our libraries and take out the books we should most dislike to lose, it is almost a certainty that those would be the very ones that owe their purpose and distinctive worth to the Man of Galilee. Whether in history, biography, poetry, essay, philosophy, or what not, everywhere we look we find that which bears the indelible trace of the pervading influence of the Christ. The sweetest, the noblest, the best, the most inspiring, in all literature since his coming would be blotted out if **Christ had not come.**

Again, think of the beautiful CHURCHES and magnificent CATHEDRALS that are found all over the world. There is not a single city, town, village or countryside in any civilized land without them; and everywhere churches and cathedrals are the rarest and costliest examples of architecture, with the most beautiful carvings, mosaics, frescoes, and art-glass windows representing the scenes of his life or something connected with it, built by the sacrifice and religious enthusiasm of the multitudes moved and animated by the Christian faith. All these would be gone if **Christ had not come.**

And this leads us naturally to think of the influence of Christ upon MUSIC. The greatest, the most beautiful, the best loved musical compositions we have today were born of the inspiration of him who came "in the fulness of time" and proclaim his glory and majesty. The grandest symphonies, oratories and cantatas have him as their undying theme. And what comes closest to us all, and that which would be most sorely missed, are the old familiar hymns which have sung their way and their unforgotten messages into our hearts since childhood. All these would never have been known if **Christ had not come.**

And think of the contributions of Christian PAINTING and Christian SCULPTURE, examples of which not only adorn the walls of our homes and schools and churches, but which have made possible well-filled art galleries all over the world of inestimable value to inspire and awaken and cultivate the finest and most esthetic faculties of the mind and soul. We should be deprived of all these too, if **Christ had not come.**

Consider also the contributions of SCHOOLS and COLLEGES and UNIVERSITIES to the civilization and enlightenment of the world; and then always remember that from the day the boy Christ remained in the temple to converse with the wise men, Christianity has been the chief and untiring champion of education and learning. The intellectual giants of the past nineteen hundred years have been nourished and developed in the stimulating atmosphere of Christianity. And the matchless teachings of Jesus still inspire the greatest intellects, as the story of his sufferings still melt the hardest hearts. With the exception of a few godless state universities which have come into being comparatively recently, all the famous institutions of higher education, such as Harvard, Yale, Princeton, Columbia, Oxford and Cambridge, were founded by the Christian church. These and all of like purpose and power and influence would never have been known if **Christ had not come.**

And what shall we say of that great and ever increasing number of HOSPITALS and ASYLUMS and HOMES OF HEALING found everywhere where the mind has been made to think and the heart to feel by such parables as the Good Samaritan—these things provide for the weak, the unfortunate, the crippled, the incapable? All these are but symbols of the mercy and love and pity and compassion of him who healed the sick and cleansed the lepers and made the lame to walk and the deaf to hear and the blind to see and the dumb to understand. These, too, would be unknown even in our day if **Christ had not come.**

And so we might go on almost endlessly pointing out the

things of comfort and uplift and blessing which the whole world owes to the coming of Jesus Christ; but enough has been said to set even the most indifferent and ungrateful and disobedient to thinking. While Christianity has to do primarily with teaching the art of right living and the building of character here as a preparation of the life that is to come, yet it accomplishes innumerable results for man's happiness and welfare; for what real happiness would there be in the world without Christian literature, churches, music, painting, education, hospitals and many other things that owe their existence largely to the ministry of the Son of Man? Christianity may be likened unto a tree which bears indeed the fruit of immortal life, but bears also other fruits for the life that now is.

There is no phase of human life and activity but that has felt and feels today the strange influence of the spirit of the living Christ; and, while we may not understand just how that power is exerted and how it pervades and moulds our mental, social and spiritual life, yet we know it is done. No one in all the annals of history except Jesus of Nazareth touches life at all points: in literature, in art, in song, in morality in philosophy, in politics, in business, and in religion,—and not only touches it, but touches it to purify and uplift and ennoble and bless.

Behold! at the very threshold of life stands the Man of Galilee, softly saying to all childhood, "Suffer them to come unto me." And then all along the journey of later life he is the ever-present Companion ready and willing and able to help and guide and save. At weddings, at feasts, at funerals, he waits to be a welcomed guest. And out in the swifter currents of human activities strong men lean on him, and weak ones cling to him. Men of wealth and position and culture and refinement, find in him a congenial companion, while the poverty stricken and the heavy laden lay their burdens at his feet. To the philosopher Christ is a guide; to the Magdalenes of the world he is the only brother they have who gently whispers to them, "Go and sin no more;" and to the consecrated ones among the sons of men he is the ideal of their highest affections.

For lost men seeking a safe path out of the wilderness of the world, Christ becomes the Way. Overcome on life's journey and sinking in weariness in the heat of its conflict, he is the Fountain flowing near by constant and refreshing. He is also the Vine growing along life's rugged and toilsome way making a bower of beauty for shade and giving rich clusters of spiritual food for our strengthening. And at last, at the end of the way he stands like a golden door of hope opening into heaven, home and immortal happiness.

In view of all this—what he has been in the world, what he is today, what he shall be—what if he had not come? Without him, what today would be the world's brightness, what would be its ideals of righteousness and justice and truth, what would be its hope? Standing at the close of his earthly career and at the threshold of the Christian era, he said, "If I had not come! If I had not done!"

And what a sobering thought this is? It is true, since his coming multitudes have assailed him, and some assail him still; millions have been indifferent to him, and millions are indifferent still; and yet not a single one can escape him for he is met at every turn. His influence pervades, permeates, and shapes what men think and do and say and are, whether they are conscious of it or not. We never put a date upon a letter or a business document without thereby stating how long ago it was that Christ was born. We never give a Christmas present without imitating the wise men from the East who lay their treasures before the cradle in Bethlehem. Whenever we see a red cross on an ambulance, or on a seal, or on a printed page, or even on a package of court plaster, we are looking at that which in the mind of the whole world is a symbol of the sacrificial death of Jesus Christ. We cannot escape him, and no power on earth can set him aside as the dominant factor in life. Even within the short hour since this service began, a host of souls all over the world have faced death and with a gentle smile have gone through "the valley of the shadow" soothed by his surpassing love and sustained by his spiritual power and living presence.

Ah, this old, sin-cursed world would be a strangely different world if Christ had not come. But "in the fulness of time God sent forth his Son." And he came not to redeem the world, but to redeem individual men and women in the world. Al lthese splendid things I have mentioned in our civilization which we owe to the coming of Christ are, after all, only by-products of the supreme purpose for which he came. He came primarily that men and women might find salvation from their sins. So-called civilization without individual salvation and redemption and regeneration is only a veneer for fair weather and will not stand the tests of storms. Christ's real mission was not to civilize the world, but to Christianize it; not to feed and heal the body, but to pardon and redeem the soul; not to save from suffering, but to save from sin.

He came into the world with new teachings about God's infinite love and mercy and goodness that thrilled the hearts of the people like the strains of sweet music. He came with forgiving love for the sin-sick and penitent. He came telling men of an immortal hope that gilded life's over-arching sky with splendor and promise. He came and in his life and in his words held aloft before the gaze of the world beckoning ideals of thought and conduct that still glow and shine above the sordid things of earth like diadems in the crown of life.

All this, and infinitely more, he did for you and me. What if he had not come? What if his voice had never been heard in the earth? He came on that first Christmas day, but "there was no room for him in the inn." We are told that "He came unto his own, but they that were his own received him not." And since that far-off day the living Christ has ever been the coming One.

Have YOU received him? Have you opened the door of your heart to let him in with all the heavenly treasure that he brings? He says, "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him and will feast with him and he with me." He stands on the doorstep of every heart seeking admittance. Have you made room for him in the inn of your heart? Unless you have, so far as you are concerned, his coming has as yet been altogether in vain for you. "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." He has come; he has spoken the words of Eternal life; and if one rejects him there is no excuse for his sin and its inexorable penalty and doom. God help us to receive him, and enthrone him and worship him.

That Uncertain Sound

BY W. M. LYON

Get the book and read 1 Corinthians 14:8. That is my text. What thought does it suggest to you? Men versed in military science get its meaning at once. What terrible things have resulted from using wrong signals. We are told that the awful disaster at Halifax a few weeks ago was the result of the use of a wrong signal. The author of our text warns us against giving a wrong spiritual signal. It is a fearful thing to sound a trumpet that starts men and women on the way to eternal death. Beloved, do we realize its full meaning?

I often think of how Jesus must have been moved in this way. we read that he was moved with compassion. Yes, he saw men and women "scattered abroad, as sheep without a shepherd." Matt. 9:36. It is pitiful to see a flock scattered and in confusion, not knowing which way to go. At this present time we see this increasingly manifest. Great spiritual confusion exists throughout the world after nearly two thousand years of what is supposed to be gospel teaching. Surely the trumpet has given forth uncertain sounds. Truly God's word is being marvelously fulfilled in these perilous times.

But I must tell you why this subject came to me just now. It has been impressed so much on my mind because of the experience connected with my work for the last several weeks. I refer particularly to conditions as I have found them existing among our young men who are on trial—yes, they are on trial—on account of adhering to the doctrine of non-resistance. I have not failed to notice that there is much confusion on this subject, not only among the different bodies of Brethren or "Dunker" people, but it is also true with the Quakers or Friends, the Mennonites and others. Why should there not be more unity and definiteness among all who hold to this great doctrine? Surely there is great need of calling attention to this matter. Some trumpets must be giving forth uncertain sounds! What is the remedy? Some of us have been before Secretary Baker and General Crowder and other high officials again and again because we are most deeply concerned along these lines, and I must confess that the experience has been painful, yea, at times, humiliating, that there is so much confusion on this subject. Brethren, it is surely high time for all to pray and work as never before to get the mind of the Spirit. And while I am on this subject let me say that the confusion is by no means confined to the capi-

tal of the United States. The trumpeters referred to seem to be found elsewhere. Let me give this illustration: It represents a union (?) Thanksgiving meeting in a certain country place. Several denominations were represented. Our sister church, (Church of the Brethren) kindly furnished the place for this union (?) meeting, and the Baptists furnished the principal speaker for the occasion. Said speaker did not fail to tell his hearers how very thankful they should feel, first of all because we're in this war, and second, all parents should be especially grateful if they have sons at the front, etc. (It might be well to note here that this preacher is quite a young man and therefore has no son to give him this pleasure (?).) Brethren, how does this strike you as an example of confusion? Is it any wonder that people don't know what to believe these days? O, what awful confusion! Who is responsible? To finish the illustration just given, it will be necessary to notice the fact that in the same community at a Thanksgiving service (union?) held one year previous the speaker emphasized the fact that all should be thankful because they had been kept out of war! Surely there is great need of true under shepherds today. One other illustration: A minister who preaches on the "Signs of the Times," who not only attends spiritualists meetings as opportunities are presented, but uses his influence to get others to go. May the good Lord look in mercy in these days of world-wide strife and confusion, and may we all seek the wisdom which he only can give.

Washington, D. C.

One City's Drink Bill

BY WM. H. SCHAFFER

My work at times throws me in contact with the un-Christian side of life. Recently I heard with my own ears the following order given over the telephone:

Five quarters of beer; five halves of beer; five cases of ale.

The beer is $9.50 per barrel, and hence the above order amounted to $30.88. The ale is $2.00 per case and hence the order amounted to $10.00, or $40.88 in all.

There are just fourteen such places in Allentown which put in an equally large order (many a time larger) each week. Multiply the order by fourteen and you have $572.30 per week.

In addition to the type of place just referred to, there are in our city fifty-two club houses that put in an average order of $75 per week. And so fifty-two times $75 equals $3,900, plus $572.30 or $4,472.30 per week.

Multiply by 52 for the number of weeks in a year and you have the drink bill of Allentown's Fire Houses and clubs, which is $232,559,60, or nearly a quarter million dollars per year. This is by no means all that Allentown spends for alcoholic beverages in a year.

Also let us remember that Allentown is only one among the many "wet" cities of the United States. Is there not after all some consistency to the demand on the part of sober thinking people that the FOOD COMMISSION deal more effectively with this enormous waste in foodstuffs wrongly and harmfully manufactured and used? May God help us as Christians to stand four-square on this point.

Allentown, Pa.

A New World Consciousness

What is this thing—"a new world consciousness? "It isn't an easy thing to define for it isn't anything concrete, as the editor of "Men and Missions" soon found out when he tried to find a picture that would illustrate this very illusive topic chosen for the January number.

But some of the most real things in life are the ones you can't hold in your hands. So it is with this new, broad spirit of brotherhood which is emerging slowly, but inevitably none the less, out of the houlocaust of war. In a stirring article by Nolan R. Best, editor of "The Continent," many phases of the subject are treated, While especially emphasized is the challenge to laymen the world over to rise up and unite with a renewed missionary spirit in seizing this chance to "shape nations to the ideals of Christ."

The war is the one thing uppermost in all men's minds these days, naturally. However, it won't do to let home problems be neglected or we will find when the war is over that they have grown to impossible proportions. Read how one man is fighting enemies of drink and immorality out in the logging camps of the West. "Body, Boots and Britches," is the name of a breezy article by Dr. Thomas D. Whittles, superintendent of this work for the Presbyterian church, and tells the story of how "Haw Wired Fred" joined the missionaries at camp. When a "booze hoister" does turn over a new leaf he fairly pastes it down!

Only samples, these two articles mentioned, the January "Men and Missions" holds many more timely news items and stories.

The Sunday School

Suggestions for Studying Mark

BY VIANNA DETWILER

A million Sunday school children gave a million nickles to supply a million soldiers with a million copies of the New Testament. There never was a time in the history of the world when this Book has been carried and read by so many men as now. Among other millions are many who prize the "little book" more than any other article they find in the "comfort bag," as was recently noticed in the case of a Roman Catholic boy. That the people at home keep pace with the soldiers, the Vest Pocket Testament League ,urges its claims upon them, to read at least one chapter in the Bible each day, and to carry a Bible or Testament with them every place they go. Join with these groups, the rest of the Sunday school army and all other Bible lovers, and you have a force that staggers the imagination. What additional inspiration, if these millions were studying the same chapters the same week. Happily the International Sunday school lessons beginning with 1918 could not have been better chosen for this very purpose. It is the book of Mark, the entire book, so that we shall have something complete when we get through; and the six months we have to cover the book is enough time to become really acquainted with our Lord as presented by Mark.

We shall need first an introduction to Mark himself, nor have we far to seek to find that he belongs to the business type of men. His sixteen chapters, as over against the twenty-eight in Matthew; his sudden beginning and abrupt ending; his brevity and omission of our Lord's long discourses, parables only a few, force the conclusion that Mark is a man of action, used to getting things done. Unlike the other gospel writers, Mark gives no account of the life of Jesus previous to his baptism, the initial rite of his public ministry. Now that the time has come for the opening up of the momentous campaign, heralded by John the Baptist, Mark brings Jesus before us for the first time, just when everything is ready for action,—on hand at the hour appointed.

With these characteristics so strong in Mark, we would naturally expect the same characteristics in Christ to appeal most to Mark, and in reading the book, we find this side of Jesus life brought out most prominently. While all of the four writers prove his deity, Mark sets forth Jesus Christ, the Son of God, as servant, suffering servant. If you find this to be the theme of the book of Mark, or whatever you may choose, you'll find it will greatly stimuplate your reading, if you keep the purpose of the book before you as you go through the chapters. For reading, reading with open eyes, is the first essential in the actual study of any book.

You will notice what has been given thus far, are points that can be readily gathered by careful observation as the book is read through. In fact to come to an accurate knowledge of Mark, and that is the essential purpose in the six months' course before us, the thing required is not a commentary, but a prayerful reading of the book, close observing and careful thinking. The result will be more lasting knowledge, than could be gained by the use of a commentary and the ordinary way of reading. Where is any place in the soldier's limited baggage for a commentary, yet he surely needs the very best out of the Bible and rejoices to know of the book alone method of study. Also there are more homes without the so-called Bible helps than with, and the divine concern in this line is for the multitude. Certainly God would not have his Book of such a nature that it required outside help for the common people to understand it.

There is no book in the Bible that lends itself more readily for a beginning of this kind of study than that which has been selected

for the world-wide Sunday school course,—the book of Mark. It appeals to more classes of people than the other Gospel accounts. It is brief and full of action, suiting the business man and the soldier. The portrayal of Jesus as the mighty Worker, a servant well-pleasing to the Father, carries its message to the laboring man; the mother is touched by his compassion and continual serving and she finds in this book so full of graphic pictures, a supply for the demand for children stories. And yet its problems are profound enough to interest the deepest scholar. Above all, Mark seems purposely adapted for the Home Department class.

At the very outset we shall have to decide to disregard, so far as our studying is concerned, the lesson divisions as arranged by the International Sunday School Committee, in order that we may be free to take up the systematic study of the book, which of course deals with every part of the chapter. To follow detached portions allotted by any one, may result in pleasure and some profit, but it is not study in the proper sense of the word. The Sunday School Committee recognizes this fact and expects the Sunday school pupil to study the paragraphs between the lessons, and why not do the work in a logical way? Nor may we allow ourselves to be influenced by the chapters and verses as divided by King James' men, in that first accredited translation of the Bible into the English language. These divisions are useful for ready reference, but as they are not a part of inspiration, it is not presumptuous to say they are quite irregular and often confuse the thought instead of helping to clear it up. The American Revised Version ,with an event or teaching grouped into a paragraph is an actual necessity to make the systematic study of the book easy. The paragraph being the logical division and taken as the unit of study.

With these objectionable features removed, and having noted, 1. previously the place the book of Mark holds among the other gospel accounts, we are ready now to take up the second suggestion for our study of Mark,—reading.

Read the book straight through at one sitting to gain a general impression of it. Read it again with an open note book at hand, in which record special phrases or words that often occur, or a repeated thought. And if you read with your eyes open, ears open and heart open, you'll see picture after picture; you'll hear the stinging remarks of the Pharisees, with the just rebuke by Jesus; you'll feel the strain if the suspended question, "Who is it?" till the break comes in the heart of the book, answered by open-minded Peter, "Thou art the Christ." 8:29—the end of the beginning, the beginning of the end of the book. If you are not familiar with Mark, read it again, or till you catch the general movement and its purpose. For "the general principle of a true system is that of first gaining a knowledge of broad outlines, and then concentrating upon details."

3. You are ready for this the next step, if you are willing to do the thinking necessary to give the contents of the book briefly in words of your own in outline form. The chief break has already been indicated (8:30) separating the PROCLAMATION of Jesus from his PASSION. His PREPARATION was necessary first (1: 1-13) thus the 16 chapters naturally fall into these three divisions. With the touch of the same hammer, as by the law of cleavage, each of these three parts, subdivides easily into sections. The section can be definitely located and named only as you go on with the closer study of the paragraph, but roughly speaking you will find them somewhat like this:

1. Opening. (1:1-45.)
2. Opposition. (2:1-36.)
3. Organization. (3:7; 4:34.)
4. First Over-the-Sea Trip. (4:35; 6:6.)
5. Second Over-the-Sea Trip. (6:7; 7:23.)
6. Over-the- Border, north. (7:24; 9:29.)
7. Over-the-Border, south. (9:20; 11:10.)
8. Temple Teaching. (11:11; 13:37.)
9. Triumph! ! (14:16.)

4. Paragraph study may now be taken up with zest, to see what material make up these sections. Keep your interest keyed up as you read closely, that when you finish a sentence, you may know just what it said. Choose a title for each paragraph in the section, and ever remember the paragraph is the unit of study, not the chapter. Think over these titles till you can call them in order without reference to the book. From these you gather your name for the section.

5. You have well earned your way to the most fascinating part of Bible study, relationship. Find the "thought relations of each paragraph to the ones preceding it and following it. The questions to have in mind are: Why did the writer put this paragraph in? Why did he put it where it is? Some times the connection is merely chronological." Note it all. Apply the above suggestion on a larger scale, to the section as a whole in relation to the preceding section and following it, ask yourself, What does the section add to the movement of the book? What would I miss if this section had been omitted? Thus you come to know the material of the book, not by note but by the logical method of relationship. Instead of the suggestive outline given under point 3, you can definitely shape one if time allows.

6. Write a list of ten observations on the section. This means to correlate facts and statements and expressions, then record results. By observation we do not mean a fact, as feeding the 5,000, which is a matter of content; nor is it interpretation or application. It is simply telling what you see that is striking.

7. Study the persons and places mentioned. If places or journeys are prominent draw a rough map indicating the same.

8. Having thus mastered a section, your thoughts are ripe for interpretation and application. To attempt these earlier in the study is like a child trying to do a problem in division, before it has learned subtraction and multiplication. It is necessary to distinguish the three: (1) Mastery, (2) Interpretation, (3) Application. In the mastery of a passage the question is, What does it say? taking it exactly as it stands. In an interpretation, the only question is, What does it mean? Not what can it be made to mean. (3) In the application, How does its meaning apply to me? How can I obey its teachings,—obedience. Knowing without doing checks further knowledge. This together with a conscious dependence upon the Holy Spirit, and the proper method, will keep one's interest high in Bible reading the year round.

Again and again let it be said, that an accurate knowledge of the material is necessary for a deep spiritual insight into God's word. Nothing will take the place of it, no amount of praying or commentaries.

"Patriotism is not enough," said Edith Cavell, the brave British nurse, on the eve of execution in Belgium. Action is needed to prove the soul's devotion. The government does not ask your life but your moral support and financial aid. Practice self-denial as a sacrifice for your country. Convert your savings into Thrift Stamps and Certificates and thereby sustain the army in the field. Do it now!

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	W. E. THOMAS (Resigned)
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LAVENGOOD
FALLS CITY, NEBRASKA	O. F. STOCKMAN

REVIEW OF
The Thought and Work of the Church

DO YOU KNOW that about twenty-five per cent. of the subscriptions to the Brethren Evangelist expired at the close of the year? Have you looked at the label to see if yours is one that has expired? If it is, will you not please renew promptly? It will help our business greatly if you will do this much.

This week we add FOUR more churches to the Evangelist Honor Roll. They are Long Beach, California, Carleton and Falls City, Nebraska, and Burlington, Indiana. As you look over this list you will notice that it is beginning to assume no insignificant proportions and a great many churches will feel sorry if they do not win a place on the roll along with the other working churches.

L. B. Wilkins has certainly won a place for himself in the hearts of the good people at Washington C. H., Ohio, where he has labored so earnestly for the past two years. His ministry has been fruitful in more ways than one, and his willingness to take up a new work in some field where the church is not able to give a man full support is most commendable. By this method many churches can be strengthened and built up.

The report from Brother Carpenter of the condition of the work in Kentucky, of the progress made and of the activities of the mission, together with the financial statement for December is good reading for all who are interested in this great work among the southern mountaineers. This report shows that a goodly number of the brethren and sisters are greatly interested in this work.

One of the brethren with the right idea about building up Brethren churches is C. C. Grisso, who just recently conducted a meeting at the old Dutchtown church in Indiana. Knowing the condition of this field many evangelists would not find it convenient to conduct a series of meetings for the few who were left. But Brother Grisso was looking for an opportunity to really serve the Master, and he found it here and was amply rewarded for his labors. Ten souls sought their Savior and twenty-five reconsecrated themselves to Christ. The faith of the church was built up and steps have been taken to have regular preaching services once again.

To maks it possible to keep a record of the proceedings of the General Conference in a convenient form for several years the Conference paid to the Publishing House a sum sufficient to insure it against financial loss in the publication of the minutes. Last year the demand for these reports exceeded the supply. With this experience as a starting point the Publishing House felt it would be safe in offering to pulish the report of the last conference without any bonus, expecting a larger sale to insure it against loss. But the profits are all stored in the attic. A supply equal to meet any reasonable demand was published and at this writing there have not been as many copies sold as were sold last year. All the extra copies are a dead loss to the Publishing House, and unless the pastors make a greater effort to dispose of a larger number in their congregations the Conference will have to again pay a bonus to get the reports published as the Publishing House can not afford to take the risk.

While the Brethren people in Michigan are small in numbers they are large in faith and hope. Recently W. F. Johnson, of Berne, Indiana, held a short meeting at Lake Odessa, which was greatly appreciated. Though there were no additions to the church yet there were two young men of the congregation who were led to accept a call to enter the ministry which was a great victory in itself.

Miss Charlotte Hillegas, one of the workers at Lost Creek, Kentucky, reports the close of the fall term of the school at Riverside and the Christmas services of the Sunday school. The Sunday school has supplied a number of copies of the New Testament to the boys from that community that have been called into the army. The new nurse has arrived at Riverside and is busy with her duties.

G. W. Chambers, the new pastor at Buena Vista, Virginia, has been properly initiated and installed into the work by the Brethren coming together and giving him an old fashioned "pounding." From the report of Brother Chambers we take it that that the enjoyment of the occasion was mutual.

For the third successive year the North Liberty, Indiana, Sunday school observed a White Gifts Christmas and with greater enthusiasm and success than ever. A number of White Gifts were made to the King but the greatest of all was the gift of two young lives to the service of the Master. Brother Grisso is now engaged in a revival meeting in this church.

O. E. Oxley has recently concluded a revival meeting at Roanoke, Indiana, which resulted in six additions to the church, two of the number being converted Catholics. The Roanoke church is falling in line with the aggressive churches that are atttempting to carry out the provisions of the Four-Year Program.

One of the busy pastors in the Brethren church is H. F. Stuckman, at Falls City, Nebraska. It is a man-sized job to do the work that Falls City requires, but Brother Stuckman has been doing more than one man's work by looking after the interests of the church and by doing Y. M. C. A. work in the army encampment at Omaha at the same time. We are sure Brother Stuckman rejoices that he has succeeded in getting his church on the Evangelist Honor Roll.

Recently Brother Bame baptized seven converts at North Manchester and also had a most remarkable and unusual experience at a recent morning church service. The gospel is the power of God unto salvation today as it was in the days of the apostles and will convict of sin now as it did then.

Brother Beachler was home a few days at the beginning of the year to gather a little more momentum for the great drive he is making in Indiana. It might be well if a few more churches could be induced to "provoke one another to jealousy and good works," even as North Manchester and Goshen have done. The spirit that strives to excel is the spirit that will win in this Endowment campaign.

A break down of machinery in the Publishing House makes it necessary to get the press work on this issue done by another printing establishment, and the paper will be at least one day late, but we ask our readers to be patient with us. Other papers have their troubles too. Today we received our copy of the Literary Digest, four days late.

Around the Editor's Table

Goal Nine

How many of our readers know what Goal Nine of our Four-Year Program is? If you do not know you will know after you finish reading this page, if you will have the patience to do so. A large number of the goals have been treated by their directors on the Four-Year Program page of the Evangelist, but this is not one of them. Perhaps the one who conducts that page thinks it is not necessary to treat it there and he is correct if he does. The Publish- Company was made director of this goal and as business manager of the company it falls to me to act as spokesman. Also the various conference districts have made provision for district Goal Directors and it has fallen to my lot to fill that place for the Ohio conference. Goal directors from other districts have written for suggestions as to how to proceed to carry out the provisions of Goal Nine, but as my correspondence is entirely too heavy already to give this matter personal and individual attention in every case I hope all the information and suggestions may be found on this page.

When the chairman of the Program Committee asked me as the representatives of the Publishing Interests to set the goal for the Brethren Evangelist and I said seventy-five per cent. of the homes receiving the paper, he thought the goal was a little high; but unless a goal is high it is scarcely worth striving after. Little

things are no challenge to men and women who are capable of doing big things. And if the Brethren Evangelist is worthy of a place in twenty-five per cent. of the Brethren homes it is worthy of a place in seventy-five per cent. of the homes. Knowing the great unoccupied field in this line of endeavor I felt safe in throwing out that challenge. The families are in the church and the workers want to keep in touch with all the church's activities and we are convinced there is no better way than to keep them informed and up-to-date in regard to all the church is endeavoring to do.

The Responsibility

Since the entire Four-Year Program has been adopted by the General Conference, and so far as we know by all the district conferences and also by a large number of individual congregations, it is now as essential that a church shall reach Goal Nine as it is that it shall reach any other goal set for its accomplishment. And a failure to reach this goals is just as much a failure as it is to fail to reach Goal Four or Eight or Ten or any other goal.

In fact the church that fails to reach this goal is no nearer a place among the front line churches than a church that fails to come up to the requirements of the College Endowment or of the Foreign Missionary offering. Not many of the goals established will be reached without effort. In fact one of the best features about the whole program is that it will require a stupendous effort to accomplish it and in many respects the effort required to reach the goal will be the greatest part of the reward. Knowing that it is not always the greatest effort but mostly the best directed effort that achieves the greatest results we offered to the Conference through the Publishing Company a plan that would help the pastors to reach the desired end in regard to the Brethren Evangelist.

The plan we offered was that of placing the Evangelist, not in seventy-five per cent. of the homes, but in ONE HUNDRED per cent. of the homes in every well organized church through an official action of the church and the expense of the same to be met by making it a part of the regular budget for the finances of the church. Sunday school literature is supplied in this manner and we could see no reason why church literature could not be supplied in the same way, especially when it would have this advantage over Sunday school supplies, that it would be mailed directly to each family and thus insure its regular delivery. As an inducement to the churches to adopt this plan we offered the paper at a reduction of fifty cents per year to all churches that will adopt the plan, making the paper cost $1.50 instead of $2.00 per year.

As iteration and reiteration are psychological principles to be considered in making a deep and lasting impression we trust we will be pardoned for repeating some things that formerly appeared on this page.

Making It Easy

To maks it as easy as possible for the churches to comply with these conditions we gave them as liberal interpretation as could be done consistently and ruled that it shall be left to the local church boards to determine WHAT is a Brethren home in their congregation. They may limit it to the active membership of the church or to the SUPPORTING membership as they think best, just so they reach the 100% of what they decided is the basis upon which they shall estimate their members, but at the same time we feel that it would be a mighty good MISSIONARY investment to send the paper to families that are not active and into homes that are not now giving financial support. We are sure it would be the means of winning some of them.

Another proposition that we submitted in order to make it possible for the very large churches that have a more or less uncertain membership, especially in the cities, was that to any church reaching one hundred subscriptions to the Evangelist the same reduced price of $1.50 would be made. At the present time the two churches reaching the highest places on the list are Waterloo, Iowa, with 147 subscriptions and Lanark, Illinois, with 135. But these churches practically followed the letter of the proposition and claimed no exemptions.

We do not expect EVERY congregation to adopt this plan, as some of us are still too conservative for such a radical departure from the practice of our fathers before us, but we feel that this plan generally followed out will be the easiest way to reach the goal. The churches that reach 100% will help to make up for those that do not go above fifty per cent. and thus we hope to reach an average of seventy-five per cent.

If the pastors will carefully consider the list of churches that have already won a place on the HONOR ROLL they can not help observing that it is a REPRESENTATIVE list. There are large churches and small churches, old churches and mission points, rich churches and poor churches. Consequently we feel justified in saying, what these churches have done other churches can do. Moreover we will say that while a number of these churches on the Honor Roll were among the best supporters of the Brethren Evangelist, yet there has been an average increase of more than TWO HUNDRED per cent. in their subscription lists. A man does not need to be a prophet to tell what this plan, generally followed out by the entire brotherhood, would do for the publishing interests of the church.

A Word to District Goal Directors

Some of the district goal directors have written me for suggestions as to how they can best get the churches in their district to reach this goal. I will say to all such, that if they have a desire to know how the various churches stand in their respective districts I will furnish them with the number of subscriptions there are to the Evangelist in each congregation in the district. They can then get in touch with the pastors and see what they can do to help along with this work. We also feel that it would be of great assistance to other pastors and other churches, if a number of our pastors who have led their congregations "over the top" in this part of the campaign would write and tell us how it was done. In fact we hope to have a symposium from a number of these successful pastors to present to our readers before many weeks.

But the best of plans will not work themselves, and the district goal directors should learn in the very beginning of the campaign to get at it and to keep at it. They may receive a rebuff once in a while, but they will soon get used to that and in time will acquire the ability to wear the "smile that won't come off." And they will learn that a smile can be carried through the mails in a letter just as readily as a frown can be, and it is usually a great deal more effective in its operation.

Something to Think About

The Brethren church is yet in the period of its infancy as we all know. Its plans and its policies are not complete and perfect. As a church we should never refuse to learn and when we learn we have been mistaken about some things we should be big enough to "back up" and take a fresh start. We have made mistakes in the past and it is quite likely we shall make mistakes in the future. But even our mistakes will not have been made in vain if we learn to profit by them and avoid greater ones in the future.

We are still a small church and there is a possibility of scattering our forces so widely that we can not make an effective "drive" at any one point. It would be absolute folly for a small nation like Belgium to attempt to throw her armies around the whole boundary line of the central powers of Europe, only a nation with practically unlimited resources is big enough for that. But in spite of the devastation and destruction that struck her little country without warning Belgium still has an efficient army, small though it may be, but it is a "concentrated" army. We feel that possibly the Brethren church could accomplish just a little more if her forces were more concentrated. Only yesterday we received a letter from a good, loyal sister from one of Indiana's good churches which said in part, "I hope to see the day soon when the Evangelist, Woman's Outlook and the Brethren Missionary will be all one paper. I believe we can have better success with subscriptions if people get ALL the church news together than to have separate papers even if the price has to be raised. It is hard to get subscriptions for any ONE of the papers because people say they only get a part of the reports of the work and they don't want to take so many different papers." We will not make any comment on this letter at this time, except to say that it is our belief that we could increase the size of the Evangelist fifty per cent. giving these other departments of the work of the church their regular department in the paper under the direction of their own editors, and with the combined support of it all do it at the present price of the Evangelist. Think it over brethren and if thought advisable to discuss the problem in a Christian spirit through the columns of the Evangelist they will be opened for such discussion.

We have been reliably informed that there have been more combinations made of religious publications during the last ten years than in forty years previously. This is the age of combining forces. It will be well to consider such a project on the part of the Brethren church.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Salvationists at the Front

Over $900,000 had been spent by the Salvation Army in France and Great Britain in the construction and maintenance of more than 200 rest rooms, 183 hutments, 70 hostels and 35 ambulances before America entered the war. At the beginning of August the first American contingent of Salvationists, consisting of twenty officers, sailed to begin work among the American soldiers in France.

Army huts and rest rooms have also been opened and are being opened at many of the cantonments in this country, where the new draft army is undergoing training. It is intended, further, so far as funds permit, to open Salvation Army rest rooms in every city near a camp site or where soldiers in large numbers are quartered in armories.

The McAll Mission

Rev. George T. Berry, American secretary of the McAll Mission, writes from France:

"The more I see of the work of our beloved mission, even in these days of tragedy and sorrow, the more my own faith in its future deepens and expands. The station at Rouen I have never seen more absolutely alive nor its devoted director more in earnest, and this despite the absence of a score of helpers who are serving as volunteers among the army of nurses or actually at the front with the colors. At least 10,000 refugees from the north and from Belgium have found shelter, food, clothes and friends in our big Solitaire at Rouen, and the 'Feminine Group' continues to sew and sew and sew for their loved ones on the battle line, or for the still poorer ones all about them. And it is the frends in America who have made this service possible."

Mr. Berry speaks of Paris as being "so sadly familiar yet strange," with sad-faced women in black blouses standing at the motors of the tramways, collecting fares in the crowded cars or washing down the streets with hose. Men on crutches, with arms in slings or bandaged eyes, are on every corner. The mission meetings for women are well attended, though, and have gone on without interruption."

Gipsy Smith in France

Gipsy Smith, who has been at work in France under the auspices of the Young Men's Christian Association, recently wrote:

"The leaders of a large majority of the huts in France are clergymen, whose churches have loaned their services for a period to do this work. This means a closer sympathy on the part of the church for the Association movement and a new respect on the part of the men, for the clergy.

"The Association is, by its army work, proving itself to be a communication trench for the churches. My message to the American Association movement is that it should put all it has into this work—money, brains and heart. The boys are built of big stuff, and they are worthy of far more than we can ever give them or do for them. The more we do and give, the greater will be the harvest."

Chineses Coolies in France

Dr. James F. Cooper, of Foochow, China, has gone to France, with his chinese medical assistant and four nurses, to look after the health and comfort of some 3,000 Chinese coolies who are working for the Allies behind the lines. Knowing their language and their ways, and desiring to do his full share in the great struggle, he offered himself for this service when the British authorities called for a medical volunteer. He conducted his strange army across the Pacific, across Canada, across the Atlantic, and now he is their Good Samaritan in France. What an illustration of the far-reach of the war, its ramifications into distant parts of the earth! And what a testimony it is of the readiness of the missionaries to turn their hands to any service which comes along!

Missions to Jews in Russia

Dr. Fohwein, a representative of the Society of Friends of Israel at work in Wilna, Russia, writes:

"The work during the past year was chiefly a work of love and consisted of healing the sick, feeding the hungry, and comforting the unfortunate, and this opportunity was always used to point to him who was an example for this service of love. To this we must add the biblical lectures, which, by permission of the authorities, we could take up again. During the past year I received in my own home about 24,000 patients. All had opportunity to hear the gospel. Many took the New Testament and tracts which were offered to them; a spirit of inquiry was manifested and we hope soon to be able to see definite fruit.

"The work in Lodz, a city in Russian Poland, harboring 170,000 Jews has been carried on uninterruptedly during the past year. Missionary Kohl writes that the visitors at the Bible Depot were no fewer than during the year before, yet the number was a good deal smaller than before the war."

The Refugees' Problem

Miss Butterfield, an American missionary in Jeursalem, tells of having received many pitiful appeals from representatives of the thousands of Armenian refugees who were living east of the Jordan under the open sky, with scanty clothing and almost no food. Some of the men who came to her had been deacons in American mission churches in their own cities. One of these said:

"I have been sent by our members to you for advice. We have no home. Our food and clothing are insufficient. Many are dying of starvation. Thousands of our people in Armenia have been cast into the river. Some have been collected in rooms, and after being covered with oil, have been burned to death. Thousands have died on the roadside as we were fleeing. Our wives and beautiful girls are being carried off into harems. What shall we do? We have been promised food if we will change our religion. Shall we turn or starve? Can you not help us in some way?" "What could we say?" says Miss Butterfield. "There was but one reply we knew to make. It was this: 'Go back and tell your friends that if they die with Christ they will be happier than if they live without him.'" She concludes: "We have heard of many who stood true to Christ in the face of extreme suffering. On the other hand, many have been unable to stand the test and are nominally, at least, bearing the name of the religion of their oppressors."

Fathering the Other Man's Boy

Arthur M. Harris, of Harris, Forbes and Co., New York City, bankers, is about to sail for Y. M. C. A. work in France. Mr. Harris is actively identified with organized Sunday school work, being superintendent of the First Baptist Bible school of Plainfield, N. J., a leading officer of the New Jersey Sunday School Association and treasurer of the World's Sunday School Association. Recently Mr. Harris' son enlisted and the father has been eager to do what he can for the sons of other fathers and said, "I expect some one to look after my boy, and now I want to do my part in looking after other fathers' sons."

A PRAYER

By Julia C. Rea

Savior, who hath clothed the lilies
In their robes of spotless white,
Help me to follow in thy footsteps;
Make my garments pure and bright.

Grant that I may clothe the needy,
Cheer the sick and lead the blind;
Help me tell the weak and fallen
Thou hast died to save mankind.

I would ask thee, oh, my Savior,
That more worthy I might be,
Knowing that in helping others
Deeds may thus be done for thee.

And whate'er the future holdeth,
Joy or sorrow—none can tell,
Help me Savior to remember
That thou doest all things well.

"If we have much grace, we must have great suffering; if great suffering, great power; and if great power, great victory—all these things hang together in one undivided chain."—Luther.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

The Battle Cry of Jesus

By J. B. Lambert

(Reprinted from the Purple and Gold.)

"A call to loyal soldiers comes to one and all." Since Jesus called the first four from their nets to become fishers of men, his clarion call has sounded through the ages. It has been a mighty challenge to red blooded men and women. Though oft repeated and oft rejected, it has lost none of its clearness, none of its definiteness. It rings out today like the silvery notes of a bugle, calling young men and women to the standard of the cross. Have you heard it? You do not know? Let us see. Is there a Sunday school in your town that needs a teacher? an empty pulpit in the brotherhood? a need of workers in Kentucky, Africa, South America? These are bugle calls to you. If you do not know of any such need, why not? If you do, then you hear the call. Why don't you answer it?

In view of this mighty challenge of Jesus no Christian should dare to choose a vocation without giving to this imperative "why" an answer satisfactory to conscience and to God. There are too many misfits in life because vocations have been chosen with out due consideration of the claims of Jesus. Many a person has chosen a position of temporary prominence and has found it a blind alley. Others have taken up work for which they were not fitted simply because it was offered them. Result, temporary disaster and often permanent loss of confidence. Still others have said, "I will make a lot of money and give it to the Lord." But my dear friend, God wants consecrated service, not conscience money.

But you say, "What can I do?" Who knows? Search your life, find out what are your potent capabilities. Purpose in your heart that you will do the biggest piece of work that your powers coupled with God's spirit will permit. And remember, no great purpose in God's good providence will fall useless.

This challenge that Jesus hurls at us will try the brave hearts and make strong the weak ones. Think of the heroes who have gone before in answer to the battle cry! Think of Paul fighting the good fight in spite of beatings, stonings, threats of death. Think of Luther defying emperor, pope, bishops, in defense of an open Bible. Think of Mack persecuted, robbed of property, driven from home that our beloved church might have birth. Think of Livingstone literally giving his heart to the black men of Africa! And all this in response to the call of Jesus? Can you afford to do less? With the help of God you can do as much—or more. The need is as urgent now as then. The opportunities for service are infinitely greater. The same qualities of heroism are desired. All he wants is an absolute surrendered life. Will you give it? Why not place your life on the altar and pray with David, "Cause me to know the way wherein I should walk, for I lift up my soul unto thee?"

Ashland College Night is the best time in all the world to settle this momentous question.

A LOOK AHEAD

By J. A. Garber

Too often individuals and organizations allow each recurring day to provide for itself. The life that is without a forward-looking vision proceeds aimlessly and unsuccessfully. To save Endeavorers and their societies from such a misfortune the leaders have selected a service theme for each month of the year. Thus our attention is concentrated on certain lines of Christian Endeavor and we enjoy the manifold advantages accruing from concerted effort. January calls for two leading activities:

Plannnig Christian Endeavor Week

The date this year is January 27 to February 3. Taking the form of a birthday celebration the object is to recall afresh the beginning, principles and history of the movement, to express our gratitude to God for the remarkable way in which he has blessed our united labors, to plan under the direction of the Holy Spirit the future development of this growing society of Christian young people. That we may discern his leading and come to know the mind of Christ for our work let us commune much with him, making January 29 a Sunday of special prayer.

Having prayed as if everything depended on God, forget not to work as if everything depends on you. Let others know that you are celebrating something worthy of their presence and invite them to share with you. Create a favorable atmosphere by decorating with red and white, displaying Efficiency Chart, Four Year Challenge and campaign slogans. Solicit the co-operation of pastor and superintendent who will help to give deserved publicity to your efforts. Present a demonstration of your strength, both in achievement and possibilities, on Sunday, January 27 when "Goals of Endeavor" may be presented. It is a program supplied by the United Society at the rate of $1.50 per hundred.

If local conditions warrant daily meetings in keeping with the activities indicated below may be held. But if they do not seem feasible it will be possible to use the committees and individual members to accomplish the desired ends. Monday, Increase and Enlistment Day, will mark the enrollment of scores of new members; Tuesday, Local Union and Extension Day, will present an opportunity for co-operation with others and the organization of new societies; Wednesday, Church Loyalty Day, should find all Endeavorers at the mid week service; Thursday, Intervisitation and Fellowship Day, may be devoted to a social with some nearby society; Friday, State Day, calls for emphasis of state activities; Saturday, Junior and Intermediate Day, recognizes the needs of the boys and girls; Sunday, Decision Day, will lead us to the crest of the wave of enthusiasm, increasing our numbers all along the line, yielding a fine company of Life Work Recruits and presenting a splendid offering for our work. More on this from Superintendent Lambert.

Organizing Classes in Expert Endeavor

This is the second line of emphasis for January. While interest is at white heat Endeavorers both old and new should be encouraged to pursue studies that will familiarize them with the fundamental principles and working plans of the society. Not a little of our inefficiency is traceable to the lack of knowledge. To promote its work one must know Christian Endeavor, and the way to know it is to graduate from the course in Expert Endeavor. One such class in every society is our ideal. Organize it now and within about six weeks you will be able to graduate the same. The text is "Expert Endeavor," by Wells, 50 cents in cloth, 35 cents in paper. We are asking for 500 Christian Endeavor Experts by 1920, and should have at least 150 this year. How many will your society contribute?

Despite the very full program seven persons found time to complete this course during the late General Conference. The names of the new Experts follow: Mary Eaton, Esther Pearson, Flora, Indiana; Mrs. Lillian Overholt, Goshen, Ind.; Mrs. Nora Grosse, Altoona, Pa.; Mr. and Mrs. C. J. Larmon, Listie, Pa. Others shared in the class sessions but were unable to complete the work at that time. We trust that each of these persons will strive to organize a class in their respective societies.

Kentucky Mission Report for December, '17

Miss Lois Frazier, Nappanee, Ind.	$10 00
Rev. W. F. Johnson, Berne, Ind.	5 00
C. E. Society, Flora, Ind.	10 00
C. E. Society, Falls City, Nebr.	10 00
Golden Hour Class, Nappanee, Ind.	5 00
M. W. and A. Eikenberry, Kokomo	4 00
Jacob W. Eikenberry, Kokomo, Ind.	50
I. and R. Penrod, Glendora, Calif.	5 00
Mrs. L. Warren Silver Lake, Ind.	5 00
Mr and Mrs. S. H. Keiser, Bryan, O.	5 00
"A Friend," No. Liberty, Ind.	15 00
C. E. Society, Portis, Kans.	10 00
Paul Brumbaugh, Dayton, O.	10 00
Salem, Bear Creek and Miamisburg	15 00
Mrs. N. C. Neilsen, Long Beach, Cal.	10 00
N. C. Neilsen, Long Beach, Cal.	5 00
"Friends," Stratmore, Calif.	5 00
Loyal Workers Class, Nappance, Ind	10 00
Alex. Mack Class, Nappanee, Ind.	15 00
Hary E. Price, Nappanee, Ind.	5 00
Ella Geidlinger, New Berlin, O.	10 00
S. S. C. E., Uniontown, Pa.	15 00
Mrs. C. A. Sparklin, Milford, Ind.	5 00
Henry Rinehart, Flora, Ind.	25 00

S. S. C. E., Campbell, Mich.	5 00
S. S. C. E., Lorce, Ind.	10 00
S. S. C. E., Goshen, Ind.	10 00
C. E. Society, Goshen, Ind.	10 00
J. S. C. Spickerman, Maryville, Mo.	3 00
A Good Friend, DeGraff, Ohio	5 00
C. E. Society, Allentown, Pa.	5 00
Mrs. D. C. Moomaw, Roanoke, Va.	5 00
Sunday School, Portis, Kans.	10 00
Mrs. Guy Pittenger, Wooster, O.	1 00
C. E. Society, Nappance, Ind.	15 00
Lena Schubiger, Frenchtown, N. J.	2 40
Sisterhood Girls, Bryan, O.	10 00
Miss Daisy Sipes, Frankfort, Ind.	1 00
Mrs. Eugene Ormsby, Oswego, Ind.	1 00
Union C. E. Society, Mapleville, Md.	5 00
Vienna Hackett, Hampton, N. J.	1 50
Mrs. E. C. Hackett, Hampton, N. J.	2 50
W. F. Whiteleather, Damascus, O.	2 00
Dr. B. L. Gordon, Frankfort, Ind.	1 00
Junior C. E., Warsaw, Ind.	10 00
Rev. W. H. Miller, Ft. Scott, Kans.	1 00
C. E. Society, Waynesboro, Pa.	5 00
Brethren Church, Masontown, Pa.	20 00
Mrs. K. O. Cline, Pentwater, Mich.	1 00
Mrs. John Dintaman, Wooster, O.	2 00
Mrs. H. Gindlesperger, W. Salem, O.	1 00
Third Church C. E., Philadelphia, Pa.	5 00
Sunday School, Listie, Pa.	5 00
Mrs. E. Thomason, N. Liberty, Ind.	2 50
Mrs. N. Wampler, Mt. Summit, Ind.	1 00
S. S. C. E., Sidney, Ind.	10 00

Thanks to every giver. The past year has been a splendid one in our mission work in a number of ways. We have been enabled to stay by our aim from the beginning. "No debt in this work." The credit for this is due the faithful supporters of the work throughout the church. The faithful workers on the field, backed by the support of the people in Kentucky whom they serve, and backed by the prayers and gifts of the numerous helpers in all our churches, have been enabled to do a great work, for which we thank God, take courage, and press forward to make 1918 a better year than the past year.

G. C. CARPENTER.

HOME MISSION NOTES

Christmas at Krypton

Brother Cook writes that they raised $53 at their Christmas eve services to help equip the chapel room. And he predicts that they will raise more than double that amount before they stop. A special Christmas program was given. Miss Ilo Ham, of Huntington, Indiana, sent little boxes of candy to the children. A number of the children wrote letters of appreciation to Miss Ilo and told her of the Christmas trees and the decorations of the school room with laurel and cedar. One boy writes: "We had two good drills in our program. There were 16 flags in one big drill. The people said that it was the prettiest drill they ever saw. The girls had white dresses on like Red Cross nurses and the boys had boy scout suits on. We all ate the candy and nuts and oranges that you sent us. There was just enough boxes for the school children and one for the teacher. There are so many things to tell that I can't tell them all, so I will close for this time."

Miss Gertrude Ham, the faithful teacher, is doing splendid service, and the people in and around Krypton appreciate having their children under the teaching and influence of a Christian teacher. One little twelve-year-old pupil wrote, "Miss Ilo, we have a nice time with Miss Gertrude at school. She never does get cross many times."

Lost Creek Helps Army Y. M. C. A.

Brother Drushal writes that the offering on December 23, for the Army Y. M. C. A. amounted to $15.22. That was splendid and we may expect glowing reports of increased local support of the mission.

Brother Lehman and Twenty Cents

Brother H. B. Lehman, of Glendale, Arizona, sends a liberal offering of $75 to brother Orion E. Bowman for the Thanksgiving offering, and writes in part: "Dear Brother. Wife and I are two who are required to give twenty cents each for home missionary work. That does seem like staggering down hill and tumbling in a mudhole. We claim to believe the whole Bible and nothing but the Bible, but are almost ignorant of how to raise funds to extend God's kingdom. Is the Bible silent in regard to raising money for church purposes? It is almost an insult to those who have been tithing for thirty or more years to be asked to pay twenty cents per capita. You ought to have asked $5 or more per capita. There must be a screw loose somewhere and I would locate it in the preachers. If you preachers don't preach God's system of raising funds, what can you expect of the laity. Twenty cents is the result of what we have been taught, and you will be lucky if you get that. Wife is 70 and I am 74, have 42 acres of land, milk a few cows, have some poultry. The tithe this year from the poultry amounts to about $500. This is what an old man and woman do here in Arizona, and this is the result of tithing on a small capital. I was at the bank this morning and find more tithe money than I was aware of, so I change our contribution from $60 to $75."

Tithing the Solution of Kingdom Finance

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Dear reader, try God one year faithfully and you will never quit paying him what he claims as his own and what you from every viewpoint really owe him. Let every member of the Brethren church tithe one year and the world would be surprised at the result, financially and spiritually, for the two are closely connected. As a rule tithers are deeply spiritual, that being part of the open window promise. Try God.

Manvel, Texas

Elder J. H. Peck is appealing for help for the Manvel church in the form of a series of evangelistic meetings. He wants to save our only church in Texas. Where is the evangelist who can lend a helping hand to this faithful band at Manvel?

G. C. CARPENTER.

News From the Field

CAMPAIGN NOTES

The most important development since our last report was the college jubilee at North Manchester, which was held in connection with the meeting of the India Ministerium. This meeting was altogether unique, and it was as enjoyable and successful as it was unique. As has been stated before, the purpose of the meeting was to celebrate the superb victory which has been achieved among the Indiana churches in the canvass for permanent endowment for Ashland college. And needless to say, the whole event was in splendid keeping with the victory which had been gained. Considering that the meeting was in the midst of the holiday season there was a splendid audience present; and though it had to be hastily done, the church was appropriately decorated for the occasion with the college colors and a goodly supply of college pennants. After the Manchester choir sang two of the college songs in a most lusty manner, Doctor Furry made the main address of the evening. It was an earnest message in which Doctor Furry made a strong appeal for the Christian college and especially Ashland College. Everyone present was made to feel that money given to permanent endowment represents one of the very best investments that can be made at this moment. After the main address the Manchester male quartet sang two selections which had been prepared by Brother Bame especially for this occasion, and they demonstrated that Bame is a poet of no mean ability. Already the man is in sight to prepare the special songs when we have reached the $100,000 and have the final grand jubilee. And then, after a few rambling remarks by the writer, Brother Bame followed with a stirring address on "Indiana Carrying Out the Four-Year Program." This was followed by a splendid address by brother G. W. Rench on "Indiana's Loyalty As Seen In Her Response to the Campaign for Endowment." After Brethren Carpenter, Wolford, Ditch, Brumbaugh and others made short talks we adjourned feeling that the jubilee marked a new era not only in the history of Indiana churches but in our entire brotherhood. Incidentally I might add that Herman Roscoe came from Goshen with enough more endowment up his sleeve to put Goshen ahead of Manchester. But it did not last long. For Bame got right up in meeting and pledged his church for enough more to beat Goshen. However, when Herman left to get his train he said something about Manchester hearing later from Goshen and I have no doubt it will. Indeed it would not surprise me a bit if those churches kept this thing up until they each reached the $3,000 mark. It begins to look as if, like the Kaiser, I had started something I am helpless to stop. But I cer-

tainly hope I shall be more forgivable than he.

From Manchester I went to College Corner with the pastor brother D. A. C. Teeter. Here we found a purely rural congregation made up of substantial people, and seemingly a great field in which to work. But when we found this congregation busily engaged in rebuilding and improving their church property we did not deem it wise to press the matter of endowment at this time. However, we spent several days very pleasantly and profitably among these people. And later when we go back I have no doubt College Corner will make a splendid gift to permanent endowment. I am grateful to Brother Teeter for the way he took me over the field and it was very cold and difficult to get around. But the next time we are going to wait for better weather.

It was our plan to canvass Roanoke after College Corner. We were going to Hunting to and from there to the field with brother O. E. Oxley, the pastor. On our way we stopped off a night with brother Frank Switzer at Wabash, and had a delightful visit. Brother Switzer is a prominent attorney in Wabash and he is also a member of the board of trustees of Ashland College, and a member of the endowment committee of Indiana. And needless to say, he is a real booster for the college; but when I add that he is also an alumnus of the college his interest is easily accounted for.

But we did not get to Roanoke. I got to Huntington about an hour before the blizzard did and I was obliged to come back to Ashland. However, the night I was in Huntington I preached to some of our people. On account of a driving snow storm not many were out, but those present were earnest listeners to the Word. Later I shall want to say more about the Huntington church.

In closing, I want to say two things. First, I hope the friends of the college in every congregation will make an effort to get the special educational number of last week's Evangelist into the hands of all the people in their respective congregations. Get folks to read that paper carefully and seriously and I have no fears as to what will be the result. I count that a grand number of the Evangelist and it ought to do much to awaken the entire brotherhood to the importance of carrying this campaign to a grand and successful conclusion. And second, I am more glad that brother R. R. Teeter, though already heavily burdened, has consented to inaugurate an endowment campaign among the isolated members through the columns of the paper. This is a splendid idea. and for the benefit and information of our isolated members let mo say that people are giving sums all the way from $1,000 down to $5 or even less. So there will be some place surely where you can fit in. And in the event you do not care to give cash just ask Brother Teeter to explain to you the different forms of notes we are taking. Indeed we are not asking for cash unless it is perfectly convenient for you to give in cash. We will be just as well pleased with your note. Now further than this I will not mix into this campaign among the isolated members of the brotherhood; but surely I shall watch to see this list of names grow. This ought to become one of the most interesting corners of the paper.

At present the campaign is like most of the streams of the country—frozen up. But when the thaw comes, look out.

WM. H. BEACHLER,
Campaign Secretary.

Lake Odessa, Michigan

Although it has been some time since the brotherhood has heard from us, it is not a sign that we have been idle. We have been without a shepherd for some time but we have had Sunday school every Sunday with a fine attendance that went beyond the expectation of the superintendent and others. Brother W. F. Johnson, from Berne, Indiana, came and held us a 12 days' meeting followed with a love feast. He gave us a series of Bible studies on the different dispensations in the afternoon on the first few days and they were a great help to all that attended and they will not be forgotten until they be made a more perfect understanding when the King shall come.

We certainly are grateful to the Brethren of Bethel church for the loan of their pastor. He is well thought of around here. The people had just become interested when the meetings closed. The results of the meeting can not be seen as yet, that is not all of them because some of the seed that was sown may bring forth a harvest in days to come. We will send a more complete report after a while.

At our business meeting that was held on December 27, two of our young men were called to enter the ministry. They had been undecided until Brother Johnson talked with them. When a person talks awith Johnson he is made to feel there is something in preaching. We are hoping that one of these two boys may become our leader, or if they be called to other fields that we may get a shepherd from some where else as we are without a shepherd now. If some brother reads this and would like to get a church to serve we would appreciate a correspondence. May the Lord bless his ministry wherever they may be. We at this place are praying and working that we may keep the banner of the King floating above the tumults of this world. We ask the prayers of the brotherhood that the church may be a bright and shining light in the community.

L. J. MILLER.

Victory at Dutchtown

The writer spent three weeks in December with the old Dutchtown church, 9 miles from Warsaw, in an effort to revive and reorganize the work at that place. Here is where our dear brother Thomas Plew labored for 15 years and where at one time there was a large substantial membership, but by a series of reverses the work has suffered greatly and we found it had been pastorless for a year and four months, and about the only sign of life was a small Sunday school. Conditions in general were not at all conducive to a successful revival meeting. But a few of the Lord's faithful were there and they were not willing to stand by and see the work perish without putting forth one more effort. We preached to increasing crowds each evening and people came from far and near. Several heard the gospel who had not heard it for many years, though they live right here in Indiana.

Ten precious souls came out on the Lord's side and took their stand with the people of God. Seven were men, and all were adults. In addition to these 25 came and reconsecrated themselves tothe Lord's work and pledged themselves to be more faithful to the church in the future. A business session was called at which a complete reorganization was effected. A pastoral committee was selected and plans laid whereby they were to secure a resident pastor. Since then I have learned that their plans have materialized and a pastor will soon be on the field for full time.

Personally I feel that the meeting was a great victory. Indeed, it would have been well worth the effort if we had accomplished nothing more than to awaken the membership. Never in all my work as an evangelist have I met such responses in supporting and financing a meeting. They lavished their money and gifts until I was compelled to say, "Brethren, it is enough, you'll have to stop." May the Lord bless them mightily in the days to come.

Some Other Things

And now Brethren, there are other places and many of them where the same things, and greater, can be accomplished. I would be the last one to strike a note of discord with reference to the plans of our Four-Year Program, but it is my mature conviction that we shall never reach some of our goals, especially goal four, until we have some workable system to conserve our struggling rural churches and thus stop this terrible leakage of our membership. I agree with Brother Bell in a recent article when he says, "Our active pastors must take the initiative in this work and that our churches ought to be willing to loan their pastors for a few weeks to these needy fields."

There are some churches who refuse their pastors the privilege of holding revival meetings outside of their own parish. To me that church is standing in its own light and instead of refusing should urge upon its pastor to spend at least a month of each year in needy, neglected fields.

The Annual before me records 54 vacant churches. Look at Michigan with its good buildings, well equipped, its substantial, well-to-do membership, and but one active pastor in the state.

Brethren, here are some conditions that we must meet and we might as well face them and prepare to meet them. To me they are serious, very much so, and I here and now pledge myself and my church to help meet them. I am glad for the type of church I am serving at the present with such a missionary conscience that they are willing to divide time with the weaker churches and save them if possible.

Work at home is moving splendidly in every way. We will go beyond our share of the Four-Year Program, I am sure. And you who keep the records can credit us with the re-establishment of one congregation thus far.

Until these lines are read I shall be engaged in a meeting at North Liberty with our home forces. We are looking for a great meeting here. Many are looking our way. During the month of February I shall be

with Brother Whitmer and the La Paz church.

Brethren, let us all be diligent as we patiently await the coming of our King.

Yours in the precious blood,

C. CLARENCE GRISSO.

Buena Vista, Virginia

Since our last report one of our dear ones who was out in the cold world returned to the fold. We were glad to have brothers N. W. Jennings and Elwood Rowsey to preach for us while visiting home. In our last report we failed to say anything about the pounding we received about three days before Thanksgiving. All unexpectedly our room was filled with brethren and sisters, talking, laughing and contributing sugar, coffee, potatoes, oatmeal and other articles in the grocery line before they departed. Our deacon, brother Charles Lynn, with the open Bible read in our hearing the eighth chapter of Romans and then poured out a most earnest prayer for pastor, church and community at large. And then on December 28 Brethren Scott, Teague, Camden and Allen, followed by many others with many useful articles visited us again. God bless the dear brethren and sisters for their kindness. You will learn more about our work through our church correspondent. Again we solicit the prayers of the brotherhood for our work here.

G. W. CHAMBERS.

Fairview, Washington C. H., Ohio

For the first time in two years we are reporting the work at Fairview. We have accomplished many of the things we set out to accomplish. And many of them are significant to both the church and brotherhood. We aimed high of course when we began our labors with the brethren. Perhaps too high, but nevertheless we do not feel that we have failed in everything. We have found the wor khere very hard. Not that the folks have not helped but for other reasons which of course would not be of interest to you. With all however we feel that what we have accomplished with the aid of the good people here will be of lasting benefit. Following are a few of the things we have accomplished:

From an average attendance of 18 January 1, 1916 in the Sunday school, we have today (January 1, 1918) an average attendance of 59. With no organized classes to begin with we can boast of three today. The Adult class taking the lead. All organized classes have or shall contribute to the Kentucky work as well as other needy fields. We have better facilities throughout the school. A Y. P. S. C. E has been organized and is doing excellent work. We have put the Evangelist on the budget and the church INTENDS to keep it there. We have an S. S. C. E. that we can indeed be proud of. It is older than our work here. The pastor's salary has been almost doubled with our check reaching us promptly the first of each month. This indeed is commendable. We have had three revivals with the pastor acting the part of the evangelist. In the first we had 14 accessions, the second 35, and the last one 2. At our last meeting we were snowed out or in, which? We have a live Home Department and Cradle Roll. We have increased our apportionments to all missionary work. I mean by this that more money has been given through the church for this work than at any time previous to our coming here. We have been holding the banner as first place school in the township and with my experience throughout the county I can say that we could lead the county. We have many other features of the work we could report but will not lest some one thinks we are boasting. However, let me state that all this success has been brought about not by our efforts but by the untiring efforts of the people here who have so nobly stood by the pastor.

After all we have tendered our resignation to take effect April 1, 1918, and after a great effort on my part I have prevailed upon the board to accept it. Therefore, we need a pastor. One who can begin work April 1. We prefer a young man as it is the wish of a greater number of the brethren to have a young man, and it is my conviction that none other but a young man could do the work. There is lots to do. Any one desiring to correspond with us may do so by addressing either brother David L. Hegler, Austin, Ohio, or myself.

I do not want to enter a work now which would require all of my time, so I have decided upon the following: That if these is a church in the brotherhood that has no pastor and is not able to support one, I shall be glad to correspond with that church. I prefer a church however located in a good farming community where I could rent or buy a small farm. Write me, Mr. Secretary, if your church is in need of a man. The people here at Fairview will be glad to answer any question and I am delighted to have them speak.

Brethren everywhere, pray for Fairview and for its present pastor as well as his successors, that victory may be ours.

LYMAN B. WILKINS.

P. S.—We are doing our part on the Four-Year Program.

Kentucky Notes

The fall term of school came to a very pleasing close and was considered one of the best of fall terms in point of numbers.

The attendance throughout the term was good. Everything went smoothly between student and teacher, and a good spirit prevailed.

On Christmas morning we enjoyed a very pleasing entetainment given by the young people and teachers of Riverside. We had a good attendance considering the inclemency of the weather, but were glad to see the day close with old mother earth covered with snow.

We had a small tree for the children and only the smaller children received gifts The other gifts were given in money, which was twenty dollars was sent to the Y. M. C. A. headquarters for purchasing Bibles for the soldiers.

We tried to emphasize the spirit of giving, and believe God has laid it upon the hearts of the people to give more freely.

Our Teacher's Training Class, consisting of nine members, meets with Sister Drushal every Thursday evening.

Our nurse, Miss Mary Newlin, of Des Moines, Iowa, is with us and has entered upon her duties.

We are hoping to start a personal workers class, and believe old and young will join the class and receive a great blessing by it.

Our Sunday school purchased twenty New Testaments for the soldier boys who have gone out from this community.

We also have about fifty people who are members of the Red Cross society and are doing their bit for the boys.

Considering the war times the workers have been very well remembered and praise God for the many blessings we receive of him. There are good prospects for a full school this coming term and all the teachers have been secured. With best wishes for a Happy New Year.

CHARLOTTE HILLEGAS.

Lost Creek, Ky.

North Manchester, Indiana

Some people are asking about how our revival turned out. Well, it was not like the Irishman's potatoes—it did not turn out. That was what was the matter with it; of course, there are a lot of reasons and no two would diagnose it the same and so, what is the use of trying. There were several confessions; and to date, we have baptized seven and several more to come yet. One went to another church and we feel that our revival is to continue for some time. We just discontinued and that with a resolution to begin again some time early in the new year with the best help possible. There is a move for a simultaneous or union campaign of some kind but with a shortage of coal that threatens all services, it is hard to predict just where we shall land in the melee.

Our church is in good shape. Money is coming easy and we are going "over the top" away ahead of all the demands of the Four-Year Program, so far. Our Sunday school and C. E. are going in good form and the prayer meeting is an inspiration, though we are to stay out of the meeting house until more coal is in sight. We plan to have two meetings a week to make up.

Sunday morning, December 30, we had a sensation in our morning service. A well dressed man came in late and was ushered near the center of the house where he fastened his eyes on the preacher, never to take them away to the end of the service. Most of the audience knew him and were astonished to see him in church; the pastor did not. He thought he might be some traveling man who chanced into the service. It was soon evident that the sermon was making a telling effect. Many wondered why the pastor closed without offering an invitation. I guess the pastor almost wondered why, himself. "Amen" had scarcely been said to the benediction till the man came rushing down the aisle and cried, "I want to confess my Savior." The pastor said, "have you never done so?" "No," said the man and "My record, oh, what a record I have." I said, "Will you pray?" and down on his knees he fell and prayed and cried for the mercy of God. Arising, I took his confession and promise to follow the Master and then, asking his name, he said, ————. I was almost dumbfounded when he said who he was, for he was one of the notorious characters of the town whose arrest was or-

dered by an association of which the pastor was a moving member.

Was God thus teaching his people how to deal with sinners and offenders? It is a fine question; but be that as it may, he will be given a fair trial now, to right himself by a walk that will not lead to jail or pen.

Thus we press on in the hope that the preachers of the Word will take courage in the power of God unto salvation of the vilest.

We have had a delightful Christmas and the many gifts of appreciation from our members and friends cheer us to go happily on our way trying to do the will of him who brings to the world once each year the Christmas spirit.

CHARLES A. BAME.

North Liberty, Indiana

A Christmas service was held by our Sunday school on Christmas eve and in several respects was better than any previous service. Although we had held the White Gift Service on the two preceding Christmases, we followed the suggestions of General Conference and used it again. We have found that each time it is used that greater benefits are derived.

Our program consisted of song, exercises, recitations and pantomimes rendered by children of the Beginners, Primary and Junior departments, anthems by a mixed quartette and a short play entitled "Gifts for the King," put on by eleven members of the school. During the latter part of the play, an opportunity was given for gifts and pledges of substance, service and self. One class brought canned fruit and jelly, which was given to worthy poor of the town. A class of Junior Girls made up the subscription price for the Youth's Companion to be sent to Brother Cook, at Krypton, Kentucky, for the young people at his mission. Other classes pledged definite amounts for the Kentucky-Ashland fund. In all over $45 was raised (will reach $50 when several pledges are paid). This was nearly double last year's offering and may average with other schools (Our average attendance is about 100). Pledges of service for various departments of church work, designated on printed cards were signed quite liberally. But best of all, two Junior girls gave themselves at the invitation of the pastor. What a glorious and blessed time to give one's self on the even when the world is celebrating God's gift of his only begotten Son to the world. The spirit of revival has already begun in advance of the special effort, which will begin on January 6 with the pastor, Brother Grisso, preaching. We covet the prayers of the brotherhood that telling work for the church may be accomplished here.

L. LEMUEL KILMER,
Superintendent S. S.

Roanoke, Indiana

As we haven't reported anything from Roanoke for some time we want you all to know we are still on the map. We had our revival a few weeks ago and are glad to say it was a good meeting. Six were taken into the church and two of them were Catholics. One sister accepted Christ the second time she came to church. It was the first meeting she ever attended only the Catholic church. We also received Brother Vern Stoffer into the church by letter. Brother Stoffer came to us from Ohio and got right into the harness and went to work. We were to have had the man "Beachler" with us the second of this month, but the blizzard came and Beachler and blizzards don't agree so he went back to Ashland which was a wise Go. We hope when he comes back the blizzards will be a thing of the past. We are trying to make our Four-Year Program go forward. We are looking forward for better things.

O. E. OXLEY.

Falls City, Nebraska

Taking an inventory of the past year, and especially the past four months, I am constrained to say that our experiences have been for the most part very much different than at any time during our ministry. This has been true because our experiences as a nation have been radically different. No wide awake spiritual leader will deny that we are living in a rapidly changing environment, and one that has as yet not made for great spiritual growth. But it does look to me now as if our revival of religion is about due, because of the fact that events point to coming sacrifice and suffering for us as a nation. All this will no doubt lead to a much greater interest in religious things. It will be contrary to past experience if it does not.

On the whole the year has been a fruitful one for our church. We have taken many advanced steps and have added materially to our numbers through the preaching of the gospel and the work of the Holy Spirit.

Coming home from General Conference we found ourselves confronting the task of preparing for district conference. It came and went into history as an onward looking convention. One can but be impressed with the changed attitude of our people along advanced lines of church organization and work. Just six years ago I was a member of an eastern conference that spent a whole day of valuable time debating a matter that was without question an advanced step in our work, and one that would be adopted, and and has been by every district conference without debate and very quickly. All this makes our future appear bright, no matter how slow we have seemed to be. Suffice it to say that Kanemorado will bring her part of the Four-Year Program to a successful culmination in the prescribed time.

Following Conference I spent several weeks in the Army Y. M. C. A. at Ft. Crook in our own state. The force there had been depleted through the secretaries enlisting in the service until the work was being impaired. I went at the earnest solicitation of those who had the matter in charge, returning on each Lord's day to fill my pulpit. Besides being able to help out in the work the experience was beneficial to me. There ought to be competent Brethren young men who could go into this religious work without a great deal of sacrifice, indeed there should be.

Brother Yoder was with us most of the past three weeks, preached often, and assisted us in every way possible. In return we tried to be of assistance to them. He was present at the communion service which although it was held late in the fall was largely attended. We are having our annual business meeting tonight and I am sure that some steps will be taken to place us well on our way in the Four-Year Program. We will at least have the Evangelist in the home of every active family in our church the next year. It will mean more than doubling our subscription list the comnig year. Let us hold fast to that which is true in this age when men's hearts are being tried perhaps as never before.

H. F. STUCKMAN.

The Yoder Auto Fund

Well, no doubt some have forgotten all about the pledge they made at the district conference to the Yoder Auto Fund. Now there are a number that haven't paid their pledges yet. It was to be paid by the "first of the year." Of course, Mary had to have a doll and Johnny a sled for Christmas, but our dear Brother Yoder needs a better way of conveyance, so let us get busy and get our money. Some have paid and doubled their pledges and all ought to that have gone delinquent. Those that have paid are the following:

Mexico Sunday School	$ 5 00
Cyrus Maus	5 00
E. A. Myers	5 00
Center Chapel	5 00
E. A. Juillerat	10 00
Roan S. S. C. E.	5 00
Huntington S. S. C. E.	5 00
Crawled In Class	5 00
D. W. Class	5 00
Corinth Church	5 00
Willing Workers	5 00
Mrs. Sharp	1 00
Mrs. E. Wise	2 50
Ladies' Bible Class	1.40
Manchester S. S. C. E.	5 00
Loyal Workers	5 00
Twentieth Century Class	10 00
Roy Brumbaugh	5 00
North Liberty Church	5 00
W. E. Horner	5 00
Elkhart Sunday School	5 00
Denver Sunday School, Men's Class	5 00
Mrs. Monroe Hepler	1 00
Evangelist Reader	1 00
Union Sunday School	5 00
Offering at conference	43 93
Total	$151 83

Will those that have not paid do so at once?

O. E. OXLEY.
636 Etna Ave., Huntington, Ind.

My Father

If I owe anyone anything in this world it is my father and mother. They cared for me when I could not care for myself. They nursed me when I needed tender nursing. My father, John E. Copp, died November 9, 1917, at the age of 82 years and he deserves a last tribute of respect to his memory by having a notice of his death published in the Evangelist. He was a deacon in the Brethren church for thirty-three years, in fact, since its organization in 1884. There were six children of us, four girls and two boys. My oldest sister, Mrs Fannie Spiggle, wife of Rev. W. H. Spiggle and I are members of the Brethren church. My second sister, Mrs. Joanna Hockman, who died ten years

ago, was a member of the Disciple church. My third sister, Mrs. Ada Frenkel, who also died some years past, was a Methodist, and my younger sister is a Presbyterian.

My brother, Z. H., is a Presbyterian minister of Camden, N. J. So you see the family religiously was divided up considerably, but with all our divisions religiously, they never gave rise to any dissensions in the family. My father was a deacon in the German Baptist church before the division, but as soon as the division in the church came my father identified himself with the Brethren church. He loved the church and attended all the district conferences as long as he was able to go. He practically built several churches here in Virginia for the Brethren church. I do not say this boastingly but in justice to his work and memory. Copp's Chapel, in Rappahannock county, is named in his honor. He was a robust, energetic man and by his energy and judgment accumulated considerable means.

The last words on his death bed that I heard him speak (and I shall never forget them) were the repeating of a stanza of that beautiful hymn:

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

Death then was in his throat so that he could not fully articulate his words, and he was not fully conscious, but they were comforting words for ourselves as well as for himself. His constant pleadings were for us to meet him in heaven and he has a clause written in his last will for all his children to live in peace and meet him in heaven, a most glorious legacy for any father to leave to his children.

Brother J. M. Tombaugh, of Hagerstown, Maryland, preached his funeral to a large gathering of friends from Shenandoah, Warren, Clarks and Frederick counties. His body was laid to rest in Mt. Hebron Cemetery at Winchester. I miss my father's good counsel and his beaming face now more than ever.

GEO. A. COPP.

Strasburg, Va.

Marriages

SWANSON-MUIR.—Irvin Swanson and Miss Ada Muir were united in marriage at the home of the undersigned December 20, 1917. Their many friends wish them much happiness and prosperity as they journey through life.

BENJ. F. OWEN.

SHENEMAN-STEELE.—On December 27, 1917, Mr. Fred Sheneman and Miss Alma Steele, both excellent workers and members of the First Brethren church at North Liberty, Indiana, were united in the holy bonds of matrimony at the Brethren parsonage by their pastor the undersigned. May heaven's choicest attend their sojourn through life.

C. C. GRISSO.

SPEAKER-McILNAY.—At the home of the bride's parents, Mr. Charles W. Speaker and Miss Fern A. McIlnay were united in marriage on December 29, 1917. The ring ceremony was used and the service was performed by the undersigned in the presence of a number of near relatives and intimate friends. A few hours later the bride and groom boarded a train and started for Hagerstown, Md., where several weeks will be spent with the groom's parents residing near that place, after which they will return and make their home near Milledgeville, Illinois. These estimable young people have many friends who wish them much joy and happiness as they journey through life together.

MILES J. SNYDER.

CABLE-GLESSNER.—On December 12, 1917 Mr. Horace E. Cable, son of Norman E. Cable, and Miss Ruth L. Glessner, daughter of Curtis Glessner, were united in marriage at the Brethren parsonage at 8:30 A. M. The bride is a member of the Waterloo congregation, and both the bride and groom are highly estimable young persons. May grace and happiness attend them.

H. L. GOUGHNOUR.

GAYMAN-DAVIS.—At 10:30 A. M., December 20, 1917, Mr. Ira J. Gayman, son of John H. Gayman, and Miss Maude I. Davis, daughter of Mrs. Anna Davis, were united in wedlock at the Brethren parsonage. Both the bride and groom are members of the Waterloo congregation. They are highly respected young persons and the best wishes of many friends are theirs.

H. L. GOUGHNOUR.

WATTERS-BOWEN.—On Christmas eve, 1917, the marriage of Mr. Earl S. Watters, son of Samuel Watters, of Hudson, Iowa, and Miss Gladys B. Bowen, daughter of Cameron S. Bowen of Hudson, Iowa, was solemnized at the Brethren parsonage in Waterloo. This bride and groom are members of the Hudson congregation. They are young persons of splendid appearance and bearing. May joy and blessing be their lot.

H. L. GOUGHNOUR.

Our Dead

REBER.—Adam J. Reber, an active member of the Waterloo congregation, a highly respected citizen of Waterloo, Ia., and a man of genial and unselfish Christian character, departed this earthly life on November 8, 1917, at the age of 59 years. For several years he had been in ill health, but he bore his disappointment and suffering with genuine fortitude and rare cheerfulness.

He was born at Lena, Ill. At the age of 7 years he came with his parents to Waterloo, where he resided until 1883. Then, for 18 years he lived in South Dakota. In 1901 he returned to Waterloo and made it his home the remainder of his days. He was a man of large affairs in the development of the city.

His widow, Mrs. Emma Miller Reber, and his daughter, Miss Vera, are active and beloved members of the Waterloo congregation and esteemed residents of Waterloo.

Rev. Wm. H. Beachler, who was a very close friend of Brother Reber's, and of his family as well, found it possible to be present and deliver the address at the funeral, which was held in the first Brethren church of Waterloo, on Sunday afternoon, November 11. The audience which assembled was the largest that has ever gathered in the new building at this place. Brother Beachler preached an exceedingly able and comforting sermon. In the evening of that day Brother Beachler again spoke to his former parishioners, being greeted by a large gathering. His coming was an inspiration and blessing to us all. May God continue to comfort the bereaved ones and sustain them in his grace.

H. L. GOUGHNOUR.

METSKER.—Mrs. Salome Metsker was born in Ohio, March 3, 1841. She was called home December 21, 1917, having reached the age of 71 years, 9 months, 18 days.

She came to Kansas in 1860. The following year she was united in marriage to Samuel W. Metsker and settled on a farm south of Lawrence. In 1910 she moved into Lawrence, which was her home until she was called to her home with God. She was the mother of eleven children, four of whom, with their father, have gone on before. She was converted to God in her youth and has grown in the faith as the years passed by. Her family and friends appreciate the nobleness of her life, which was given in Christian service for others and for her Master.

MRS. W. H. ULRICH.

Lone Star, Kansas.

FIDLER.—Addison Elroy Fidler died at his home in Fredericktown, Ohio, November 18, 1917, aged years, 5 months, and 27 days. He was united in marriage to Miss Theresa Marie, September 15, 1881.

Brother Fidler was a member of the Brethren church at Ankeneytown for many years.

The wife of the deceased and a host of friends mourn his departure. May the God of all comfort, bless and console the bereaved ones. Services by

A. L. LYNN.

WISMAN.—John H. Wisman, aged 73 years, 6 months, 16 days. He lived near St. Luke, Shenandoah county, Virginia, all his life. A Confederate soldier in the War of 1861-65. After the surrender of Lee to Grant, he became a Christian and lived as a consistent member of the faith in Christ. He was one of the pioneer members of the Brethren organization in this country in the year of 1885, and died in the faith of the Lord and Master.

E. B. SHAVER.

Brethren's Home of Ohio

An Incorporation with over $9,000 in Assets

PURPOSE. To purchase a site and build a home for the aged and infirm of our beloved church, and an orphanage for our children.

POLICY. To increase the assets on hand fifty per cent. before beginning.

PLAN. To select a good site in a Brethren locality and build on the Cottage Plan. In this way some can build and occupy their own cottages, and upon their death the property to belong to the Home.

NEED. Gifts of money, property, endowments and bequests to increase the assets in accordance with the policy of the Board.

Information cheerfully given.

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Brethren Evangelist

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"Lest We Forget"

"Lest we forget" our high obligation as a non-combatant church in this world crisis, it has occurred to me that we might endure a gentle reminder. We have taken the stand that we can not conscientiously take up the sword and strike down a brother man, that the spirit and practice of war is irreconcilable with the spirit and teachings of Christ. So far as practicable, it seems that the government is inclined to recognize our religious scruples along this line where they have been consistently held, and is not compelling our boys to enter the combative departments of its service. This very fact burdens us all the more heavily with the responsibility of proving our patriotism by co-operating with the government in other ways, many of which are daily being held out to us. Failure to make full use of these opportunities of service, to discharge our responsibilities as Christian patriots may bring upon us clouds of suspicion which may darken our prospects. It may throw us liable to dangers which should be avoided as scrupulously as the bearing of arms.

There is danger of forgetting or neglecting our duty of helping to bear the burdens and sharing in the sacrifices of this time of stress in our busy efforts to escape or to help our friends to escape military service. This is not a word against their seeking such privilege. We sympathize with the desire of Brethren young men who conscientiously oppose the bearing of arms to be exempted from such service, and gladly assist them in taking the proper legal steps looking toward such exemption. But we do not sympathize with the desire to evade duty. We can understand how conscientious followers of Jesus Christ can object to military service, but we can not understand how any conscientious Christian can seek to avoid doing the good Samaritan act to the wounded, helping safeguard the morals of our soldier boys, caring for their spiritual welfare and sending of relief to the starving millions in war stricken lands. The Brethren church does not stand for the evasion of any duty, most especially not of those so plainly God-given. A whole-gospel church will no sooner seek to pass over lightly such vital statements as, "Bear ye one another's burdens," "Ye that are strong ought to bear the infirmities of the weak," and the parable of the good Samaritan, than it will seek to discount the importance of baptism or feet-washing. "These ought ye to have done and not to have left the others undone," would be our Lord's just criticism. We, together with the members of other non-combatant denominations, should seek the front ranks in the army for the alleviation of suffering, the supplying of food, the practicing of economy, in fact, we should co-operate with every plan and support every act of our government consistent with our Christian profession. If we are to approach as near the spirit of the Master's teaching as we profess to have attained regarding the letter of his law we must be willing to enter into the fellowship of his sufferings for the distress, sorrow and heartaches of the world.

There is also the danger that we shall bring upon ourselves the accusation of disloyalty and "slackerism" if we fail to show the proper patriotic spirit and co-operation, or appear indifferent to appeals of distress. We are not disloyal; nor are we "slackers." There is as loyal and courageous blood flowing through Brethren veins as can be found anywhere in the land. We love our country, esteem our rulers and obey our laws, even as our Bible teaches us to do. Those who are most determined in their stand against war are not so because they are "slackers" and those who most strenously oppose military training and service do not take such an attitude because they are purposely disloyal or unconcerned about their nation's welfare. It is merely because they feel that they ought to obey God, as they understand his commandments, rather than man. But there is danger that our motives shall be misjudged if we do not give the proper response to the calls for those kinds of service that any Christian ought to be able to do. If we neglect our duty along these lines, such neglect will register against our sincerity and worthiness of having our religious scruples against war recognized. No individual or organization has either legal or moral right to fail to comply with any reasonable or right demands that the government may make, for it is because of its guarantees that we enjoy the protection and manifold privileges that are ours. It would seem to be the plain duty of every citizen, not alone Christians, but rightfully more naturally expected of them, to render whatever public and private service is possible in this world crisis. Is it too much to ask that all Christians shall be scrupulously economical in consumption of food, fuel and clothing that those who are compelled to suffer the hardships of army life may at least have clothing and food and millions of needy may have a mite? Is it too much to ask that we shall cultivate all our waste land, plant wisely, cultivate properly, reap carefully and share generously our crops when others are giving their lives? Is it too much to ask that we shall deny our families their customary luxuries and even some of their less important needs that we may give to the Red Cross, the Y. M. C. A. war work, the stricken Armenian and Syrian peoples when some are compelled to go to the front leaving behind their families to practice the most studied and even painful economy? He who would answer that it is too much could hardly expect a more complimentary term applied to him than "slacker." We would not look for any such in the Brethren church, for true Christians are not "slackers." Yet we may well be careful lest by our thoughtlessness we bring upon ourselves that reproach.

There is the further danger that our convictions on the war question shall cause us to drift into the position that our interests are entirely separate and apart from the affairs of the state. We can not hold ourselves aloof from the interests, problems and responsibilities of the government and at the same time maintain the Christian spirit. We dare not withdraw ourselves from participation in social and political affairs and merely "endure" until the day of our departing hence. We would not wish to return to the days of the monastics and become a selfish cloistered people. Nor would we lazily fold our arms in the face of the awful situation and wait for some miraculous intervention of God to bring relief and set things aright.

Some of our forefathers fell into the grip of this error and refused to exercise their God-given influence and rightful power in public affairs and thereby delayed many much needed political reforms and social regenerations. We do not honor them for this, but for the good they wrought in spite of this weakness. It would be inexcusable stupidity if we should add to our own innumerable weaknesses this glaring fault of theirs also. When any good move fails in this earth we should not excuse our failure by saying, "Well, God will bring it to pass in his own good time." It is scarcely conceivable that he has any desire to delay for a moment the complete regeneration of the whole human race; he waits only the co-operation of man. The failure of every good and righteous move must be laid at the doors of unfaithful and unco-operative men. And the sooner we, as a church, become fully aware of the fact that we are workers together with God in all his efforts to bring in his kingdom and give him the co-operation he desires the sooner will we rise in the estimation of God and men. He has often been grieved at our slowness to co-operate and even now must be pained at our failure to work together with him for the overruling of the awful evil at work in the world, for the advancement of the good. Censure for our slowness in the past may be miti-

(Continued on page 5)

From the Editor's View-Point

As Dangerous As War

It may not be generally known that many of the so-called peaceful pursuits of the American people are almost as dangerous as war and are fraught with almost as great fatalities as an army on an ordinary battlefield. Many of the industries of America are conducted along lines that consider the output and the profit from the industry more than the lives of the workers engaged in performing the dangerous tasks connected with such operations. "Safety First" as adopted by the railroads of America is a mighty good slogan for any industry where there is a possibility of the loss of life from carelessness. The workmen's compensation laws as adopted in some states have a wholesome effect in many great industries, but yet there are many thousands of lives needlessly destroyed every year.

Reports from the state Department of Labor and Industry of Pennsylvania state that 3,152 persons were killed in the industries of the state during the year 1917 and that 232,125 were injured. The increase of fatal accidents over that of the year 1916 was about twenty per cent., though there was a noticeable decrease in the number of non-fatal accidents. When this great number of accidents is considered and one considers further the great number of other industrial states where there is likely to be a corresponding number of fatal accidents it is easy to see that every state and every industry should adopt the motto "Safety First."

There may not be as large dividends to distribute among the stock holders of some of these large industries that are built up and made profitable only at the expense of dangerous operations and loss of human life, but it stands to reason that men would give more willing and more faithful service if they knew every precaution had been taken to guard them against unnecessary dangers.

While we are lamenting the great destruction of human life in time of war let us give greater thought to the protection of human life in the industries of peace.

Leaving Home

The thought suggested by the words "leaving home" is as varied as the number of occasions that the act takes place. One of the most widely distributed pictures in America is one that portrays the "breaking of home ties." The breaking of home ties is not always an occasion of sadness though it ought always to be an occasion of serious thought. There should always be a reason that is something more than an excuse to bring about such an occasion.

One of the problems that has confronted social workers for years and one that has not yet been satisfactorily answered is that of young people leaving home. Perhaps all of us have read articles in magazines on "Why Girls Leave Home," or on "Why Boys Leave Home," and sometimes on "Why Husbands Leave Home." A great deal of light has been thrown on these subjects by social investigators and many suggestions have been offered with the hope that conditions might be so changed that such occurrences would take place less frequently and that all parties concerned might be greatly benefited. But now a problem that is even wider in its scope and more far-reaching in its influence confronts whole states and challenges the best endeavors of the most intelligent men of the states concerned to find the solution. We have reference to the unusual migration of the negro population into northern states.

It has long been considered that the south is the home of the negro, and when now and then one has ventured to go north he has been regarded as one who has left home. In former years this northern movement was so insignificant that it attracted no special notice. But within the past two years the movement has become so general that a number of the southern states are becoming alarmed. They see themselves robbed of the great source of cheap labor and the great cotton fields and sugar plantations are in danger.

It is but natural that shortsighted and prejudiced men should lay the blame upon the negroes themselves and feel that the white population and the employing classes of the states are in no way responsible. But it is always good to get just far enough away from a question to get a right perspective of it. One of the qualities of greatness that is attributed to Colonel E. M. House, confidential adviser and friend to President Wilson, is that of benig able to hold a question that is up for discussion off far enough to get a right perspective of it. A few southern men are doing this with the question of migration of the negroes. They know that it is wholly natural for men who have the ability to migrate from one country to another to seek the land where they may find the greatest advantages for their families even as did Abraham and Lot, and if the negroes discover that they will receive better treatment and their children will receive better educational advantages, and that the bread winners will receive higher wages in the northern states than they do or possibly can under existing conditions in the south, it is only natural that they should seek these greater opportunities for themselves and their families; and the southern people who close their eyes to these conditions and lay all the blame at the door of the negroes themselves are like the ostriches of the desert attempting to hide by sticking their heads under the sand.

The governor of Missouri has taken what seems to be a sensible view of the matter and has announced his intention to appoint a commission to study the negro population of Missouri and report what is needed for an improvement of their condition. If the governors of other southern states suffering from the migration of their colored population would do as Governor Gardner announces he will do and appoint COMPETENT commissions to investigate the conditions that surround the negroes at home, conditions of labor, of living, wages, chances for farm buying and home owning, etc., a great flood of light might be thrown on the situation. And then if the people had the courage to act according to the light gained it would not be at all difficult to hold the negro population where it is best fitted to be, for we are sure, other things being equal, the negro would rather live in the sunny south.

Owe No Man Anything

It is a rather difficult matter for any one to literally obey the injunction of the apostle to "owe no man anything" in these modern days when so large a portion of the world's business is done upon faith, or in other words, on credit. Pay as you go is an exceedingly good rule to adopt early in life and from many years' experience in following this rule the writer can recommend it most strongly to any young man starting out in life, but it seems that nations are just a little too ponderous to do as individuals may be able to do. If there is a nation in any part of the world that is not almost hopelessly in debt we are not aware of the fact. The United States was in a very favorable condition previous to its entrance into the great war, but in the last eight months its indebtedness has been multiplied five times and it is estimated that before the first of July it may be muliplied twelve times, bringing it up to the stupendous sum of $12,316,000,000 or an amount equivalent to $120 for every man, woman and child in America. The writer is just wondering where he will get his $720 to pay the share for his family, and if the war should continue another year the $1,500 or more that will be required. He will not do it by any tax on tobacco, cigars, drinks, moving picture admissions or other luxuries common to the American people, but we are not much worried about it for Uncle Sam is a rather resourceful old gentleman and we are confident he will find some way for all of us to do our part.

But while the national debt of America seems so large there is a little grain of comfort in the thought that others are a great deal worse off than we are. Our debt is only about one-fourth that of either Great Britain, France, Russia or Germany, and while our present indebtedness is only about 2½ per cent. of our estimated national wealth, that of the Teutonic allies is estimated at 28 per cent. of their wealth. Moreover there is not and will not be any of the devastation in this land that so many European countries have suffered from, so we are fortunate and not heavily burdened after all.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

A Report from the Director of Extension---the Situation is Serious if as Indicated

This paper by Brother Ronk, has some big things to consider. It is addressed to some who ought not be in that class. It is too bad if some who could be in a better class get into a poorer. But this is constantly true of men and women. It makes the work of the church constantly expensive and arduous. Read that paper again and again. Remember that if you churches that have failed to send a contribution do not yet "come across" with the "dough," one of the hardest of the goals will not be reached. We simply can not do the work of that goal in less time than the Program allows. We can not fail this year and succeed with that part of the Four-Year Program.

Failed

"You have therefore failed," and what a shock that gave me once upon a time when I had written for a teacher's certificate! Had two year grades on every branch save one and then, FAILED. But that was only the failing of a temporal ambitoin. This is for all time. THIS YEAR'S WORK FOR THE YEAR or FAIL.

Ultra Individualism and Suicidal Independence!

Whew! He says, "in some cases." Pray God that they may not be many. Pray that it may be only neglect or oversight, but we need to keep pace as the days go by, now, I tell you. Let us have no suicide; avoid the independence and individualsim.

A Fine Piece of Work

There has just come to my desk, one of the neatest and to Brethren, most valuable publications I have seen for a while. It is something every pastor and Sunday school superintendent ought to have and ponder over every day till they are sure they can make good. It is "STANDARD OF EXCELLENCE FOR BRETHREN SCHOOLS." Here are the 13 GOALS OR STANDARDS:

1 Accurate Membership Records.
2 An active Cradle Roll.
3 Organized Classes in Adult and Secondary Division.
4 A Working Home Department.
5 A Teacher Training Class.
6 Graded School and Promotion Day.
7 Graded Instruction in at least one department. (Some one should write something for the schools that adopted the new Lesson Ssytem and their relation to this goal.)
8 Definite Missionary Instruction (Quarterly) and Missionary Offerings.
9 Delegates to some convention.
10 Temperance Instruction at least Quarterly.
11 Use of Brethren Publications.
12 Annual Report and Offering for National Organization. (Brethren).
13 Reading Courses for Superintednent and Elementary Department.

But, send to Albert Trent, Johnstown, Pa., asking for a copy of this Standard Book.

BAME.

Those Who Failed in the Thanksgiving Offering

Reports so far indicate that many churches failed to reach the necessary per capita of 20 cents to be enrolled as honor churches. This was no theoretical high mark but one set with due-regard to the needs of the work already under way and the large plans of the Extension Department of the Four-Year Program.

Those who failed to reach the mark set in many cases had very good excuses and it is not the intention of the writer to scold in this article. His own field has fallen down from the very good reason that he arrived as pastor too late to prepare for it and the church was pastorless too long. Incidentally, mission fields have their problems over and above the usual stock—that is why they are mission fields. In a few cases it was utterly impossible for the pastor to arouse the people to the situation, for if one would rise from the dead they would not hear. In some cases both pastor and people were suffering from that perpetual blight which rests upon us—of ultra-individualism and suicidal independence.

Whatever might have been the causes, we are more concerned with results, and invite all such churches to join with us in writing our worthy secretary, brother O. E. Bowman, Dayton, Ohio, pledging the balancs of our share before the end of the conference year, so the board can estimate its resources for the balance of the yeàr.

All this affects the Program and the plans for church extension in a very vital way. Our nation-wide survey of prospects is being completed at this time. I am now awaiting the reports from the balance of the District Directors to whom I have sent blanks. All reports should be in whether complete or not by January 15. Further work can be done with the slow or delinquent churches later. Some conscientious pastors require more time to investigate. It will be given. However, report if you are on a good trail. The director of this department wishes to get into personal contact with everything good in this line in the country.

As soon as reports are in and classified, definite work will be planned to try out these places and bring them help at the very earliest date. We have very definite plans culled from the best experience of the church. But they require money which must be handled through hte General Missionary Board. This department is simply a co-ordinating department working through the regular channels and doing a general work for the various boards and churches which they are in no position to do for themselves. It dare not infringe on the rights of the regular missions as that would not be an advance. As soon as the Thanksgiving offering passes the four thousand dollar mark some money will be available for this department for preliminary work. In answer to inquiries I will say that the budget of five thousand dollars presented by the Board at this season included one thousand for the work of this department. If you failed in your part will you not pledge it, that the work of extension may go on?

The director of this department is spending much time and thought on this work. Does the church mean business when it talks of increase and growth? or it is merely romancing about this Four-Year Program? Ere long we will know with circumstantial detail just where we stand collectively and individually. Right here at the heart of the program the test has come. I wonder how many are aware of it. This is not something that can be postponed for another year, for all the activities of subsequent years depend on it. Shall we come through?

G. T. RONK, Extension Director.

The Brethren Church: Impressions and Suggestions

BY C. F. YODER

Years ago I read the statement that missionaries who have lived for years out of immediate touch with the activities and thought of the church in the homeland are apt when they return to look at things from the point of view they had before leaving and thus to be in danger of thinking the church too progressive and in turn of being considered narrow by the leaders at home. I am, therefore somewhat timid about venturing upon some observations for the benefit of the church and yet, after all have concluded to give them for what they are worth.

I Signs of Progress

I wish first of all to note what seem to me to be commendable marks of progress. A church generally bears a name which indicates something of its distinguishing doctrine or methods, and so a church very generally known as "progressive," ought to show some fruit of that princople of freedom to follow the gospel, being led of the Holy Spirit rather than by any stereotyped statement called a creed which brought the Brethren church into existence.

1 Progress in Diversity

Perhaps some are lamenting the diversity that exists in the church both in doctrinal opinions and in church methods, and are trying to promote uniformity as a means of progress. But there is a right and a wrong kind of diversity. We are indeed to "preserve the unity of the spirit in the bond of peace," but "where the Spirit of the Lord is there is liberty." That is to say, if we are filled with the Spirit we shall be united in doing the will of the Lord without being enslaved by the letter of the law. I believe that the church has made progress in the application of its principle, "in essentials unity, in non-essentials harmony and in all things charity." In order to have strong races of plants or animals in nature it is necessary to prevent excessive in-breeding. Royalty runs to insanity as a penalty for violating this law and churches run to Pharaisaism when they ignore it. The apostolic church had many important questions to decide and would have been hopelessly lost in divisions had not the Spirit indicated the things that are essentials in doctrine (1 Cor. 15:1-4) and in commandments (Matt. 28-20) leaving many things to the principle, "let each man be fully persuaded in his own mind." Rom. 14:15.

2. Progress in Unity

Diversity without unity is chaos; unity without diversity is death; but unity in diversity is life and power. The wonderful diversity of nature is matched by a still more wonderful unity. The Word of God is likewise a miracle of unity in great revelations through the most astonishing diversity of mediums. The church also is a marvel of many members but one head. "There are diversities of operations but the same spirit." In the past we have had too much of the wrong kind of diversity and too little of the unity of the Spirit. I think I can truly note progress in eliminating harmful differences and promoting genuine co-operation. That this may be possible it is necessary sometimes to enter the forum of honorable but brotherly argument and sometimes when this fails to convince to follow the important injunction of the word—"Hast thou faith? have it unto thyself before God." Rom. 14:22.

Truth may sometimes be more important than peace but more often truth and peace are crushed together in needless wrangles over unessentials. True unity and right diversity are factors mutually essential to progress.

3 Progress in Intensity

When in Tiflis in the Caucasus I talked with a Norwegian who had witnessed the Japanese take Port Arthur. He said they concentrated all their cannon on one spot of the wall until they drilled a hole through it and then went through. That method is generally the secret of success. A veteran army easily conquers a mob because of coordination of effort, and a church which sticks to the program of preaching Christ and him crucified as a witness to the world will get a great deal farther in its mission than one which has no program. If the Brethren church had begun its work with the methods now being developed in our Four-Year Program campaign and had kept them up without losing spirituality in the care of machinery we might now be numbered not by thousands but by hundreds of thousands. Definite goals with sensible methods of reaching them are certainly a great advance upon our early methods. The campaign for endowment for Ashland College, the sending of the Evangelist to all the church members and the drives for recruits to the ministry and missions are only a few of the more important movements in the church which indicate progress and, better still, promise increasing progress.

II Suggestions

The few suggestions I have to make are along the line of the observations already made.

1 More Brotherly Confidence

Diversity is compatible with unity only when there is confidence that the brother who differs from us in a minor point is really one with us in essential points. The startling number of changes of pastorates I observed this year are not all due to need of change of climate. Sometimes gossipy members create an intolerable position for a pastor and sometimes an impulsive, sharp-tongued pastor stirs up needless strife among the members, but in either case it is the lack of brotherly confidence that makes fruitless the money and energy invested in the work and adds the expense of moving I am of the opinion that pastors who really and fervently love their people and consequently visit them, not as a performance of a disagreeable duty, but as an expression of loving interst, will in turn be loved and will not lack either for sermon material. Subjects and illustrations and ideas that interest are more easily found in homes than in books; and the empty pews that cause those present to be scolded on account of the absent might be filled by going as the good shepherd goes to find the sheep which he loves.

2 World Evangelization Our Supreme Goal

The goals outlined in our Four-Year Program are all of them good goals and essential to our progress, but I believe we should keep more prominently in view the ultimate and supreme goal to which the others lead—the great mission of the church in this dispensation, the evangelization of the world. Just as the body is not only the tabernacle of the Spirit but its instrument as well, so the church is not only the temple of the Lord but his agency as well to give his gospel to the world. The church is not for worship only, but for service and the great commission states the supreme work the church is called to do. Our Four-Year Program and all other programs should be arranged with a view to promoting as rapidly as possible this one great task before us.

3 A Return to Apostolic Faith and Fervor

It was John Wesley who said that the church needs a reformation every thirty years. It is time then for ours. Not that we have fallen into corruption such as debased the church of the middle ages, but there is need of a mighty revival. There should be agitation for it, preparation for it, prayer for it, fasting for it, weeping for it until it come. And, when it comes it should first of all be a purging fire that should cleanse the ministry and laity alike so that there should be no more tales of immorality to penetrate like poison gas among the churches and destroy their influence. And when it comes it should cause, as every true revival has done, a return to simple faith in the Word of God. The church needs the stimulus of a mighty conviction of its divine mission and the adequacy of the gospel doctrines to accomplish that mission. It needs to mobilize its forces and go forth to the conquest with the terrible earnestness that fires the troops in the lines of battle. When that revival comes it should come with the fervor that caused those Spirit-filled disciples to fill Jerusalem with their doctrine and then the Roman empire.

Let our preachers lead in the new consecration and the people will follow. The fields of the world are white unto harvest as never before. "Pray yo therefore the Lord of the harvest that he may thrust forth laborers into his harvest."

Blinded by the God of This World

BY A. J. M.

A certain man, Dr. W. G. Ballantine, has written a treatise upon "Religious Education for the Coming Social Order," in which he says that the church has failed in religious education and insists that it must be placed in the hands of those who have adopted the views of the "higher critics." The Old Testament he thinks should be practically abolished from the curriculum of the Sunday school because of the "hurtful character of its moral teachings." But this is not the worst. He lays his profane hand upon the New Testament, condemning the Galatian epistle as "hopelessly ambiguous," and "glaringly fallacious." Much of the New Testament

is in his eyes "painful reading" and "has hobbled the Christian thinking of all ages."

It is well to bear in mind first that not all religious education is Christian education. But if the church has failed in religious education, it is because she has turned away from the Word of God. The remedy of this self-appointed physician is worse than the disease. He wishes to turn still farther away from the Word. The fact that he selects especially for his target the Epistle to the Galatians is a sad commentary upon his condition. It is this epistle that sets forth most plainly the gospel of salvation by grace apart from all works, yet to this man it is "hopelessly ambiguous." We are forcibly reminded of other words of the great apostle, "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not." It is said that this blind teacher has been appointed to teach the Bible to young men at the Y. M. C. A. training school in Springfield, Massachusetts, where they are prepared for secretaries. Let all Christians ask God to open the eyes of this man or remove him from his responsible position. He is able.

The Straight and Narrow Way

BY S. F. E.

These latter days in which we are now living are great days, perilous times for the church of Christ and for the world. Satan's methods were never more cunning than at the present time and as a result he has made great and disastrous strides against Christendom. We need not go into the dives af a great ctiy or into far off heathen lands to see evidence of his presence and deadly work. Simply step into many of the present day churches and there you may hear him deliver eloquently his catchy sermons, hear and see him in the well paid choir accompanied by the pealing organ as their anthems ascend—no higher than the ceiling. Feel his cold, clammy personality in the person beside you in the pew or in the throng as they leave the building.

There is but little evidence of 'the straight and narrow way' in the lives of our nominal Christians in general. That seems wholly foreign to their minds; they seem to have no comprehension of such a thing. Few and far between are those who have really grasped in its simplicity and grandeur, the meaning of the Christian life and the mission of the same. The masses have a vague and hazy idea of the genuine Christian's duty and of God's plan of the ages. There is evidence of this condition on every hand and you are bound to notice it if "the god of this world" has not blinded your eyes. Follow with me and notice the conditions of the church and places where we find God's people.

Note the present lack of distinction of God's people and how zealous they are to imitate the world. Instead of coming out of and being separate from the world, the church seems to think that her place is with the world and that forever. Instead of a peculiar, a distinct people she apes the ways of the world and like the tree frog adjusts her color to that of the surroundings. The masses are by far more interested in the things of this world than in those of the next. They gloat and glory over the achievements of man but do not realize that in eternity all of it is vanity, as Solomon said, "All is vanity and vexation of spirit." Naturally one expects no other condition than this to prevail for "where a man's treasures are there is his heart also."

Also notice how the church has drifted into world politics in the face of the teachings of the Word that church and state are distinctly separate and their principles opposite. Both are appointed of God for the carrying out of his purpose here on earth, but, state is not Christian, was never intended to be so, never was and never shall be. God's children, we who are saved by the blood of Christ are to have no part in world government. Our citizenship is heavenly, not earthly. We are the salt of this earth, not the earth. Our only part with earthly government is submission to it. But nevertheless there are those who seem to feel that legislation is an instrument of warfare in the hands of the church for routing the devil. What folly on the part of God's children. How do you expect to spoil the devil's goods without first binding him and this you will never do by means of earthly power. Tell me where the church gets her commission to join hands with the world, with the children of darkness to work for a common cause that can not be realized if God's word is true. What concord hath Christ with Belial?

In the minds of many, reformation weighs heavier than regeneration. To the masses GOOD spells GOD and DEVIL spells EVIL. Reformation is only the by-product of regeneration, but the majority seem to be more interested in the dross than in the gold. I say, preach Christ and him crucified to a man and stop wasting your breath and tiring your listeners with reformation and social betterment, etc. For what is morality without spirituality? When a man is born again, regenerated and right at heart, he is moral. Get back to the root of evil, the heart; cleanse the fountain and the stream will sweeten.

And last but not least, listen to some of the ridiculous, inconsistent teachings of the day that Christians are willing to swallow and digest, such as world democracy and permanent peace, etc., which flows from numerous pulpits in this century. If God's word were difficult to understand, if knowledge of the past were unknown, then I might be willing to consider or listen to these ecclesiastical dreams and air castles. But God's Word is simple and easily understood by the unbiased, spiritual mind which is anxious for the truth; but not so with the carnal mind. The Holy Spirit has promised to guide us into all truth, so it behooves us to be spiritually minded and subjugate the carnal mind which is enmity against God.

The trouble is this; man has set his will, his reason and his puny experience above that of the Word and is not willing to "be still and know that I am God." It is in this class that one finds the origin of these inconsistent teachings of the Word so prevalent at the present time. Men are "ever learning and never able to come to the knowledge of the truth." These are the ones that teach that all things work together for good and forget or annul the condition—to them that love God, to them who are the called according to his purpose. I ask, does this apply to the world? the children of darkness? Certainly not for they are haters of God. Then how come to the conclusion that naturally sin will die out of the world and conditions in general will improve and continue to do so until the world is perfect and sin no longer exists? But away with such blasphemous teachings. Does the Word not teach us that as time proceeds conditions shall wax worse and worse, that a falling away from the faith is certain, that men shall be lovers of pleasure and themselves more than lovers of God, that wars shall become fiercer and continue till the coming our our Lord when he shall enforce peace with a rod of iron and dash to pieces like a potter's vessel the evil works of man.

Surely the days of the apostacy are upon us. Brethren, "the night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light," and "seeing we are also encompassed by so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Let us attend to the work to which we are called, let us pluck the brands from the burning and cease from our vain labor of attempting to quench the conflagration, for Sodom will burn in the face of all you may do. Let us pray for more and deeper consecration on the part of Christians. We need to be separate and distinct, walking epistles, true to the faith and zealous in the Master's work as the apostles of old, following the straight and narrow way which leads to eternal life. May we have the spirit of Paul when he wrote, "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

"LEST WE FORGET"

gated by our lack of understanding concerning the social demands of Christianity. But in view of the wide-spread social emphasis in religion and the loud and insistent calls for relief from the terribly strained situation of today, no excuse will suffice to lessen our reproach if we fail to do what we can. God wants our co-operation, if we fail him it will be registered against us as disloyalty, both as to his kingdom and our native land.

"Lest we forget," then, the gravity of the situation, let us direct serious attention to it and co-operate zealously and in a Christian spirit with the manifold movements designed to serve the present crisis in so far as they are consistent with our Christian profession. And let us pray often for the boys in the training camps and on foreign soil, for those who have the destiny of nations in their hands, and for the speedy termination of the war.

Besides these, there are other and more normal ways by which we can help turn back the tide of evil that threatens to exterminate

(Concluded on page 16)

As to Preachers' Sons

One of the fallacies that is growing thinner and more tattered every year is that the sons of preachers, as a class, are a bad lot and fall below the average of the sons of laymen. It is curious to remember what a singular satisfaction society used to find in this superstition, since we all know the strong predilection of humanity for things that are fanciful and that border on the realm of the unreal.

Thus, when the footsteps of a preacher's son were seen tending to "by and forbidden paths," it was greeted with a certain sense of satisfaction as a vindication of the wisdom of a class of censors who found in the families of clergymen an inviting realm of scrutiny and criticism.

But the notion that the sons of preachers are given, with some singularity, to conduct that holds them up to reprobation has about run its course and served its day. The Star speaks with the authority of experience on this subject. It is glad to have on its staff as many as a half-dozen preachers' sons and has reason to be glad for the mental and moral training of these "sons of many prayers." The lamented "Dick" Lindsay, the late Washington correspondoent of The Star, was the son of a clergyman and the father of H. J. Haskell, his successor, is a missionary. "Charlie" Blakesley, the "Kansas Notes" and the "Starbeams" man, is a preacher's son. So is H. R. Palmer, who occupies a responsible position on the reportorial force, and likewise Frank Evans, the foreman of the composing room. "Honorable mention" as a preacher's son is due to Melville Stone, who is known the world over in connection with his able management of the Associated Press, and to Charles H. Grasty, the brilliant associate of George Thompson of the St. Paul Dispatch.

The list of preachers' sons who have "made good" and have become prominent in the work to which they have devoted themselves might be indefinitely extended, as going to prove that the atmosphere of a clergyman's home is logically stimulating to good morals and to intellectual achievement rather than harmful in its influence.

It is with genuine pleasure, therefore, that The Star greets as the head winner of the W. R. Nelson prize, Ralph Foster, of Kansas City, Kansas, son of the Rev. Festus Foster, a Congregational minister. The lucky young man has a brother who won a Cecil Rhodes scholarship a few years ago and another who is in the Naval academy at Annapolis.

Don't you think that is doing pretty well for preachers' sons in one family, and for our ambitious and enterprising Kansas neighbor across the line?—Kansas City Star.

Distinguished Sons of Clergymen

The recent death of Rev. Thomas Spurgeon, noted son of a noted father, Charles Hadden Spurgeon, and for some years his successor as pastor in the Tabernacle he made famous, has incidentally brought up again the question about preacher's sons.

It has been one of the favorite slurs of the devil and his crowd that ministers' sons are the worst in the community. But the truth is that from no other source does a larger proportion of useful members of society come; and when we examine the lists of those who have risen to prominence and position the proportion of preacher's sons is startlingly large.

One twelfth of all the men whose biographies appear in "Who's Who," are the sons of clergymen.

Among our literary men who were raised in a parsonage appear such names as Emerson, Holmes, Lowell, Bancroft, Parkman, Sloan, Gilder and Henry James.

In politics appear the names of Henry Clay, President Buchanan, President Arthur, Senators Quay, Beveridge and Dolliver, President Cleveland, President Wilson and Former Justice Hughes.

The father of Henry Ward Beecher (and as well of the distinguished woman, Harriet Beecher Stowe of "Uncle Tom's Cabin" fame) was a preacher. As was also the father of Fields; Cyrus W., who laid the first Atlantic cable, David Dudley, the renowned lawyer, and Stephen J., the United States Supreme Court Justice.

Agassiz, the naturalist and Samuel F. Morse, inventor of the telegraph were sons of clergymen.

To the list which is interminable must be added that of the Spurgeons. Rev. W. G. Jackson of Northampton, a nephew of C. H. Spurgeon, has furnished the following history of his family which will be read with interest.

"The preachers in one family during the past century include the following names: Rev. James Spurgeon, in his roomy Independent Manse in Stambourne 110 years ago; Rev. John Spurgeon in quiet Essex in 1854; the Spurgeon in Cambridge in 1852; his sons in New Zealand in 1881 and in England in 1879; Dr. J. A. Spurgeon with his able ministry ending in Croydon not twenty years ago. And now his son Archer, assisting Mr. Phillips at Bloomsbury, may add another generation to his honorable forbears. Should the only son of pastor Thomas Spurgeon take up this honored calling, he would be of the fifth successive generation of preachers. On the women's side of the family Mrs. Jackson (Elizabeth Spurgeon), a minister's wife from 1859 to 1892, an able preacher with a beautiful voice; and Mrs. Henderson (Eva Spurgeon), another capable speaker. Of the grandchildren of Rev John Spurgeon, pastors Charles and Thomas Spurgeon and pastor W. G. Jackson, of Moulton, Northampton. Is this not a remarkable record of a family of preachers?"

It may not be inappropriate to embody here the tribute Dr. A. C. Dixon, now pastor of the famous Beecher Tabernacle ,paid to this recently departed noted son of the great Spurgeon. He regarded him as his father's equal in three respects, "in faith, fidelity and saintliness of character. As poet and artist he was superior to the great man. His metrical version of Psalm XXIII is, in my judgment, the best in existence."

In his memorial sermon Dr. Dixon gave this interesting bit of personal reminiscence concering the visit of Thomas Spurgeon to America twenty-three years ago, when he invited him to preach in his church and to stay at his house in Brooklyn.

"A very large company assembled, attracted by his father's world-wide celebrity. After hearing him, we felt he had no need to rest upon his father's reputation. His text was, 'I have need to be baptized of thee, and comest thou to me?' I have rarely seen a congregation more deeply moved. His humble, unassuming manner, his earnestness, his homely and happy illustrations, his musical voice, his utter dependence on the Holy Spirit, and, above everything, his exaltation of Jesus Christ as King of all realms, made us feel we were listening to a truly great sermon from a truly great preacher."—Evangelical Messenger.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	W. E. THOMAS (Resigned)
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)

The Sunday School

Illiokota Leads the Way

Gradually our district conferences are building up commendable Sunday school organizations. The plan has the two-fold advantage of establishing a connecting link with the National Association and of developing a fine lot of talent within the district. We are pleased to receive the suggestive message from Illiokota's new Teacher Training superintendent and commend her suggestions to all interested workers. Miss Garber has been a member of our fraternity a little less than a year, having been received into the Lanark church from the Church of the Brethren which she served as Sunday school secretary and mission worker. We welcome her into our fellowship, and sincerely hope that the ideal, a class graduated from the Three-Year course in every school of the district by 1920, may be fully realized. It represents a most worthy challenge.

J. A. GARBER.

To the Sunday School Superintendents of the Illiokota District:

Are you planning your Teacher Training classes?

Just as soon as the necessary literature is ready you will hear from me, but in the meantime, get to talking Teacher Training. If your present teaching force have not taken the work urge them to do so. Then get your young people interested in the work.

Here are some plans I have for the work. I want a Teacher Training class graduated from each school in the district at the 1920 conference. (Our course now covers three years.) This will be a fitting way to celebrate the completion of the Four-Year Program. Then think what an impetus that will be for the conference. It will cause a much larger attendance. It will increase the interest in trained teachers and will make a splendid program for one session of the conference.

Another plan is to organize an Alumni Association of those who have finished the work. Then we can have an alumni luncheon or banquet some time during the conference, each year. This, too, will be helpful in increasing attendance at conference and creating sentiment in favor of Teacher Training.

Now fellow Sunday school workers, get busy in your schools and get your classes lined up ready to begin work as soon as the books are ready.

Yours for better trained teachers,

ALICE GARBER.

Lanark, Illinois.

Bits of Sunday School News from Far and Near

Interesting items are always coming from the various field secretaries of the World's Sunday School Association. Howard of South America tells of a Sunday school workers' meeting that was held in Buenos Aires. Though a far reaching railroad strike was on and those from the suburbs could not reach the city more than 230 crowded the hall. A real teachers' meeting was held and the cake and tea were not omitted. The interested people who were present urged that such a conference be held every fifteen days. The day also celebrated the coming of the new Sunday school book in Spanish from the press. It was the translation of the first part of "The Elementary Worker and His Work."

Coleman of Japan tells of the very resultful summer school for Sunday school workers which concluded another annual session at Karuiazawa. The course is stiff enough to try the best in a similar group in the home land. Daily Vacation Bible schools have been held in Tokyo this year. One school was held in the Ginza Methodist church and numbered fifty. The other was conducted in the Tokyo Y. M. C. A. building, with swimming in the new pool as the chief recreation attraction. Here the service of worship included song, the use of scripture and prayers and Bible teaching. A general course of lectures was given and a course of hand work and Bible teaching. The enrollment in this school was 120 and the average attendance about 100. Only 19 of the whole number had ever attended Sunday school, and they were so well pleased with this school that they asked about suitable Sunday schools where they might attend, and a definite effort was made to get them in touch with some school. The attention of all Japan was called to the International Go-to-Sunday School Day which took place in America on November 4. Japan will soon adopt the plan and name a special day for a nation-wide drive.

Trowbridge of Egypt is now doing intensive work with the Arabic. He has been studying the language very energetically for the past two years and more and has attained a working knowledge so that now he can talk directly and not through an interpreter. Meanwhile much constructive work has been accomplished and a fair amout of Sunday school literature translated.

Needles for a New Conscience Relating Us to Our Boys

The foundations of manhood are laid in boyhood.

A future worth preserving rests upon a well-spent present.

Any desired greatness is dependent upon a thorough preparation.

Faith is foundered in boyhood. When faith weathers boyhood's stormy change it anchors in the harbor of heaven.

Habit is simply an expression of environment.

Heredity gets burdened with more reasons for failure than it deserves. It is easier to blame our ancestors than acknowledge our own deficiencies.

Looks are the evidence of our names, but inclinations that result in characteristics, are evidences of some one's incompetence. Might be dads.

Teen age is the time to teach purity. Boys need men to teach them sex relationship.

The boy "finds" adolescence. What a pity he is not taught its nature and necessity. The world's busiest teachers of procreation, are the half-witted imbeciles, who wander about in every village, town and city. Their penchant seems to be boys from religious homes.

If we only spent as much time for prevention as we expend in correction, what a leisure class America would have.

Memorial to the late Dr. George W. Bailey

A granite monolith bearing a bronze tablet has just been erected and unveiled to the memory of a great Sunday school man, Dr. George W. Bailey. The stone is in the Eglington Cemetery, Clarksboro, N. J., within a few feet of the grave of Dr. Bailey. Dr. Bailey has held the highest offices in the Gloucester County, New Jersey, International and World's Sunday School Associations. He entered upon his heavenly reward last December. Leading officials from all the organizations mentioned were at the unveiling and numerous addresses were delivered by them. The stone had been draped with the American flag. As the children from the neighboring public schools surrounding the memorial stone sang "Jesus Loves the Little Children," a granddaughter of Dr. Bailey, Miss Frances Bailey Elliott, unloosed the folds of the flag, which was then lifted till it flew in the breeze just above the hundreds who were present. The hour was in the early afternoon. The public schools had been dismissed for the occasion. The program was in charge of Samuel W. Downer, of Downer, N. J., a former president of the New Jersey Sunday School Association, who with others from the Gloucester County Association had worked indefatigably to make the event a worthy tribute to one of the best known Sunday school men in the world. Mr. Downer said in introducing Rev. E. M. Fergusson, of Baltimore, as the presiding officer, "We are here to pay a tribute to one of the great men who has lived on this earth," and then referred tothe day which was typical of the man—"sunshiny, warm, beautiful." Among those who took part were Charles A. Brown, Woodbury, N. J.; Rev. Samuel Price, D. D., Montclair, N. J.; Marion Lawrance, Chicago; Frank L. Brown, New York, and Seth P. Leet, Montreal.

REVIEW OF
The Thought and Work of the Church

This week we are glad to be able to report four more churches for the Honor Roll for the Brethren Evangelist. This time it is Meyersdale and Summit Mills, Pennsylvania; Mexico, Indiana, and Lordsburg, now La Verne, California. Also according to the report of Brother Ronk the still unorganized class at Mt. Etna, Iowa, is entitled to a place on the Roll as this class has put the church paper into every Brethren home comprising the class. The pastors of a number of other churches have written us that they are endeavoring to have their congregations win a place on this Honor Roll. We will rejoice with them when they succeed and sympathize with them when they fail.

The new Tenth Legion League superintendent of the National Christian Endeavor society of the Brethren church makes his initial appearance in a message to the societies this week. Any one who reads his contribution through can see that he takes his appointment seriously and that he expects to accomplish something definite by his efforts.

The Brethren in Spokane, Washington, are rejoicing greatly because of the many blessings that have come to them during the past year. They had a specially happy Christmas season. Their Sunday school is doing remarkably well for a school so recently organized and working under such great handicaps. Seven members have been added to the church since the last report and there are still others that are just about ready to come in. The church was able to make its last payment on the brick it had bought to complete their church building as soon as possible, and Brother Miller and the members rejoice again.

Brother Belote's report of the development of the work of the Brethren in Canton is of a specially interesting nature. Many things of importance have already taken place during the winter, one of which was the surprise on the pastor and his wife. The Christmas exercises at Canton were greatly appreciated as all such services are when held for the sake of others instead of for the sake of self. Brother Belote has been given a unanimous call to continue as pastor of the Canton church.

C. D. Whitmer, one of the newer workers in the ranks of the Indiana ministry, who is serving the Brethren at La Paz his second year is greatly encouraged with the prospects for the year. Their revival meeting will soon begin with C. C. Grisso as evangelist. Only recently Brother and Sister Whitmer enjoyed a splendid donation from the good people of La Paz.

C. H. Ashman is experiencing some things in the work in the Northwest that never came to him before in his ministry. Opposition from many sources makes him all the more firm in his stand for the principles of the old gospel and the whole of the gospel. The church and Sunday school at Sunnyside are going steadily forward in spite of opposition. Brother Jennings is expected to conduct an eveangelistic campaign with Brother Ashman in April.

Paul N. Brumbaugh, of Dayton, has been associated with the Washington, D. C. church for a few months only but finds the spirit of the work in the Capital City most admirable. He orders the Evangelist to his Washington address.

C. F. Yoder and family are now somewhere on the high seas bound for South America. His farewell communication written aboard the vessel reveals the fact that he did not have many idle days during his six months' furlough in the home land. But the churches will all have a more abiding interest in missionary work because of his visits among them.

It will take some time for our readers to get used to the change of the name Lordsburg, California, to La Verne, but if the church of that place continues its activities in the future as in the past year it will be worth noting. A splendid Sunday school addition has been added to their equipment for work. Their annual business meeting on New Year's day was a happy occasion and showed the finances of the church in a splendid condition. It is unusual to publish a report of the local finances of a church but the report of this congregation shows so clearly their interest in Christian work outside their own immediate neighborhood that it is worth studying.

A. E. Thomas recently conducted a series of evangelistic meetings at West Alexandria, Ohio. The severe weather of December interfered somewhat with the attendance of the meetings but there wer five additions to the church. The different departments of the church are active in their own fields and are doing good work.

After an absence of some months W. S. Crick is back on the field in the vicinity of Harrisonburg, Virginia, and is actively at work in building up the kingdom of our Lord. Ths is a rural field but the members of the churches are earnestly striving to do the work as the needs of the field require it to be done. A new parsonage was recently built by the Mt. Olive congregation, and the Mt. Zion congregation is making an effort to reach high goals in its work.

A most interesting watch-night meeting by one of the organized Sunday school classes of the Masontown, Pennsylvania school at the home of the teacher of the class is reported by one of the members who was present.

George T. Ronk has been some time on the field again in Leon, Iowa, and reports that work together with the work at numerous other points where he has labored during the fall and winter. At Leon a splendid meeting was recently held with the assistance of Brother Jennings. Mt. Etna, Baker and Udell have all been visited and helped by Brother Ronk in the past few months. And the field seems ripe if only harvesters can be secured to do the reaping.

It is an interesting story of the work in Kentucky that our readers get this week from the letters of Miss Ham and Brother Carpenter. Impressions are being made on the young life of the mountains that will be lifelong.

The pastors of the Maryland and Virginia conference district are requested to give heed to the call of their conference secretary as it appears in this number of the Evangelist.

Around the Editor's Table

A Quickening of Spiritual Life

Most people recognize the dual nature of human life. The simple act of breathing and moving about and of eating and drinking is not real life. The very most insignificant beasts of the field have that to a degree that is in many respects more highly developed than the human family has. But man is more than a beast and his life is a higher life than that of the beast; and it is not simply because he has intellectual power that the beast does not possess, but he has something in his nature that goes even beyond that of intellectual power and that is that almost indefinable something called his spiritual nature, or his spiritual life.

Since the breaking out of the great war the American people have been receiving a tremendous amount of teaching along the line of keeping physically fit to perform any service the country may need, and we have been told over and over again that the physical condition of the young men of our country is far from being ideal. Physical training from youth up is considered by many, even that afforded by universal military training, is regarded as the only method by which the efficiency of the American people can be kept up to the required standards of the age. And perhaps more young men and more middle-aged men are doing some kind of "physical culture stunts" daily now than ever before in the experience of America. It has become recognized that the physical life of America must be QUICKENED, and definite steps have been taken to bring about this result. We have not a word of criticism to offer against this awakened consciousness of the need of better physical training and living of the people of our country. In fact, except in regard to some of the methods advanced for bringing about the desired effect, we most heartily commend the idea for

we believe a physically perfect being can give God better service than a physically imperfect one; but on the other hand there is a danger of overlooking the fact that a physically fit man, but one whose spiritual nature or life has been dwarfed by lack of spiritual food and lack of spiritual exercise and training is in a very poor condition to give God effective service of any kind. So long as more attention is given to the physical traning of man than to his spiritual training, just that long we may expect the physical life to predominate, but when once the spiritual life and the spiritual training of our children receives attention equal to or superior to that we give to their physical and intellectual development then we may expect the spiritual in life to predominate. It does not take a very keen observer to notice which life is predominating in most any community, and the support given the churches and the regard in which the church services are held by a community afford a very accurate method of measurement of the spiritual life of that community. But it is time that "judgment should begin at the house of God," and if the spiriutal life of the community would be quickened there must first be a quickening of the spiritual life of the church. Even in a local sense a spiritually dead or spiritually weak church is an altogether inadequate means for quickening the spiritual life of any community. Goal one of our Four-Year Program occupies a rightful place at the head of the list of achievements set for the church.

A Deepening of the Spiritual Life

Many a farmer has discovered in a period of drouth that his well has run dry. Of course this is a very inconvenient condition when there is a great deal of live stock on the place that must have an abundant supply of fresh water if their keeping would be made at all profitable. Sometimes when a farmer discovers his well has gone dry he sets about to dig or drill or drive or bore a new well, but we think more frequently he just deepens the old well, for he knows if he only goes deep enough he will get an abundant supply of water for his family and his cattle.

The spiritual life of many a church has run low because the spiritual life of the individual members of the church is as a shallow well in a dry season. An evangelist may be brought in to dig new wells when instead the old wells should be cleaned out and dug deeper. The spiritual life that has been, has proved ineffective because it has been a shallow life; the spiritual life that must be to make the work of the kingdom of God of some effect, is a life that is deeply rooted in the very life of God.

The deepening of the spiritual life of every member of the church is a task that will require the best efforts of full grown men and women in the Lord. This goal of our great program throws out a challenge to every church and every pastor and every active Christian worker in the entire brotherhood. There is no part or section of the church that can escape this responsibility or claim exemption from the obligation. The goal directors for this part of the program are laying their plans and if their plans are faithfully carried out we have a right to expect a spiritual awakening among the churches that will gather momentum as the years pass until by the end of the four-year period a momentum will have been gained that will be all but irresistible.

Since there are so many things that detract from the spiritual life of the membership of the church every effort should be put forth to discover as many things as possible that will aid in deepening this life that is so essential to the real happiness of the individual and to the success of the whole body of Christians. The following out by the pastors of the plans laid down by the director of this goal will get definite results, but it will not do to stop when that has been done. That is only a beginning; an effort must be made by each pastor to learn some of the causes of the lack of depth to the spiritual life. Great achievements are not won by shallow souls but by souls that have drunk deeply from the Spring of Life. Spiritual life is not deepened by the reading of much that passes as literature in these modern days. Even some of the high-class and popular magazines of the day which are exceptionally good in their line have no food between their pages that will in any marked degree deepen the spiritual life of their readers. The spiritual life requires food that is of a religious nature, not by implication only, but in reality. There is a place for distinctively religious and spiritual reading matter in every home. To people who have no special religious convictions such popular papers as the Christian Herald and Sunday School Times may be satisfactory, but to deepen the spiritual life of the people of the Brethren faith something more than that is needed.

Right here is where we wish to make a point in favor of the churches and the pastors using our own publications and especially the Brethren Evangelist to deepen the spiritual life of their members. Undoubtedly, other things being equal, you will find the deepest spiritual life among Brethren churches manifested most definitely among those churches where there are the most readers of the church paper. We believe practically every denomination will find this same condition, and those denominations that have a special plea to make to the world will find it more surely true than others. If the Brethren church has the special plea that it claims to have then it should use every means possible to bring that plea to bear upon the spiritual life of its membership and it should through its literature make that plea as wide-spread as possible. All these things point toward a more general use of all the publications of the Brethren church, and again we say of the Brethren Evangelist especially.

Thy Will Be Done

When we pray "Thy will be done on earth as it is in heaven," we obligate ourselves to carry out the purposes and the plans of the Father who makes his wishes known. The last will and testament of our Father may have provisions that seem objectionable to us at times, but unless we recognize his superior right to make the provisions of his will as he thinks best we express a lack of confidence in his wisdom. We may not set about to "break the will" of our Father, but we make it of none effect by refusing to comply with its provisions, and in this refusal we often forfeit our inheritance. In after years we may regret it deeply, but then it may be too late as the estate may be fully settled and closed by the court.

Earthly Wills

The laws of every state provide for the handing down of bequests by owners of earthly riches to those to whom they wish their possessions to pass. The statutes provide that certain bequests may be made by "will" that the courts will recognize and make the title secure to the ones to whom the bequest has been made, unless some one files objections and through court procedure has the will set aside or "broken." Many lawyers grow rich by writing wills that they know can be broken by the courts, and the will of many a testator is not carried out because a technicality has not been observed in the writing of the will and the possessions and estate are diverted from the channels in which the testator had expected them to go. Especially is this true when bequests have been made to churches, colleges or other benevolences. We do not know how to account for it, but it seems that the courts are not altogether unprejudiced in the matter of carrying out the provisions of a will that has left money or property to such institutions when the wills are attacked by money-loving relatives however remote their relationship may be. The Brethren church has had just a little experience along this line, other and larger churches have had more experience. Just a few weeks ago the following appeared in one of our church exchanges:

The Preachers' Aid Society of Indiana Conference was bequeathed $15,000 by the will of Mary Brogden. The will has been contested and set aside, and the society will lose the money. This is still another case, among many, which emphasizes that the only safe and prudent way for charitably disposed persons to insure that their estates will be distributed in accordance with their desires is to be their own administrators, and pay the money while they live, or, if they need the income, to buy life annuity bonds. Every year, in fact almost every month, the boards of the church and local religious societies and charitable institutions are losing money, which was intended to care for the old preachers, or to extend mission work, or to mother orphans, when a little forethought would have put the funds where the covetous could not break through the wills and get at them.

It would be well for some of our aged brethren who are considering leaving a portion of their possessions to Ashland College to swell its greatly needed endowment fund to consider the experiences of other older and larger churches than ours. The old saying, "A bird in the hand is worth two in the bush," is especially true in such cases as this. Five thousand dollars given to Ashland College now on the annuity plan would be a safer proposition to the College than ten thousand bequeathed in some will that may be broken in the courts by unfriendly relatives.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Palestine and the Jews

When Baron Rothschild was approached some years ago with a proposal that his family help to purchase Palestine from the Turks and re-establish the Jews in their homeland, it is said that he replied: "No! We will never seek to buy the land which God Almighty gave to our fathers. The day will come when he will bring us back into our inheritance."

The time seems to be approaching when this fine faith is to be rewarded and when more prophecies of the scriptures are to be fulfilled. On December 10th it was announced that the British forces under General Allenby had captured Jerusalem from the Turks and Germans. For two thousand years Palestine has been under gentile dominion and for twelve centuries the Mohammedan powers have been in possession of the Holy City. Only twice during that period have Christian forces occupied Jerusalem for a brief period, the last Christian ruler being Frederick II. of Germany (1229-1244).

Last December, after Beersheba, Hebron, Gaza and Jaffa had been captured, Jerusalem itself was surrounded, and surrendered without being bombarded. Both Turkish and British forces wished to preserve the sacred shrines from injury. A Mohammedan representative entered the city with the British and French commanders, so that the Temple Area, the Holy Selpuchre and other sacred places and relics, revered by Christians, Jews and Moslems, might not be profaned. Christians again possess the city but the Moslems still hold the Temple Area.

What will be the future of Israel and of the Holy Land? Political prophecy is difficult, but God has wondrous ways of carrying out his program. The British have signified their approval of the Zionist movement and restoration of the Jews to Palestine and of Palestine to the Jews—perhaps with an international government. On November 2nd, Arthur James Balfour, of the British Foreign Office, wrote to Lord Rothschild an official letter in which he said:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object."

Some students of history and prophecy see in this declaration an event as important to the Jews today as was the decree of Cyrus in 536 B. C., which permitted the Jews to return to Palestine from Babylon. This declaration has raised high the hopes of the Zionists and has been enthusiastically received by millions of Jews. It may be that at the conclusion of the war hundreds of thousands of the "Peculiar People" will return to the land given to Abraham and will there await the further fulfilment of prophecy. (Luke 21:24.) All this in spite of the Moslem program. Djajmal Pasha, commander of the Turkish army in Syria, declared that the Jews must be exterminated or deported from Palestine. But God has said that they should return (Isa. 11:11-16). To carry out his will the gentile nations are advocating the restoration of Israel to their homeland. It is the Turk who must go.

When this fulfilment of prophecy takes place we may expect that the land that once flowed with milk and honey, but that has been devastated by Turkinsh mismanagement, will again be fruitful and fair. The soil is wonderfully fertile, and when trees, grass, vineyards and grains are restored, the land will be one of the most beautiful on earth. It is estimated that it could support at least 3,000,000 people in place of the present 400,000. The land holds the key position at the juncture of Asia, Africa and Europe—a strategic position enhanced by the recent railway building. Even before the war, Palestine was becoming increasingly Jewish—in commerce and industries, in agricultural settlements, in schools, hospitals, asylums and even in language. What may we expect if the Allies re-establish the Hebrews in their God-given home? Is their time of chastisement drawing to a close, in preparation for the return of their rejejcted Messiah? When that event takes place we may expect the Hebrews to become a great Christian missionary force to complete the evangelization of the world.

A Program for Eighty Millions

In connection with the celebration of the one-hundredth anniversary of Methodist Home and Foreign missions, the church has outlined a large program of advance in service and giving. The celebration begins on January first and is expected to inaugurate a new era. The aim is to bring Methodist Christians to realize the greatness and importanes of their task, just as the Allies are beginning to realize the necessity for unlimited devotion to the work of establishing peace on the earth.

Christian people must visualize the needs of the world and the inspiring possibliities of a redeemed and regenerated humanity. Every evil rampant today is the result of a disregard of God's laws and the failure to appropriate Christ's offer of life-power. The service of Christ calls for sacrifice even greater than is demanded in the interests of the nation and humanity; for Christian service includes all forms of service.

The Methodist Episcopal church is endeavoring to bring its members to see the vision and to accept the responsibility—none claiming exemption. They aim to mobilize the entire prayer life and all the resources of the church. They see not only the congregations at home needing shepherding, with the unenlightened millions of negroes, Indians, mountaineers, miners, lumbermen and foreigners in America, but they also see the 800,000,000 of the unevangelized in Latin America, Africa, India, China, Japan and Moslem lands. Methodism' share in this responsibility includes over 100,000,000 souls.

The Board of Home and Foreign Missions therefore call their churches in the next five years to quadruple their gifts—an $80,000,000 program. The Foreign Mission Board last year reported an $143,000 increase and now ask for eight millions a year for the next five years. The gifts to all Methodist foreign work reported for 1917 amounted to $3,146,,062, including amounts received from the women and Sunday schools. Men are just beginning to learn how to give. Every land presents new openings for Christian influence, and after the war there will be unparalleled need and unprecedented opportunity. The disintegration of Islam, the Mass Movements in India, the intellectual awakening in China and the new friendliness in Japan and Latin America point to new possibilities for Christian advance—if the church at home is not selfish or asleep. The program outlined for the Methodists will be more fully described in our next number. It is one that shows a daring faith and one that inspires to heroic sacrifice and service.

America's Opportunity in China

Events are moving rapidly in the diplomatic relations of the Far East. The war has not caused European nations to relax their interest in the greatest coming Power of Asia. In due time the Republic of China seems destined to far outweigh India's British-governed three hundred and fifteen millions and Japan's phenomenal assumption of indigeous hegemony in Asia. During these years of war and diplomacy of the Russian, French, Italian and Japanese chancellors has threatened China's autonomy or self-respect. Two nations indeed, have shown themselves her friends in this cataclysmic time, Great Britain and the United States. All the Entente powers (except Russia—owing to her financial straits) have manifested their good will by postponing until a later period the burdensome Boxer indemnity payments. China has followed the United states in declaring war against the Central Powers, and already has sent a large number of Chinese laborers to France.

The Ishii-Lansing agreement is doubtless intended to safeguard China's best good, as well as to unite Japan and the United States on a basis of mutual interests and the highest welfare of the Far East. That agreement, however, being made without referring to China the matters under discussion, has naturally led Dr. Wellington Ku, China's Minister at Washington, to send a solemn protest against such a settlement of his country's affairs.

How then, will this cloud affect the missionary work of American churches? We believe that the conditions enumerated emphasize, rather than destroy, the possibilities of missionary influence in China. Diplomats and promoters of foreign financial and mining interests always distrusted in that country, are now more than ever open

to suspicion. But the men representing the financial and political interests of alien nations are rarely seen outside of the treaty ports and capitals of the Republic, while in nearly a thousand other cities and towns Christian missionaries are living their self-sacrificing lives in close touch with the Chinese, and are ministering to the people through 4,082 organized churches, 5,136 educational institutions, and 651 hospitals and dispensaries. Half of the 5,750 men and women engaged in this ministry are from America. These living arguments are admitted by the Chinese to offset the unChristian acts of many representatives of Occidental governments and mercantile and financial firms. Even if Christian Powers usually appear to be selfish, these Christian men and women, who seek not their own, show that they desire the highest good of the Chinese.

The Government of the United States realizes the importance of missionaries in China, as was evidenced by General Crowder's interest in the address of a Committee of the Board Secretaries of the United States and Canada who argued for the exemption of students, not theological, of military age, preparing to go to China as missionaries. He recognized that they are part of a body of men who can do more than diplomats or business representatives to maintain international peace and promote harmonious relations between the United States and the Far East.

America must bear a larger responsibility, for the war has crippled China's missions and all European societies are weakened financially and in the number of their missionaries. The recent enormous depreciation of gold in that silver standard country has also handicapped the work. The Presbyterian Board (North) states that this depreciation in the buying power of gold will cost an additional $200,000 or $300,000 in China alone. Never was the Republic more clamant, never more ready for the Gospel. It is in the "fulness of time" that Mr. Sherwood Eddy is going to China for a wide educational and evangelistic campaign. Truly this is America's day of opportunity in China. "Who knoweth whether thou art not come to the kingdom for such a time as this?"

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Our New Superintendent

The article given below represents the initial message of our new Tenth Legion superintendent, brother E. A. Myer who succeeds brother F. E. Clapper. Brother Myer is one of the dependable workers in the Flora, Indiana church, spent a term of service at Riverside, and is an enthusiastic Tenth Legioner. He is especially eager to attain the goals indicated not for any selfish reason but because he knows that the enrollment of an increasingly large number of young people as tithers will result in added blessings to them and mean enlarging support for all the work of the church. Our Endeavorers are asked to yield him fullest co-operation in carrying forward the activities of his department. J. A. GARBER.

Tenth Legion Department

This is the beginning of a great campaign. One that will not close until General Conference meets in 1920. A campaign that will reach from California to Virginia; one that will reach every society and member in the whole brotherhood.

A campaign that will have a part in carrying out our Four-Year Program. It is a campaign of dollars and sense; a campaign to enroll members in the Tenth Legion.

The Tenth Legion deals with the material side of life. It is an enrollment of those who "render unto God the things that are Gods"; those who recognize that all they have came from God and belongs to him and they are only stewards who must give an account of how they used the material he placed in their hands.

It is an enrollment of those who give not less than one-tenth of their income to the Lord's work; those who have learned that "it is more blessed to give than to receive."

To carry on this campaign we must organize our forces and do definite things. We must have a superintendent in each district who will be responsible for that district doing its best.

We must have a superintendent in each society who will seek members for our famous Tenth Legion.

I think our district superintendents have been named for this year. Each superintendent should get in immediate touch with each society in the district and have a superintendent appointed and a report given of the number of members of the tenth legion in the society.

If we succeed we must know definitely how many members we now have and how many we gain each year. So our success depends upon each superintendent making correct reports promptly. Our goal for the campaign is 2,000 members by 1920, divided as follows: Pennsylvania, 500; Indiana, 495; Ohio, 450; California, 250; Kanemorado, 100; Illiokota, 100; Maryland, Virginia and West Virginia, 60; Michigan, 25; miscellaneous, 25.

Each district can see what it has to do and then get busy.

Our work will needs be educational. We must show that the tithing way is the best way and the way our Lord would have us do.

We must make use of our Bibles and leaflets and booklets. "The "Bible Truth Depot," Swengal, Pennsylvania, and "Layman," 143 N. Wabash Ave., Chicago, Illinois, publish good literature on tithing and Christian giving.

We must make use of the Evangelist and Angelus to reach the Brethren homes. We should have several articles on tithing and giving written by our own superintendents and members to publish during the campaign.

If each does his best the campaign will be a success and in 1920 we can go "over the top."

Lastly: "Now then do it."

E. A. MYER, National Supt.

An Ignoble Ambition

A sardonic American essayist has commented unkindly upon a phenomenon that amazes no less than it affronts him. Why, he asks, do so many young girls cultivate with care and pains a meretricious appearance Why do they try so hard to look the unworthy thing they are not?

The criticism is harsh but not unprovoked. There is a type of girl perfectly familiar to all American town dwellers. She may be seen dawdling about the streets, singly or in groups. She is usually very young, but as uncontrolled apparently by parental restraint as by any saving quality of taste. She is a travesty of fashion, a travesty of vice. If narrow skirts are in vogue, hers are absurdly tight. If short skirts are worn, hers mount to the knee. If collars are loose, she bares her meager chest and her assertive little bones to every reluctant spectator. If hair is dressed high, she rolls hers on fearful-looking objects bearing the sympathetic name of rats. If hair is dressed low, she plasters it down in scallops and eartabs. She walks awkwardly, and without the spring of youth, on her high-heeled shoes. She has a pathetic belief in the transforming power of cosmetics, dabs her childish face with crimson, and whitens herself like a circus clown, without achieving his cheerful and piquant vivacity.

A boy possessed of ambition to appear a lawless vagabond can do no more than cock his hat, smoke cigarettes and swagger. Those are his simple and restricted methods of seeming other than he is and they deceive no one. Even the policeman eyes him with a contemptuous grin. But a girl has so many devices that she succeeds in looking, if not depraved, at least discreditable. To do that she sacrifices all the advantages that nature has lavished on her.

There is nothing in the world more decorative than a girl. Whether she be pretty or not (and she nearly always is pretty to an appreciative eye), she has the precious quality of youth. She has the quick step, the fearless smile, the charming indefinite outlines, the angularity that is so different in its litheness from the stiffened angularity of age. Books and cats and fair-haired little girls are three things fit to be looked at, says a wise French poet. The book is a permanent decoration. The cat gives always to the sheltering hearth an atmosphere of ease and comfort and security. The little girl has but a few flying years in which to embellish her surroundings. Poverty can not rob her of her charm. Vulgarity destroys it at a blow.

That she should know no better than to coarsen her own delicacy, debase her own comeliness and stale her own youth is inconceivably pitiful. That, being innocent, she should aspire to look depraved is at once tragical and grotesque. The poor little painted, plastered maid, in dirty slippers and a hat resting on the tip of her nose, is at best an absurdity, at worst a confession of defeat.—Youth's Companion.

News From the Field

Canton, Ohio, Happenings

It is not so long since an account of the work at this place appeared in the columns of the church paper, and it may seem a bit presumptuous for a report to be given so soon again, but if others have whereof to be glad we too can rejoice.

Some of the brethren at various points have been telling of the "donations" and "surprises" that have been pulled off on them by the good folks whom they serve, and I should be ungrateful if I failed to record the fact of the terrific "pounding" the Canton folks gave their preacher on the night of December 21. The pastor and wife and those who were drilling for the Christmas pageant which was given on Sunday evening the 23, had gathered at the church and were busily engaged in the preparations for a final rehearsal when the pastor noticed an unusual commotion in the basement and the next thing he knew he was seized by superior numbers and hustled upstairs into the main auditorium where brother Alvin Byers acted as spokesman in telling him that the folks were tired of being "pounded" from the pulpit so often with no chance to retaliate and that they had decided to do some "pounding" too, and they did. Sugar, tea, coffee, rice, tapioca, flour, potatoes, turnips, et. cetera, ad infinitum (or so it seemed to the preacher and his wife.) Honestly it was the sweetest pounding we have ever gotten (do not dare tell how much sugar they gave us or "Hoover" would have another secret service man out among the Brethren looking for hoards of provisions). It may have been a question with some if the Canton folks were appreciative, but it is no question with the present minister and wife—they know. We tried to say that we appreciated the spirit of fellowship and fraternity which had prompted the occasion, but words are pretty poor things to work with, and especially when the heart insists in getting up in your throat where the words ought to come out. And so we said like little Tim, "God bless us every one."

And the Christmas pageant was a decided success. It was entitled "Bethlehem," and depicted the scenes of the approaching birth of Christ, showing a panoramic view of the town of Bethlehem, groups of boys and girls from the town, the shepherds who had seen a wonderful vision and the wise men who had wandered far to find "Him who was born king of the Jews." The occasion drew a crowded house and was pronounced a decided succes; in fact it was said to have far exceeded the rendition of the same program by one of the large schools of the city. And we took an offering for Kentucky-Ashland, which puts the church in line for honorable mention.

Just here allow me to say that the Canton congregation always responds to the calls of the general work of the church. She has a contract with her pastor which says he shall be permitted to present the claims of all the various auxiliaries of the brotherhood without protest from the congregation. No complaining that they are too poor themselves to help these other fields and causes, just cheerful giving as the Spirit moves them. And the preacher has used all the themes given by the Director of Spiritual Goals, though the director might not have recognized them at first sight. And he is ready for any other suggestions that may come from the same or any other like source.

The first Thursday evening in each quarter is time for the regular business meeting of the Canton church, so the last one fell on January 3, when the largest crowd was gathered for the consideration of the affairs of the congregation that has been at any such occasion during the present pastorate. The reports of the various auxiliaries were highly gratifying, especially the financial status, there having been decided advance in all departments. The Official Board presented a plan for liquidating the incumbent debt on the church in three years, which was enthusiastically and unanimously adopted and the finance committee was authorized to proceed at once to put the plan into working force. And since it was time for the congregation to consider whom they should have to serve them for pastor for the coming year, the dominie and wife retired for a time so none would be embarrassed, but they were soon called back to be informed of a unanimous request to serve the good people of Canton for a third year, with a comfortable increase in salary. And after the spirited "pounding" they had given us so recently we decided to remain with them for another year. We are looking forward to a year of great things for the church in the name of the Lord.

We are hoping to have other and as good reports to offer from time to time, but this will be enough "rejoicing" for this time, so again we say with little Tim, "God bless us every one."

Fraternally,
DYOLL BELOTE.

La Paz, Indiana

Simply because the Evangelist readers have not heard from the La Paz church is no reason to think that they are not at work. When Nehemiah rebuilt the walls of Jerusalem he worked secretly until everything was in readiness, then he accomplished his task. So it is with the La Paz church. We have been working secretly preparing ourselves for the reconstruction period, which we believe is at hand.

We are making every effort to accomplish what God has in store for us. Our revival meetings will begin about February first when brother C. C. Grisso is going to wage war on sin in this community. I want the readers of this sketch to pray for this meeting that the church may be greatly strengthened and souls born in God's kingdom.

This is the pastor's second year as shepherd of this congregation. We are having splendid results so far this conference year.

To show you what the good folks of this church are I will tell you.

Last Sunday afternoon, December 30, these people prepared a splendid Christmas and New Year basket composed of beef, pork, chicken, groceries, in fact nearly everything in the eatable line and brought it to our home in South Bend, laying these articles on our table. All my wife and I could do was to stand back in astonishment and say thank you, for it was indeed a surprise, and the gift was certainly appreciated more than we can express in words. We want to say again, thank you.

Now dear readers, pray for our revival that great success may be had for God and his church.

C. D. WHITMER,
416 Penna. Ave., South Bend, Ind.

Progress at Sunnyside, Washington

This report covers only since December 1. During the month of November, the church granted leave of absence to the pastor to conduct the campaign at Turlock, California. A word of appreciation and recommendation is due the Turlock Brethren. They are a consecrated, unified, loyal band. If they had the field of some churches you would soon hear of a large church. We found them true to the Word, spiritually minded, heartily generous and rejoicing in the hope of his coming. Our association with their pastor was most pleasant.

Upon returning we plunged into preparation for the Christmas celebration. The choir rendered a cantata on Sunday night to a full house. On Christmas eve the Sunday school gave their pageant to an audience which packed the church to the doors. The verdict was universally favorable. The gifts amounted to $185, varying from new chairs for the choir to missionary contributions.

Our New Years all-day meeting drew the largest gathering in its history. The financial reports revealed a good year with over $600 by the Sunday school with a balance in each treasury. A well chosen band of leaders will lead the church and Sunday school this year. A most excellent spirit of love and unity prevailed throughout the day.

In spite of opposition and real persecution because of her strict adherance to the non-resistant principles the church is moving on. Her numbers have gradually increased during December. False reports have been circulated, the church has been entered and property destroyed, newspaper editorials have been written, black hand letters received, but in the midst of it all, there are unmistakable evidences of progress.

Right now we are trying to line up with the Four-Year Program. We find a slight difficulty with some points because of being isolated from a district, but we are lining up with all possible. The last week in January is "Evangelist Week," when we are going after 75 new subscriptions! This is not a boast, but a goal. We are aiming on opening up a new point about 9 miles distant in the near future. Then all eyes are looking to the arrival of Brother Jennings in April to lead us in our campaign for souls.

One item more. The first week of this year, we began a Bible class in prophecy with 40 adult members. It promises to increase to over 50 the next weekly meeting. The Bible alone is our text-book.

Though far removed from the general

brotherhood, we are watching every interest of the church and are ready as a congregation to do all within our power.

CHARLES H. ASHMAN.

Washington, D. C.

After a connection of a little over three months with the church at Washington I am impressed with the deep consecration and spirituality of the pastor and members. This is manifested in every auxiliary of the church. Everyone seems to feel it his or her duty to take some active part in the meetings they attend, however small and insignificant that part may be. In no place in which I have had the opportunity of working have I seen less difficulty in the matter of raising funds for missions and other charitable purposes. To my mind true consecration and spirituality can not be separated from liberal giving and especially in these times of stress and strain when sacrifice of one's means is demanded so urgently from so many sources the test of liberality is most acute. I believe that the great blessings which have come to the Washington church during the able ministry of Brother Lyon are due to the self-sacrifice of its most devoted members.

Without doubt there are tithers in this church and so long as they continue their practice of liberal giving the welfare of the Washington Brethren church is secure and its influence is bound to be felt in this city.

PAUL N. BRUMBAUGH.

Off for Argentina

When I wrote last I was just finishing my tour of the churches ending with Kanemorado. My visits to churches in Kansas and Nebraska were hindered partly by the December blizzards and partly by lack of time. I spoke again at Morrill and Falls City and then was kept busy getting ready to leave.

We are now in New York awaiting the sailing of the Swedish boat "Saga," due to leave tomorrow. We will have to change at Rio de Janeiro, but hope to reach Rio Cuarto by the middle of February. We are all eager to be back at work there, for while we love the friends at home and would love to visit longer with them, yet the work needs us and we love our people also who await our return.

I wish to thank the dear brethren and sisters who have helped to make this tour of the churches possible. Everywhere that I have been (and I have spoken one hundred and sixty times in five months) I have found a welcome for the plea for missions, and that means that the pastors have been working with us. The tour had for its purpose the information of the churches rather than the raising of money, yet the offerings totaled a little over a thousand dollars. They will be reported in detail by Brother Cassel. Besides this there have been offerings for a conveyance, an auto if possible, as follows:

Indiana Friends (thru O. E. Oxley)	$141.83
Miss Snyder, Canton, O.	1.00
Morrill, Kansas, church	25.00
Falls City, Nebr., church	38.85
	$206.68

The price of vehicles in Argentina is about double that in the United States, so that the amount received is a lift for which we are very grateful.

Then too, there have been a few other special gifts as follows:

Falls City, Nebr., Sisterhood, $10 for chairs for primary department of the Rio Cuarto Sunday school; Maurice Focht, Gratis, Ohio, for tracts, $1.50; Mrs. Reid's class, Falls City, Nebr., for two individual communion trays, $11.58; Falls City Sunday school for tracts $5.50.

For all of these we are thankful as they will help very much in our work. There were also some gifts to the family which we were asked not to report, but the Lord knows and they will all equally serve the cause. May God bless you all. We believe that more prayers than before will go up in behalf of missions and larger things will be accomplished and larger blessings enjoyed at home and abroad. I am only sorry that I was obliged to miss a few of the churches on account of lack of time. I will write some observations of my furlough for publication later. We ask the prayers of all for the work and the workers.

C. F. YODER.

Spokane, Washington

The Lord has certainly been blessing the work here at Spokane in a great measure. When we look back and see what he has done for us during the brief time we have been here is it truly wonderful. And as we stand at the portals of the new year, we know that greater blessings await us, for he is faithful that promised. But we also want to thank you one and all for your most generous and willing sacrifices for this work during the year that is past, as well as for the help and interest we know you will give during the year that is to come.

The Lord has added seven more to us since the last report, and there are more about to stand with us. The last two who came were a local dentist and his wife, very fine people and filled with the Spirit. Our regular services are well attended and a splendid interest is manifested. Our prayer meetings are simply great and the climax came Tuesday, Christmas morning, at our sunrise prayer service. With a splendid attendance, the power of the Spirit fell upon us and we were all filled with great rejoicing and were loath to leave the place of blessing. Long shall that service remain in our memories. Our Sunday school is doing fine, with an average attendance of 120, and continually going upward. They gave a splendid Christmas service on Christmas eve; one of which a school twice its size could well be proud. It was a "White Gifts" service and we took up an offering, but it wasn't very large because our people have been giving so heavily to our building fund.

As to meeting our goal of paying for our brick by January 1, 1918, when it was due, we "went over the top," and paid the last dollar we borrowed, today. Now comes the greater expense of putting them into the wall. For the two thousand dollars now necessary to secure the completion of the building, of course we look to our many friends throughout the brotherhood. But we are going to hammer away at it just the same and do all we can. I believe that is why the Lord has blessed us so greatly: we have done all we could. "The Lord helps them who help themselves," is a practical truth.

We hold our annual meeting on New Year's Day and look forward to a great blessing. We also expect to hold our next communion on Wednesday evening, January 9, 1918. We expect Brother Jennings to be with us during the month of May, and our preparations will begin February the first. I am sure that the dear people who have so nobly given to this work right along, will soon see a great Northwest District of Brethren churches as the fruit of their sacrifices. Yours in the blessed hope of his soon return.

R. PAUL MILLER.

W. 701 York Ave.

La Verne, California

Many things have been happening at the La Verne church which may be of interest to the Evangelist readers.

The Sunday school is jubilant over a fine new building for class rooms. For some time classes have had to seek meeting places outside the church building. In November a call was sounded to church members to assemble on Thanksgiving day to put up the new building. The members responded, and by evening a 28x40 building was well under way. The Thanksgiving feast at noon was not omitted either, for the women here are workers as well as the men. The building consists of six large, attractive class rooms, a kitchen and lavatory. The partitions between the rooms are movable thus making it possible to have one large hall for various purposes. It is unfortunate that the church has no electrician, else we might call the building a church talent one. However, outside of three days' hire for an electrician every service was offered. The class rooms are occupied by the Beginners, Primary and Junior Departments.

Our Christmas exercises were held before a crowded house the Sunday evening before Christmas and were in the form of a "White Gifts" service. Besides, blankets, towels, handkerchiefs and other articles, gifts from the different classes amountnig to $62.65 were sent to the Kentucky mission.

It has been the custom of the La Verne church people to have the annual business meeting on New Years day, followed by communion in the evening. Last year this was dropped but was missed so by the members that it was taken up again this year. A most harmonious and satisfactory business meeting was held. At noon a banquet was served by the ladies out in the new bungalow. In the afternoon a dedication service of the new rooms was held for the children. In the evening, following the baptism of two children (Dr. Broad's son of seven being one) a most blessed communion service was partaken of in the same place. In spite of the thousands around us who were going to witness the Rose Tournament at Pasadena, there was a splendid attendance at these meetings.

Another thing which we are enjoying immensely is a gas furnace. This was installed in the church about Thanksgiving time.

Our membership might be of interest. We stand to lay about:

Church	150
Sunday School	160
Christian Endeavor	70

S. S. C. E.	30
Junior C. E.	35

The church and its auxiliaries this year have raised $2,379. 59, as follows:

Church	$1731 15
Sunday School	429 87
Christian Endeavor	133 68
S. S. C. E.	51 14
Junior C. E.	27 75

Our church expenditures follow:

Pastor	$1050 00
Debts	377 90
Ashland College	24 52
Mexican Mission	22 70
Kentucky Mission	110 25
Superannuated Ministers	15 85
Evangelist	53 92
Home Mission Board	8 00
Foreign Mission Board	123 58
Arizona Work	142 55
So. Calif. Home Missions	100 00
Sunday school expense	115 84
Song Books	30 00
S. S. Incidentals	25 00
Clarence Sickel	25 00
County Hospital	25 56
Cash on hand	95 92
	$2373 59

MRS. HARRY GOOD.

West Alexandria, Ohio

It has been a long time since a report from the West Alexandria church has appeared in the Evangelist. However, we are neither dying or dead. The work has been moving slowly but surely toward larger and better attainments.

Sunday, November 25, marked the beginning of our revival with A. E. Thomas as evangelist, but as it was impossible for him to reach here before Tuesday, we listened to a splendid message Sunday evening from J. B. Lambert and on Monday evening our pastor, Brother Wimmer, gave us an interesting message.

The crowds and interest grew each evening the first week until Sunday night the house was filled, but on account of the zero weather which followed, our meeting was handicapped as qquite a number of country people could not get here, but nevertheless the meeting was fairly well attended. The visible results were four confessions and one by letter, but through the wonderful and inspiring messages of Brother Thomas the church has been built up spiritually, for Brother Thomas is surely a man called of God with great ability to proclaim the gospel.

The meeting closed on Sunday night, December 16, and on Monday evening we observed our communion services and while the weather was yet very disagreeable a goodly number partook of the love feast. It was one of the best services we have ever had here. At the close of the service we assempled in the auditorium and gave a farewell reception for Brother Thomas.

The Sunday school has been moving along fine with brother Frank Wright as superintendent. While he is very busy with his grocery work yet he finds time to work the Sunday school program seven days in the week.

The Y. P. S. C. E. has been doing splendid work and with our newly elected president, sister Ruth Kreitzer, we are planning many things for the coming year.

The church needs the prayers of the brotherhood for the continued blessing of God that his name may be glorified and his kingdom advanced in all the earth.

May the Lord help us to be watchful for his coming.

SUSIE SNYDER.

Harrisonburg, Virginia, Mt. Olive and Dayton Churches

After spending the summer months in Philadelphia which was in a sense 'a far country' but which nevertheless helped the writer to "come to himself," I was called to return to the Valley of Virginia to serve the above named congregations for the coming year. The work of all churches in this vicinity was seriously curtailed by an infantile paralysis epidemic, but the quarrantine was lifted shortly after my return and we began to gather up the work and worship which had been temporarily discontinued.

The faithful workers of the Mt. Olive congregation labored and sacrificed during the summer for the building of a parsonage on the church property. With the coming of winter this project has been brought to a successful completion, and the church is to be commended in erecting so serviceable and comfortable home for its pastor. For years the congregation has felt the need of having the pastor located permanently in the community. Like all rural congregations, Mt. Olive has its peculiar yet common problems of a scattered membership, poor roads, and denominational competition so that in years past many have allied themselves to the church only later to drift away. But with the pastor located in the parish greater enthusiasm can be fostered and the various auxiliaries of the church more efficiently directed. At the request of the congregation a week's preparatory services were held anticipating the fall communion. These services proved helpful and at the close over 90 members surrounded the Lord's table, which is at least 66 per cent. of the present actual membership of the congregation. Although the Sunday school was discontinued for the winter months, an interesting and appropriate Christmas program was given on Christmas eve when the entire school received the usual treat, and the pastor was remembered with a substantial and appreciated gift. We are looking forward to greater things in the spring.

Brother L. G. Wood has been secured to hold our evangelistic campaign in May and at the close of this season of refreshing the district conference will meet and be entertained by the church. May the Holy Spirit direct the efforts at this place to redound to the glory of God.

The efforts of the Mt. Zion congregation at Dayton, Virginia, are very commendable and are being blessed in many ways. Despite the lapse of services during the summer, the Sunday school has rallied under the efficient and enthusiastic leadership of Prof. J. M. Bowman and made a splendid showing for the closing months of 1917 and still larger goals as set for the coming year. The Y. P. S. C. E. has a goodly number of loyal supporters and is filling an evident need in the work of the church. One of the recent innovations is a Teacher Training class which is making for itself a warm place in the hearts of its earnest and studious pupils. Althought the membership of the congregation is but fifty, the Thanksgiving offering for missions put the Dayton church on the "Honor Roll" by a considerable margin. The church as a whole is awakening to the cause of missions and besides engaging the services of the pastor for half time, substantial contributions are made to outside activities. In the near future the church will co-operate with the four other churches of the town in a union evangelistic campaign which we hope and pray will mean larger things not only for the Brethren church but for the unsaved and indifferent in the community at large.

We are endeavoring to keep before the people our Four-Year Program and hope and expect to do our share in the district toward the realization of goals. We ask the prayers of all in behalf of these zealous congregations.

W. S. CRICK.

Masontown, Pennsylvania

The Dorcas Class of the Masontown Brethren church held a watch meeting at the home of their teacher, Mrs. Kratz. I am sure all the members of the class who were present shall never forget the hours spent, as our teacher has all qualities she needs as a teacher and entertainer. We were sorry that all could not be with us, and our pastor and wife were greatly missed as they do not often miss being with the girls. We trust we will soon have them home with us again.

I know the girls of our class will strive more earnestly to help the teacher in everything she may ask us to do in the coming year. We have an enrollment of twenty-five or six.

A MEMBER.

Here and There

The new year finds us back in Leon where we have been a few weeks and where we expect to stay for the period of the war at least. The intervening months have chronicled some changes and there is evidence of the havoc of the war wrought within our little band. It seems to us all losses are more than made up by the individual growth in grace and the development of local leadership. The Jennings meeting was a spiritual benediction to us with nearly thirty confessions all told, including renewals. We expect our brother back next season when the season is not so far advanced and hope to reach the community in a large way. This year the town was thrown clear off its feet and out of its head by the war spirit. However, the reaction has already set it and folks are beginning to realize that it is not the way for a civilian population to win the war.

Under the leadership of the Spirit our field is developing some strong men and women for special service. F. G. Coleman has found his field in evangelistic work, union and denominational, the latter preferred, and has held some notable meetings during recent months. Ed Kemp has been making good as an evangelistic singer in union work and has been out all season. J. F. Garber has been doing some development work in the northeast part of the county and supplying in the absence of the pastor. S. F. Gar-

ber has been the efficient superintendent of the Leon Sunday school, has served as pastor to the Baker group, and supplied the regular circuit. Robert Pearson has become a strong man in Sunday school, Christian Endeavor and prayer meeting and has dedicated his life to the ministry. Mrs. Hale has cheered our hearts by becoming one of the really efficient Home Department superintendents of the whole church. Miss Sears has become a great leader of the S. S. C. E., with a flourishing society behind her. We have many others with vast possibilities for work in the kingdom, for the good Father has provided us with talent for leadership far beyond our numbers.

Mt. Etna Group

During the month of September I held a tent meeting at the above place in Adams county, more than one hundred miles west of here. Local conditions were very unfavorable, nevertheless we gathered a group of about twenty people together who have organized a Sunday school and are getting along pastorless so far. We might have organized a church here but preferred to constitute them as one of our "groups" for the forty new churches. These people have among themselves some mighty fine leadership and we prophesy that here will spring up one of our strong inland churches. We note that they have put the Evangelist in every home and sent in their quota for the Thanksgiving offering.(Brethren Teeter and Bowman take note.) Some of them have begun to tithe and we know that God will prosper them. We hope to supply their pulpit from this county as soon as we can get to it.

Baker Group

During the month of November we held a meeting here which did much good seed sowing. The time was too short for visible results but we hope to reap them later. We have here about a dozen members. The place is 14 miles west of Leon.

Udell

We held a meeting here in October which was much hindered by the unprecedented bad weather. Since we must draw from the fringe of the neighborhood several miles out we had little material to work on. Since the roads proved almost impassible to two determined preachers during the day, we found little fault with the people at night for not coming.

Udell now has a fine large membership with sufficient wealth to become a strong aggressive church. It has as fine undeveloped talent as we know of and a people whose unfailing excellence makes them loved of every preacher that works there. In Brother and Sister Cone they have shepherds whose whole being is consecrated to the work and who have the good will of everyone. However, the strong, aggressive business men in their midst must go after the work if progress continues in the future. When the local field is cleaned up evangelistically, the greatest problem facing any church arises. Effort must then be turned on the vast field within and other fields without. In the development of their brilliant young folks all the elders should take a prayerful and interesting concern. In the nearby county seat of Centerville can be found another opening as good as that at Leon which the church should rise and take in the name of the whole gospel. Let us all be up and doing everywhere lest the Lord remove our candlestick from its place. (Rev. 2:5, 3:16.)

GEO. T. RONK.

FROM KRYPTON

"Pretty Good Youngsters"

All will be interested in a few statements from a recent letter from Miss Gertrude Ham, teacher of our school at Krypton. Miss Ham is doing splendid work and is a faithful assistant to Brother Cook. She writes in part:

"I'll tell you when twenty kiddies play together from July to New Years without one ugly quarrel and with only one being punished, and that for firing a firecracker, they are a pretty good bunch of youngsters, and they have played too, this year, just like other youngsters, and worked like little troopers. They have been the means of raising $90 for coal and seats, and without having to resort to the usual box suppers and pie parties. So I feel they have worked mighty hard for children God bless them!

"The magazines have helped us so much. I wish you could see the children devour them. We have learned more old world history and geography through current literature than they ever dreamed existed before. We have the first magazine to be mistreated yet. Some are worn out in spots, I am glad they are. I just wish the Sisterhood girlh and the Juniors at Warsaw could realize what the magazines have meant.

"It is easy to teach 'conservation,' when there are pictures and interesting articles to show how other children are conserving. I know of three boys who invariably left their plaes filled full after a meal, who will choke rather than do it now. I'm not sure which is worse but anyhow they have the point and the time will come when they will be able to measure their capacity more accurately. I am working on thirty of them now. We have had to turn several away because there was no place for them to stay. I wish we could rent a house and somebody be house mother and keep them. If we had a house we would do it, if we had a mother. And now comes the 'whoopin' coff.' Measles last year! What next."

G. C. CARPENTER.

Pastors and Leaders of Maryland and Virginia Conference District

Let your secretary call attention to the fact that it will not be many months until the meeting of our district conference which usually convenes near June 1.

Our beloved church has a great program outlined and our district is organized, so let us make this conference a great and telling blow toward the achievement of a part of the Four-Year Program this year.

Pastors and departmental superintendents please reflect, work and pray, then send some good suggestions to your secretary so that a program may be planned at an early date.

Let us plan a great program that we may have abundant reasons to rejoice when we meet together. In his service,

E. M. RIDDLE, Sec'y.

Linwood, Maryland.

White Gifts Coming Fine for Kentucky-Ashland Seminary Fund

The following offerings have been received for this good work since Christmas:

Meyersdale, Pa.	$75 00
Dayton, Ohio	45 81
Vandergrift, Pa.	9 06
Terra Alta, W. Va.	6 50
Elkhart, Ind.	30 04
Lanark, Ill.	45 56
Waynesboro, Pa.	4 47
Peru, Ind.	15 00
Uniontown, Pa.	102 00
Morrill, Kans.	60 87
Lynnwood, Md.	20 00
New Enterprise, Pa.	6 21
Claypool, Indiana	7 25
Whittier, Calif.	10 00
South Bend, Ind.	27 24
Highland, Pa. (S. S.)	17 50
Highland, Pa .(S. S .C. E.)	10 00
Mexico, Ind.	42 00
Altoona, Pa.	31 35
Hudson, Iowa	56 37
Los Angeles, Cal., 1st Brethren	42 50
Falls City, Nebr.	30 00
North Manchester, Ind.	64 67
Nappance, Ind.	53 65
Pittsburgh, Pa.	25 50
Summit Mills, Pa.	26 00
Johnstown, Pa., 1st Brethren	150 00
Total to Jan. 4, 1918	$1024 55

ALBERT TRENT,
General Secretary-Treasurer.

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"LEST WE FORGET"

the good. Though they are not so spectacular yet they are more far-reaching in influence. We may speed up every department of our church's work; we may give more generously to missions, thus enabling a more rapid spread of the gospel of peace throughout the world; make stronger the home base by seeking to Christianize America more thoroughly and to build whole gospel churches in needy places; and to give more worthy attention to Christian education, the one thing we have most fearfully neglected. If we are to satisfy the demands of the present and be prepared to meet those of the future, we must set ourselves seriously to the task of equipping and sustaining our church school. President Wilson has urged that we do not slacken our efforts in this line, but rather increase them. In these and many other ways we may equip ourselves more perfectly for the tremendous burden that will be thrown upon us after the war shall have closed. That will be the day of the church's opportunity. The exhausted world will hunger for our message then as never before. Now is the time to prepare to satisfy that hunger. The meeting of the demands of a torn and bleeding, weary and distressed, sin-sick and despairing mass of humanity will test our efficiency as it has never been tested. Will we be able to stand that test? Will we be equal to the task that will then be set before us? It will depend largely upon how we conduct and equip ourselves now. To that end are these days sacred. Let us bestir ourselves lest we forget the seriousness of these times and be found wanting in the day of opportunity.

GEO. S. BAER.

Marriages

WINGER-STAIR.—At the home ofthe undersigned, on January 1, 1918, occurred the marriage of Mr. Harold F. Winger and Miss Lydia Stair. The bride is a member of the Zion Hill Brethren church, while the groom is a member of the Mennonite faith. Both these young people are of sterling character, and they start out on the journey of life together with bright prospects. The groom is a farmer and they will make their home on his mother's farm near Wooster, Ohio. May all blessings and the Spirit's leading be theirs. DYOLL BELOTE.

MILLER-HOOVER.—Ralph Miller to Miss Martha Hoover at the home of the bride's parents, Altoona, Pa., Wednesday evening, December 12, 1917. Ceremony by the writer.

W. C. BENSHOFF.

DORSEY-CARBAUGH.—Glenn Dorsey and Bessie Agnes Carbaugh, both of New Windsor, Maryland, were united in marriage at Linwood at the home of the groom's mother, November 10, 1917. May their life be one of joy and happiness.

FRITZ-FLICKINGER.—Hallie Fritz and Carrie May Flickinger were united in Marriage at the home of the undersigned on Christmas eve. May peace and happiness be theirs to enjoy.

GARVER-DORSEY.—New Year's Day at 8 P. M., Roscoe Garver and Fannie G. Dorsey were joined in holy matrimony at the home of the bride at Linwood, Maryland. May their life together be a channel of blessing.

Above ceremonies by E. M. RIDDLE.

RATH-WINES.—Mr. Edgar Rath and Miss Fern Wines were united in marriage at the Brethren parsonage in Bryan, Ohio on December 31, 1917.

BEVER-KAISER.—At 2.30 P. M. on January 2, 1918, at the Brethren parsonage in Bryan, Ohio, occurred the marriage of Mr. Roy Bever and Miss Hazelle Kaiser. Miss Kaiser was a member of the Brethren church at Bryan and was a loyal member of the Sunday school at this place. Their many friends join in wishing them much happiness as they journey through life.

G. L. MAUS.

MEYERHOFFER--ROADCAP. — In Harrisonburg on December 12 John Meyerhoffer and Clara Roadcap were united in the holy bonds of matrimony. Both are members of the Mt. Olive congregation and the best wishes of a host of friends are theirs.

PINKERTON-McGLAUGHLIN. — At the Bethlehem Brethren church on the evening of January 2, Miss Nannie McGlaughlin became the bride of Mr. Paul Pinkerton. The bride is a member of the church and spent one year at Ashland College. The best wishes of a host of friends are theirs for a joyous journey through life.

W. S. CRICK.

Our Dead

RAISH.—Sister Sarah Elizabeth Raish daughter of Jacob and Sarah Raish, departed this life after a brief illness on November 8, aged 29 years. She was for several years a consistent and beloved member of the Bethlehem congregation and her death came as a shock to her family and friends. Funeral services were held at the home, the writer officiating.

GARLAND.—Sister Columbia Isabelle Garland, wife of James Garland, departed this life October 13, 1917, aged 68 years. She was one of the charter members of the Mt. Olive congregation and her affiliation with the church dates from early in her life. She was a highly respected and consistent Christian and a devoted wife and mother. She leaves a husband, five sons and four daughters, together with a host of relatives and friends to mourn their loss which is to her gain. The funeral services were conducted by her long time pastor Elder E. B. Shaver, assisted by the writer.

DAVIS.—Sister Margaret Davis departed this life October 29 at the age of 71 years. She was a member of the Mt. Olive church where she had lived and labored faithfully till the end came. In her last hours she gave assurance that she was ready to meet her God, and her resignation in death as well as her perseverance and faithfulness in life rest as a benediction upon her family and all who knew her. Services from the Mt. Olive church conducted by the writer.

HARMON.—Clarence Robert Harmon, a young husband and father who was drafted into the National Army in November met his death, due to heart failure, at Camp Lee, Petersburg, Va., December 7, 1917. His body was sent to Harrisonburg where appropriate services were conducted by the writer. Brother Harmon united with the church during the summer after recovery from a serious illness. He was well liked by his fellow soldiers in camp, and we rejoice that he heard the revellie of the Holy Spirit to enlist in the army of Jesus Christ before the end came. W. S. CRICK.

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Brethren Evangelist

R. R. TEETER, ... Editor
J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, JANUARY 30, 1918 NUMBER 4

Personal Righteousness

There are religions of many kinds, each with its distinguishing features, but one of the greatest of the many distinguishing features of the Christian religion is the personal righteousness required of its true adherents. It is not enough that a man profess his belief in that system of religion called Christianity; there must be that element of personal righteousness in his life that justifies the profession for the Christian religion is not a religion of such general principles that it includes all mankind or even a group of mankind who shall be saved simply because they are included in the general system. Jesus' coming into the world was not that such a general system should be established that men anywhere or everywhere should be saved without giving personal attention to the matter or without bringing their personal lives under the requirements and regulations of the system. And yet, personal as the system is, it is not an impossible system but one that is made comparatively easy to those who will take upon themselves the yoke of the Master who will make the burden light.

In years gone by the righteousness that was approved of God was the righteousness of faith. The righteousness of Abel that was the cause of the bitter jealousy of his brother was a righteousness of faith but it was a personal faith, an individual application of the principles that make for righteousness that called forth the approval of God, and living up to the light of the day in which they were born the heroes of the Old Testament were made personally righteous by the faith they exercised in the one God who would be the God of all people, becoming such by a personal and individual application of faith on the part of each one who would honor and worship him.

When Jesus came into the world to become the light and the life of men, he made it plain that something more than blind faith would be required upon the part of his followers if their lives were to be approved by him. While the religion of Christ is a religion of faith it is a faith exemplified in the life of the one who professes it.

In his sermon on the mount Jesus laid special stress upon the necessity of personal righteousness saying: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This would imply that righteousness is not thrust upon one against one's will, but is something that comes as a result of an intense desire or a great longing. It may be truthfully said that the principle reason there is not more personal righteousness exhibited by people who are professedly Christian is that they do not have sufficient desire for it to secure it. This righteousness is not beyond the reach of the humblest follower of the Master, but it is secured only after a great longing and hungering after it has been developed.

There was a righteousness in the period of time covered by our Lord's ministry that, while satisfying to its possessors, was far from being approved by the Master himself and he did not hesitate to make the requirements of his higher standard known. While the scribes and Pharisees may have appeared to the common people to be models of righteousness the sham and hypocrisy of their conduct, inconsistent with their profession, was read as an open book by the Lord and he did not hesitate to stamp his disapproval upon it by saying to his disciples: "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The importance of this personal righteousness and the high regard in which it was held by the Master is indicated by the apostle Peter who said in one of his epistles: "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed." It may be impossible for one to acquire this righteousness of himself or through his own unaided efforts, but with the aid of the Son of Righteousness all things required may be obtained. As those who lived under the law were unable to keep the law in all things and thus became guilty of the whole and needed the dispensation of grace to supersede the dispensation of law, so those of the present dispensation find themselves helpless to become personally righteous without the aid that comes only to those who have been twice born. The apostle John makes this plain when he says: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Thus as each individual comes into the natural world through a personal birth, so is personal righteousness a product of being individually born of God. EDITOR.

From the Editor's View-Point

The Miracle of Peace

Sometimes people speak more truthfully than they know, and we are inclined to the belief that such was the case with Maximillian Harden when he said, "Only a miracle can bring peace." With this statement we are in perfect agreement, but no doubt our idea of the miracle that will bring peace and Harden's idea are altogether different. Harden may be looking for some manifestation of a physical miracle within the next few months or the next few years to establish the peace he has in mind, but such a thought is entirely foreign to our way of thinking.

From the Editor's viewpoint the miracle that is to establish peace occurred many centuries ago in the little town of Bethlehem, and it will not be because some modern army is overcome or because a great fleet of terrible submarines has submerged never to rise again or because a great victory has been won by the denizens of the air in a manner so strikingly unusual that it shall be called miraculous that peace will be established in the earth, rather it will be brought about because the miracle which took place in the little Judean village nearly two thousand years ago will have been repeated in a measure many million times more as Christ is born in the hearts of men and they come to realize that he is the King of all kings and that to him the heart's most loyal allegiance belongs.

We have heard it said by sincere men that there is no place for a king in human affairs. It is not our purpose to discuss political matters, but whether we approve of the system of government that includes a ruler called a king or not we must confess that in the kingdom of the heart there is a throne that must be occupied by a ruler of some description if the life of man is to be worth while and after the experiences of humanity scattered through all the nations in every part of the earth and through all the centuries it must be admitted that the only king who can occupy that throne with real success is King Jesus. The miracle of Jesus becoming the acknowledged king of all the earth is the miracle that will establish permanent peace.

Makers of Morals

One of the thoughts that must impress the mind of one who attempts to read the history of the development of civilization is that of the radical changes that have occurred in what may be termed the morals of the people. Whether it has to do with what is sometimes termed public morals or the morals of private life the change is distinct in each passing age.

We have been accustomed to thinking that the moral requirements of any age were set according to the best light of the best people of that age. We know there have been periods of moral depravity which have swept over some of the nations in the past and we also know that they were compelled to pay the penalty for this moral lapse, but even in these periods of moral depravity there has always been a "remnant" of the people who have struggled for better things and in the end these better things have usually won out in the struggle.

There must be a foundation of good morals and that foundation must be sure or no abiding structure can be built upon it, but of such a foundation we fear some of our modern writers have a wrong conception. Only recently a prominent writer declared, "Good morals are only what the upper classes of society approve." With this statement we can not agree, for we know that all history shows that what has been considered the "upper class" in society from the days of Babylon and Rome and on down to modern New York has never set the standard for "good" morals. The upper class may establish standards to which those must conform who wish to find a place as one of that class, but if there were no higher law or no surer foundation upon which to base moral conduct than that, the moral tone of the world would be a great deal lower than it is.

Right morals are based upon right principles that are as eternal as the heavens and one's conduct is moral or immoral, not because high society has set its approval or its disapproval upon one's acts, but because it conforms to or violates the great moral principles which are founded in God.

The Permanency of God's Love

For so many centuries the people have heard the largest share of religious teaching from the lips of the preachers, which has been right and proper, that an occasional utterance from a distinguished layman carries more weight than it would coming from the professional or ordained ministry.

One of the great themes of evangelism since the days of Moody has been the love of God. A Jonathan Edwards might preach of the wrath of God and cause his hearers to cry out for mercy or to sit speechless from fear, but the evangelism that is most effective in modern days, while not denying or belittling the wrath of God, lays the greatest emphasis upon his love

World changes have been moving swift and far within the last decade or so and some of these may cause one to wonder whether these great changes are an expression of the wrath of God or the love of God. While all the world is given over to struggle and conflict some may see only the wrath of God and to them it may appear that the love of God has been withdrawn from the world for a season and they may wonder whether this break in his love can ever be mended and his favor once more brought back to the earth. While such a condition may seem to prevail, in the minds of some, it is well if all can have the faith of the layman, John D. Rockefeller, Jr., who said: "There is never a break in God's love." This statement is not true because Mr. Rockefeller said it any more than it would be true because any one man might have said it, but it was said because it is true.

It may seem like a strange paradox but we think the love of God is most surely shown in the wrath of God. It is his love for the true and the good in contrast with his abhorrence of the false and the evil. So while sometimes we see great manifestations of his wrath it is well to remember at the time that back of it all is his love which from the very beginning has sought to make his children righteous and happy.

Jealousy versus Patriotism

If it ever becomes the duty of a nation to engage in warfare it is a most solemn one and should be conducted in the fear of God rather than to win the favor of man. Much has been said during the past three years about certain participants in the present war violating all rules of civilized warfare, and it has been pointed out that such nations deserve to be torn from their place among the ruling powers of the world. But the question arises in our minds, Is there such a thing as civilized warfare? Is not all warfare rather a going back to savagery? Is any war humanitarian?

One of the things that leads us to propound these queries is the well known fact that practically no war was ever conducted but what the rulers of the country engaged in the war and those who have had the conducting of the war in charge have been unmercifully criticized and condemned by others who are on the "outside" but who would like to have a place on the "inside" of affairs as they pertain to the conflict.

Few people have had to face the storm of opposition and condemnation that the martyred Lincoln did during the Civil War. Jealousy, hatred and malicious persecution were met on every hand, but Lincoln rode safely through the storm of opposition to success even though it cost him his own life.

Just at this present moment a storm of opposition is brewing in Washington that is not unlike that which occurred in the sixties. It is a disgrace that men who once were held in the highest esteem by the American people should so far forget the dignity of the occasion and stoop to the lowest methods of politics in a crisis like this. These men who are organizing the opposition to the administration may be profoundly patriotic, but they will have a mighty hard time convincing the public that it is anything more than jealousy. And the criticism hurled against Secretary Baker by a bloodthirsty, but disappointed ex-statesman that he is "a humanitarian and as such would make a good alley inspector," is nothing to the credit of the ex-statesman. If the war is for the sake of humanity, why not have a humanitarian as the war secretary?

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

"All In"

There are several meanings to this expression, these days. I presume there is a way that the PROGRAM is "all" in if this weather does not change, pretty soon. I am sure that in more than 15 years of watching and praying for good Sundays, I have never seen more of the disappointing kind, than this winter. I am sure that it has been trying for the churches that have tried to hold revivals as well as for the evangelist who feels that every meeting ought to be an unbounded success. But "all things work together for good if we love HIM," and so, say "Hallelujah," and smile and then pray to be led to do the things the Lord wants done. These are days that ought to be spent on our knees finding the way and will of the Lord. He is not forsaking us; it may be the wilderness for us for a while, but defeat can not come if we keep in touch with HIM.

All In But Ohio

Now, what I mean by "all in" will appear. Every state organization has reported herself save Ohio, and, outside of Indiana, I would have wished and expected that Ohio would have been first. What's the matter with Ohio and the Four-Year Program? May be you think she's all right, but she is not right with this committee unless she reports her state organizaiton right away off. Who's who over there? Are you getting things done or are you putting it off until next year? It can't be done next year. Now is the accepted time.

REPORTS

Are you ready to report? Well, before very long, you will be getting a report blank and the real tabulation of attainments will have begun. Blanks are now in the printer's hands and will be in yours as soon as we can get them there. We may ask for three reports between this and Conference. This will take about ten minutes of each pastor's time but it will keep Goal Directors and all the organization in touch with the achievements of the congregations and we think, the best method of knowing. Each pastor or congregational keyman, if he is not the pastor, will be making his own measure as well as taking the measure of his congregation. If he reports promptly, or if he fails, he will be known very soon over the entire organization. But we do not want any to fail. It will be your duty to tell, by a very simple system, just what you have done—no more. We want to know if you have attained, but more, we want to know if you have not. It is more important to know who have not than to know who have, for the present purpose. But more anon on this.

Go-to-Church-Campaign

It occurs to me that reparation for failure in getting a revival might be made in many of our churches in a Go-to-Church Campaign. Many of our churches are situated in small towns where they have power of leadership. If our pastors will get busy and organize such a campaign for say, between now and Easter, making it include toward the last, a Join-the-Church-Day and a Church-Letter Day, they might get some results that would somewhat recompense the loss that will doubtless be tabulated against us if something extra is not done. In our own little city, we are just now working on such a plan; and with all the preachers in town preaching on the same topic and all working at some of the same fellows, who will say that we will not get some results? There will be advertising done in the name of all the churches cooperating and union men's meetings several Sundays—at least one in each church. Why not try this out as a recourse for what will be loss unless something extra is done?

Any Suggestions?

If any person has any suggestions that will help us get results that do not appear to be showing up this winter, will you please send them on for this page?

The Christian Endeavor Challenge

Christian Endeavorers, here is a challenge worth your mettle. While a good many of our good young men will be called to the front and heroically go to do their "bit," which may be to give their life, what will you be doing? Is there any service that you give that will be more worth while to "King and Country" than just to help make better Endeavorers and more of them? If you "loaf and fish" while your perfect (physically) fellow Endeavorer offers his life for the flag—which means for you—how can the Master say, "Well done?" I do not believe I would say it, would you? Well, then, there is nothing left but to accept the challenge. and here it is:

1 Thirty new young people's societies.
2 Thirty-five new Junior and Intermediate societies.
3 Two thousand new Christian Endeavorers.
4 Four hundred new church members.
5 Thirty-five hundred peace advocates.
6 Twenty-five hundred Quiet Hour Comrades.
7 Two thousand tenth legioners.
8 Two thousand new dollars for missions.
9 One hundred Life Work Recruits.
10 Five hundred Christian Endeavor experts.

Now, district secretaries and officers, have you sent out the report to your societies that this work should be going on? I hope so, but I have not yet heard of it? Do you know what is the share of your state and does each society know what is the share it is presumed to do? Remember, you are a part of the FOUR-YEAR PROGRAM. "Now Then, Do It." BAME.

Ohio Organization

District Director and Publicity Manager, Geo. S. Baer, Louisville.

Spiritual Advancement, Goals 1, 2 and 3—H. M .Oberholtzer. Fremont.

Church Extension, Goals 4, 5 and 10.—The Mission Board.

Recruiting and Endowment, Goals 6 and 8—J. B. Lambert, New Lebanon.

Financial Methods, Goal 7—G. L. Maus, Bryan.

Extension of Publications, Goal 9—R. R. Teeter, Ashland.

Foreign Missionary Extension, Goal 11—Edwin Boardman, Jr., Ashland.

Benevolences and Statistics, Goal 12—E. G. Mason, West Salem

Sunday School Promotion, Goal 13—State S. S. Superintendent.

S. S. C. E. Promotion, Goal 14— State S. S. C. E. Supt.

Christian Endeavor Promotion, Goal 15, State C. E. Supt.

Conference Promotion, Goal 16—W. R. Deeter, Ashland.

Everybody get busy and do it now.—G. S. B.

Delinquent Preachers, Notice

In Vol. 39, No. 49, page 6, Brethren Evangelist, issue of December 12, 1917, was the outline of a sermon to have been preached on Christmas. I have been surprised several times in reference to this sermon. In the first place to know that one of the GOAL DIRECTORS failed to see it altogether and asked me to point it out to him, as he had failed to see it and therefore, to preach on it. Now, because Brother Bell does not know who it was, nor ever will if I don't tell him, I'll let everybody know what Bell thinks of a Brethren pastor who reads his Evangelist as he does. Here is Bell's comment: "I can not conceive that any preacher in the church is so indifferent to the contents of the Evangelist as to not see the special call to the pastors on the headline of the subject."

Others?

Here is what he says about possible others: "God pity the future of the Brethren church if such a subject as given for Christmas on the Sonship of our Lord and his advent in the flesh could

not be preached on." So say I. But I do not believe the omission was on the ground of doctrine. Perhaps, some felt that they had to use the outline. Not that. The outline is suggestive. It is a labor of love on the part of Brother Bell to give them. Use your own, but keep in line on the subject. Another may be more important to the "doctrines that make us a peculiar people," as the original goal read, I believe. Do not miss the programmed subjects!

Another Chance

Now, in order that every preacher may have a chance to make good on that subject, we shall appoint the first Sunday in Februahy as the Second Chance Day for the sermon referred and if done then, or in the meantime will be in before the report card comes and will count the same as for Christmas and do just as much good, perhaps. BAME.

Secretary's Special Notice

There is being sent this week to each congregation in the brotherhood a Four-Year Program Chart. Each chart is valuable. The best paper money can buy was used in their production, and the printer did an exceptionally fine job in preparing them. They have cost the Four-Year Program Committee a nice little sum of money and every chart should be used.

These charts are to be hung up in the churches, one in each church. To those pastors who have charge of more than one congregation, as many charts have been sent as there are congregations in their charge. These pastors should kindly see to it that one chart is hung up in each of their churches.

In some cases the charts have been sent to Sunday school superintendents or to some other interested person in the congregation. Will each person who receives a chart please see that it is hung up in his or her church as soon as possible.

These are the charts upon which the stars that will be awarded by General Conference are to be placed. Consequently they will be in use until 1920.

If, for any reason, a congregation should not receive a chart within a week after this notice appears, a card sent to the secretary will insure that congregation of one as soon as the mails can carry it.

This work is requiring a great deal of time and rountine work, but the splendid interest that practically all of the congregations and pastors are taking in the Four-Year Program makes the work a delight. Will all persons concerned see that these charts are placed prominently in their respective churches, immediately? Thanks, brethren and sisters, many thanks.

H. L. GOUGHNOUR, Secretary.
817 Wellington St., Waterloo, Iowa.

Contributions

The World's Need of Christ

BY EDWIN E. JACOBS, PH.D.

Text.—There is none other name given under heaven among men whereby we must be saved. Acts 4:12.

The implication here is plainly two-fold, viz., that the world needs salvation and that this salvation must come through a Savior. The idea of a national savior was not confined to the Jews alone, but was rather widespread, being found even among certain North American Indian tribes. For not only has a sin-consciousness existed for many years and among many people, but there has also been an almost universal recognition of the fact that at no time and at no place, has life been as good as it ought to be and that it could be made better. Hence, in many cases, the hope of a golden age was constantly being projected into the future.

Perhaps the author of the text could be excused for his enthusiasm for salvation through Jesus for he was not far removed from his life and time, and he may have been an eye-witness of some of the wonderful deeds of Christ, but today, how is it? Is the world still to be saved through Jesus? Do we still need the ideals, the inspiration, and the dynamic which comes from Jesus? Do our statesmen, with all the legal opinion at their disposal, need him? Do our scholars, with all the accumulated wisdom at their finger tips in the great libraries, need him? Do our business men, who handle millions of dollars, where he handled only farthings, need him? Lastly, do our churches need him? My answers to these questions is, that the world needs the lessons of the Christ as much, perhaps more, today as at any time within the past two thousand years.

1. First of all, we need him as a nation. Doubtless the two biggest words today on the lips of the best American people, are Christianity and patriotism—this because the two best gifts to the world in all time have been Christ and America. And there are those who just now do not see their way clear to be both Christian and patriotic, but I hold it to be the highest patriotism to make our nation thoroughly Christian. To insist that I practice Christianity in my dealings and relations with my next door neighbor and not to insist in putting it into operation in the small way in which I may touch our national life, is to stultify our holy faith. This is a Christian nation as distinguished from those nations that are distinctly pagan doubtless, but that we are Christian in any vital way has yet to be proven.

2. We need Christ in our social and industrial life. We need the ideals of him who prized the sigle human soul above all else in the world and who made human well-being the measure and guide of all things. We need the ideals of one who could scatter those accusing ones who had taken the woman in sin, and who, without raising his eyes to meet hers, could say all sweetly, "Neither do I condemn thee; go and sin no more." We need the social ideals of him who said, "When thou makest a feast, call the lame, the blind, and the poor;" of him who sat with publican, sinner and Pharisee; of him who knew no distinction of place, or wealth, or the accident of birth; of him who said let him who would be great among you be your servant. We need the social ideals of him who could stoop down and wash his disciples weary, soiled and naked feet!

We moreover need the ideals of the One who taught us to pray, "Our Father," thereby making us all brothers, uniting for all time the whole human race in a bond of equality that has been the dream of the best men of all ages. This very day, we need the ideals of him who scorned earthly potentates, and kings, and armies, who brushed away all earthly distinctions and viewed man a naked soul who should some day stand before the God of judgment and justice.

Moreover, put whatever interpretation upon it you will, we need the ideals in our industrial life of him who said if you love lands, or wealth, or houses more than me, you are not worthy of me. We need his ideals of economic right who so soundly converted Zaccheus that he was willing to return manyfold what he had taken dishonestly in business. (What a conversion that would be today!) We need the ideals of him who taught not to lay up treasures upon the earth, but to lay up treasures in heaven. We need the ideals of him who could look upon those casting their gifts into the treasury and say of the widow that she hath cast in more than they all. We need his ideals in our industrial life who condemned in fiery words those who robbed widows, cheated the poor, and then took the uppermost seats in the synagogue.

3. We need his ideals in our schools and colleges. Volumes have been written concerning his methods of teaching, but aside from that we need his ideals as to the relative value of truth. He scorned the lawyers and doctors, not because they were lawyers and doctors, but because their learning did not redound to the welfare of their fellows. They laid heavy burdens upon the common folk, but did not so much as move a finger to help them. The spirit of the humble, toiling and unassuming Christ ought so to come into our educational world as to teach men of great learning that all they have, and are, and hope to be, ought to be laid upon the altar of service. His spirit ought so to enter our common and high schools that there the young would already get a vision of the great truth that it makes less difference what they learn but that it does mater tremendously what they do with their learning. Education withiout the controlling influence of the ideals as found in Christ, will not contribute to the advancement of our civilization as it ought. To bestow great learning untamed by the spirit of Jesus is little better than to sharpen the weapons of devils. The present conditions in central Europe prove my case. Whether there be knowledge, it shall vanish away, but love abideth for ever.

4. Bnt do we need his ideals in our churches? We do. I believe I may say all kindly that what the great Roman church needs today above all else is the spirit of the simple, unassuming Christ; and Protestant churches need it too. We need the ideals of conduct in our churches of him who, rather than compromise, would go to

his Calvary. We need the ideals of him who taught that the way into the living and holy church of God is by way of the new birth—and the only way! His idea of life was, that one can not serve two masters. We need the ideals of him who said, wide is the gate and broad the way that leads to destruction, but strait is the gate and narrow the way that leads unto life. In days of division and wrangling, moreover, we need the prayers of him who prayed that we might be one.

I am wholly convinced that this blood-smeared, distracted, old world needs the lessons that come from the life of Jesus. But Professor Ely long ago pointed out that to say that Christianity would solve our problems and then sit idly by and do nothing would get us nowhere. The Golden Rule never did a golden deel in all the world, until it had a concrete expression in some one's life.

World Renowned Church Edifice Changes Ownership

BY JOSEPH B. BOWLES

The historic home of the Moody Church, Chicago, formerly known as the Chicago Avenue church, has been sold to the Moody Bible Institute, together with the adjoining young people's building, and the ground on which the two structures stand.

There has seldom been a more important transaction of the sort, viewed as to its significance for the proclamation of the gospel. The Moody church, always aggressively evangelistic, was compelled to seek larger quarters over two years ago, and erected a tabernacle of 5,000 seating capacity a mile north of its old location. On the other hand, the Moody Bible Institute has long been urgently in need of increased class room facilities, and especially a large auditorium for public conferences. Hence this famous church structure, the scene of unceasing revival, will witness hereafter the training of thousands of young men and women for Christian service in all lands, while continuing as a rallying point for Christian leaders the world over. Of a truth, Dwight L. Moody's works do follow him.

Contrary to the general impression, these two Chicago organizations, founded by the great evangelist, are separate, independent, institutions. The prevalent belief that they are two branches of a single organization has worked inconvenience in many instances to both, as well as to the Christian public. Hence the need for emphasizing the fact that the Moody church, pursuing its God-given ministry as a congregation of believers, has no organic connection whatever with the Moody Bible Institute, raised up of God to send forth trained gospel workers into all the world. The methods of the two are different, the control is different, the appeal is different. The church is undenominational, but the Institute is strongly interdenominational, as represented in its trustees, its faculty, its student body, the character of its curriculum, and its basis of financial support. All the churches and all the mission boards appeal to it for helpers, and it is glad to be able to respond to all.

The host of friends and former co-workers of D. L. Moody around the world will rejoice to learn that the purchase of this sanctuary of sacred memory signalizes, in many respects, a new stage in the growth and development of the Moody Bible Institute.

This great institution is the largest of its kind in the world, with property assets now exceeding $1,500,000.

Its total enrollment in all departments has passed 25,000.

There are at present over 1,100 students in attendance at the day and evening classes, and more than 3,500 scattered throughout the world are taking its correspondence courses.

It maintains an Extension Department with a staff of Bible teachers, preachers an devangelists, constantly at work in various parts of the country.

Its music department has recently been enlarged and the music faculty strengthened, providing for instruction in more advanced work than hitherto, so as to raise the quality of gospel hymn music both in composition and in rendition in the evangelistic field; and a summer music school has been instituted, teaching gospel playing and singing for the sake of those who cannot attend at any other time.

Under the pressure of current conditions in the world, the Moody Bible Institute has made plans for four additional buildings besides the church—a men's dormitory, a women's dormitory, a dormitory for married students, and an administration building. It has also enlarged its provision for missionary preparation by the addition of special missionary courses, and now has in operation a literal "training camp" for volunteers for home and foreign missions, on a scale perhaps not fully duplicated in any other school in the world.

A Normal Birth. By E. W. Deitrick

God always does things normally. Too many times he is accused of the opposite. Accused by the philosophy and wisdom of men. The wisdom of this world has long told us and is trying to tell us in the face of the events of today that the world is slowly ascending to its zenith. But to the contrary it is fastly descending to its utter destruction.

Centuries ago a great image was born in the mind of a great king. According to the teaching of the worldly wise the feet were born first, but not so. The head is first spoken of. They have man evoluting but God says man is degenerating. Thus God puts the gold first and the clay mixed with iron last. The great (?) men today reverse the order. But this was a normal birth, for God had something to do with it. The word tells us that "The dream is certain and the interpretation thereof is sure." (Daniel 2:45.) God knows how things ought to be done and he does them according to his omniscience. Accordingly he gave the dream to the king of Babylon, likewise the interpretation to Daniel.

It began at the head and finished with the feet. The head was of the finest metals and the feet were of clay intermingled with iron. A very poor combination of ingredients to insure stability and fixity. But we are told that man began with a very vague idea of brotherhood and government and has climbed up the mountain of experience. Soon he is to reach his "Excelsior," eventually entering the golden gate. God says man has been going down the mountain from its golden tip to the valley of clay beneath. This was the message given through Daniel to the king. It is the message that God gives today.

How long oh man, will it be before you will see your doom? You will blindly go into the very jaws of destruction. It is foretold in Daniel 2:34-35. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." The man that says that all is getting better and brighter will soon cry for mercy when the Stone of the ages, the chief Corner Stone, rejected of men but accepted of God shall grind him into powder.

My friend, remember the normal birth. The head of gold was first mentioned and then the silver, the brass and the clay mixed with iron. The order is downward and backward. Be normal in your thinking. Be normal in your living. Accept God's truth. Look for the coming of the Stone. Keep out of its way. Remember Matt. 21:44, "Whosoever shall fall on this stone shall be broken; but on whomsoever it falleth it will grind him to powder." My brother, fall on the stone. Have your selfish, degenerating and poor blinded soul broken and find your safety and eternal salvation in the shadow and shelter of the Rock of Ages before it is too late. For the time is coming when men cannot fall upon the rock for it will have fallen on them in awful judgment. BE NORMAL.

John 7:38, 39 and an Illustration, etc.

BY S. KIEHL

John 7:39 is an exposition of the preceding verse and the thought contained in the two is about the same as if Jesus had said When I am glorified, after my ascension to the Father, he that believeth on me shall receive the Holy Ghost (the Spirit of God 1 Cor. 2:12; Rom. 8:9), and from within him shall flow rivers of living water. Verified (Acts 10:44, 47); demonstrated (Acts 10:46.) (See Acts 10:42-47.)

A cannon stove having no fire in it when the mercury reads 10 degrees below zero imparts no comfort to those in the room shivering with cold; but if there is sufficient fire in it there will be flowing from it rivers (waves) of living comfort to those present. The cause of the comfort is not the stove, but the fire in it. The stove in itself has no power to generate heat. So the natural man not having the Spirit of God in him can not impart comfort, peace and joy to the one who is hungering and thirsting for the bread and water of life. Like the fireless stove what he does not have he can not give.

Spirit-filled workers in the vineyard of the Lord are a blessing to sin-sick souls; they tell (or show) them a "word of God" that enables them to turn from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus (Acts 26:18). Such consecrated men and women, workers together with God, know that they themselves can do nothing (John 15:5), but that the Spirit of God in them is doing the work, using them only as instruments to bring about such marvelous results in them that believe—heart and soul regeneration.

As from the fire in the stove flow rivers (waves) of living comfort, so from the Spirit of God (the fountain) in the believer flow rivers of living (life-giving) water—the Word and the Spirit inseparable (John 6:63) flowing out of the heart of the worker into the heart of the anxious enquirer become in him a well of water springing up into everlasting life (John 4:14).

Since it is God's (by his Spirit, Eph. 3:16) working in us both to will and to do of his good pleasure (Phil 2:13), let us give him all the praise for the good work being done in us, and worked out by us in a godly walk and chaste conversation.

Dear reader, if your walk or conversation is not according to the "Word" it is an evidence that you and I do not have the Spirit of God dwelling in us; consequenlty, no salvation (within) to be worked out. Only when "first things come first" is "safety" assured. It is written, no good thing will the Lord withhold from them that walk uprightly (Psa 84:11); and, whoso walketh uprightly shall be saved (Prov. 28:18). The Lord help us so to walk. We ask in his name.

The Sunday School

The Sunday School Secretary---An Undeveloped Field

BY PAULINE LICHTY, Waterloo, Iowa

In years gone by the Sunday school secretary has been regarded as a necessary article in the school rather than a vital part of it. He did very little, chiefly because very little was required of him. He merely counted the attendance, added the collection, and made notes on the weather conditions. Any one who could count, add, and make comments on the weather could fill the place. However, we can happily say that a great awakening is coming over the office of secretaryship, over the entire country.

This is an undeveloped field, and the history of the modern school shows that criticism is not to be directed at the secretary in contrast with the other officials. For the other officers, excepting perhaps the treasurer, have had plans all worked out and not only offered to them, but urged upon them and their schools. Volumes have been written for nearly every department and officer except that of the secretary.

In most schools we find a desk or table in some far off corner upon which there is a pile of class books or cards, and some faithful worker patiently doing the monotonous, uninspiring, unappreciative work which has in it the undeveloped germ, which is beginning to stir itself and which when it bursts into full power is bound to give the modern Sunday school an unprecedented momentum.

What is meant by Sunday school records? What is the business of the secretary? Are his duties merely to count the school and report the number present? If so there are thousands of perfect secretaries. If not, we would do well to seek information and instruction where record-keeping has come into its own. Where it has attained its greatest degree of efficiency—the modern business world, the manufacturing establishments of the commercial institutions.

In all big corporations or companies, who is the one that can tell you the most things in detail about the establishment? Upon whom does the responsibility of statistics and records of things achieved depend? Immediately you must agree it is the secretary.

Now if the secretary of the modern corporation would do no more for his company than most secretaries of the Sunday school are doing, I am afraid it would all go to sticks, or else Mr. Secretary would be given his walking papers. We are not blaming the Sunday school secretary for the poor records so much as we are just anxious that he should wake up to the opportunity which lies open to him.

The cost expert, the efficiency engineer, the business statistician or whatever you may call him is an indispesible factor in the business world. For years the church has been urging the business man to take religion into his business, now it seems about time to ask that same man to bring some of his business training and experience back into the church. And many a trained expert would gladly, for the asking, give the Sunday school his experience, when the great possobilities of the work are shown to him and a chance is given him to work out the solutions, as in his every day life.

Far too few schools have seen themselves as a modern Sunday school secretary helps them to do. When record books show that certain parts of the machine are not doing their work, most Sunday schools will send for an expert if they can not repair the thing themselves.

Now, why are records poorly kept? First. There may be a lack of desire. Second. A lack of knowledge as to how to make out records.

Would you ever try to establish an enterprise in the business world on the basis of the scattering data found in the records of most schools? It is a fact that a very large per cent. of the reports which go to the state and denominational headquarters are based on estimates or guess work. How long would a business concern last run on a basis like that?

Let me say right here that a superintendent that has a poor secretary can blame no one but himself. For what, Mr. Superintendent, do you ask of your secretaries? Do you give them anything to do? Do you care whether you know how many pupils were enrolled in your school five years ago? Do you care to know how many of the pupils in your school joined the church in the past five years? The work of the Sunday school is to teach the Bible and eventually lead all pupils to the acceptance of Christ. But listen friends, do you know whether your school is doing that? If it is not you had better take down the shingle and lock the doors If you had a real live Sunday school secretary he could tell you exactly what teacher is leading souls to Christ and which ones are not and by getting your data from him you could find some remedy for the one who is not.

Isn't it a fine school that can go to their record book and find such things as these?

In the past three years the Young Men's Class has doubled in attendance and fifteen of these young men have been led to Christ, or, in the Young Ladies' Class three years ago there were thirty enrolled and twenty-two were Christians. Today they have forty-seven enrolled and of the forty-seven forty-five are Christians.

Of course these are only illustrations but wouldn't it be fine to be able to know what each class has done and is doing? By well kept records made by a live wire secretary you may be able to see all these things. You may note that the teen age class has fallen off and is dying and a remedy can be applied before it is too late. But you may be wondering what the Secretary has to do with this—listen! Who knows more about your neighbor's household, the kind of a housekeeper she is, etc., the front door caller or the grocery boy? Why, the latter of course. All right, who will know more about the Sunday school class, the teacher, his teaching, etc., the visitor who is brought to the door by the superintendent and introduced, or the secretary, who sneaks in in a seemingly uninterested manner from Sunday to Sunday? He can tell you whether that teen age class teacher is talking about yesterday's ball game or today's Sunday school lesson. Or in the girls' class, whether last week's party is being discussed instead of its social service obligation.

A secretary must organize a force to collect and compile all of the information, all of the vital statistics, which the up-to-date superintendent and his assistants need in performing their executive functions.

He is not an executive officer but in his unique position he is able to judge the work of the executives as they can not possibly do themselves.

The secretary is the statistician, the investigator. He likes to deal with figures, not merely to keep neat looking sheets, but because by the compilation of these records, by comparisons, by the study as to the real meaning of the figures, he can get at the root of the problem and place before the superintendent and his corps of teachers a general, comprehensible, dependable survey. He has tact and patience and will need both. He is not theoretical because he faces conditions as they are. He must be optimistic. Blue

glasses are permissible in some places, but he must never use them. He never scolds, he never flatters.

A true secretary tells how many were on time and lets you figure out the tardiness. Those who come on rainy days are commended and not scolded because others are absent. It is the purpose to send pupils home with a firmly fixed idea that he is an important part of that school and that it is well worth while to belong to it.

We have been giving the general things a secretary must do; now a few concrete things:

Every record system starts with enrollment and this is the first thing he must do. No matter how this enrolling is done in your school the general secretary must have the opportunities to secure his information for the records. It is advisable to bring the new pupil directly to the secretary so that he may get his recrod first hand. The details will vary but certain things must be known.

These are: (1) name, (2) address, (3) birthday, (in younger scholars the exact age so as to grade them and older ones their approximate age so as to classify them.) (4) school grade, (5) when united with church and lastly parents names and address and if there are any of the family that are not Sunday school attendants.

Care must be taken not to take data that will never be used as the purpose for all this data is to furnish a basis for real construction work. It is a good thing, when a new scholar comes, to find out the other members of the family that are not in Sunday school, then notify the proper classes or membership committee.

When the child comes to the secretary care must be taken to give the child a favorable impression of your school. As it will never again be so easy to get the information needed.

The second step is Class Records, or in other words following up the new pupil. Watch Mr. Secretary if your new member sticks to your school. If not, find out why. Of course some of this can and must be done by the teacher in co-operation with the secretary. Even if the teacher does this work it is the duty of the secretary to collect this information. And here is where the class secretary and general secretary must co-operate. The general secretary must inform the class secretary of his plans and I would advise a meeting between the general secretary and the class secretaries at least once a quarter so that no misunderstandings and mistakes shall be made in the class record books. The class record must include not only presence, but also on time, bringing of a Bible, collection, home study and church attendance.

The first specific thing for the secretary to do is "The Study of Absences." After all of the class records are handed in and the absences filed there is a good opportunity for the secretary to make a summary on "Absences." And at almost all executive Sunday school meetings that question comes up. After he has studied the reasons he can determine whether it is a class or school problem.

In close connection to absences come withdrawals. Not only is it true that a large percent of those reported withdrawn, can be brought back by the efforts of the secretaries' office. But a study of the causes for withdrawals will enable the executive officers to know the weaknesses of a teacher, department or even of the whole school. An accurate list of these reasons for withdrawals will form a most vital part of the records of any school.

Oftentimes a tactfully worded personal letter from the secretary will bring back the pupil.

It has been said that three out of every five persons who enter Sunday school drop out and are never brought back. Here, Mr. Secretary, is a golden opportunity to lower that ratio. It has also been said that out of 7,000 churches last year, 2,000 did not have a single conversion. Mr. Secretary, find out what is the matter with the teachers, the school methods, etc. And let us not have a Brethren Sunday school that can not say "Our school saves the souls of its pupils."

Now, let us look for a moment at the report itself. There is some difference in opinion upon the time when this report should be given. This, of course, depends to some extent upon the nature of your school. Where the different departments open and close sessions by themselves, the report should be given by the department secretaries, but where the school reassembles after class the General Secretary can get in some very effective words such as comparisons, comments of different classes, etc. Some like the plan of having last Sunday's report read next Sunday. Personally I do not care so much for that plan, for figures a week old are apt to be stale and can not have the effect upon the school as the reports read the same day. However, there are some advantages with that system too.

The report itself should vary in form. Get out of the rut and bring some new, snappy items into the roport and let the weather item rest awhile. Make some comparisons; tell how many new scholars enrolled that day; invite the visitor back.

Many of our Brethren schools are in rural districts, and they may be saying this does not pertain to them. But it is just as vitally essential to have well kept records in rural schools as city ones. Absences and withdrawals happen there as well as in city schools. Watch for the new family and get them lined up at once.

A man once asked at a rural Sunday school convention: "How many of you people own a cow?" Nearly every hand went up. Then he said: "What would you do if one got out of the pasture?" Answers like this came back: "Bring it back." Then, "Find out where it got out;" and, "fix the fence." That settled the withdrawal question at that convention.

Now just one more thing. The secretary and decision day. He has a big part in connection with this day. The reports called for from denomination, state and international associations all ask for the number of conversions or church accessions. The secretary having a thorough knowledge can step to his records and at a glance give you the totals and that would do away with the "guess system."

In conclusion, I feel that this subject has just been touched on and if some one gets just a little clearer vision of the secretary's field, this discussion shall not have been in vain. Do away with red tape and have efficiency. There is a wide difference between the two.

Ralph McIntire, the great secretary man says: "The real test of efficiency of the work of the secretary is not to be found in scientifically ruled books or beautifully kept records, but in fact as to whether or not the work and records have benefited the school. It is not a question of what tools have been used, but of results achieved. If the attendance is not more regular, if withdrawals for poor reasons are not checked, if a larger per cent. of the members do not unite with the church, if the efficiency of the officers as well as the teaching force is not raised, if the school is not better for the work which has been done, then the real purpose of record keeping has not been achieved."

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN	F. J. REAGAN

REVIEW OF
The Thought and Work of the Church

Three more churches are added to the Evangelist Honor Roll this week, Flora, Indiana, First Brethren, Los Angeles, California, and Salisbury, Pennsylvania. Brother Lytle sent in a list of 136 names which gives the Flora church second place on the list so far as numbers are concerned. E. D. Burnworth, at Meyersdale, Pennsylvania, has accomplished an unusual feat in getting all three of the churches comprising the Myersdale circuit to take up this system. Other churches and pastors are striving to attain this goal and we expect to be able to report one or more next week.

Because of the extreme cold and the scarcity of fuel, no Sunday services were held at the College for two weeks, but last Sunday the chapel was opened once again for services and the attendance at both Sunday school and church was good. The morning sermon was preached by Dr. Miller.

L. A. Myers supplies our readers with a very good report of the progress of the work of the kingdom at Denver and Sidney, Indiana. At Denver nine members have been added to the church since the last report, six of the number by baptism and three by letter. The Denver church recently gave Brother and Sister Myers a very pleasant surprise which was greatly appreciated.

Some of the difficulties that must be met by our rural churches are portrayed in the report from the Hammer church in West Virginia; but the report makes it plain that the good people of that congregation can have an enjoyable day together even in the extreme weather of the winter. The services of Brother Fogle as pastor are greatly appreciated.

C. E. Kolb, of Warsaw, Indiana, was called to Waynesboro, Pennsylvania, to assist the pastor, M. A. Witter, in an evangelistic meeting. The preaching of Brother Kolb was very acceptable and ten souls accepted Christ as Savior as a result of the meeting. Brother Kolb has a number of good things to say about the Waynesboro church and also about their faithful pastor.

Another note from Louisville as the title of a communication from Brother Baer implies that he has not waited an excessively long time between reports, but he makes a report that is worth while. The activities of the Louisville church have been of such varied interests that a report of their accomplishments is worth while. Their White Gifts service was splendid and then the congregation did not fail to remember the pastor and his wife at Christmas time. The church has added to its equipment by installing a modern heating plant with more than sufficient funds subscribed to meet the entire expense of the improvement.

W. J. H. Bauman writes his farewell as the church correspondent from Long Beach this week. A younger man will take his place in this work. Brother Bauman has reported many good things from this congregation. His final report tells of the baptism of 22 converts with more awaiting the rite at this place.

L. G. Wood as director of one of the goals in the Four-Year Program in the Maryland-Virginia district, calls attention to the things the Sunday schools of the district must do to reach these goals. The only way the goals will be accomplished is through the pastors of each district heeding the calls of the goal directors and by co-operating faithfully with them.

The Fair Haven, Ohio, church is going forward in good works under the leadership of Brother Owen. This church remembered the college with a liberal donation in the fall and did not forget its pastor at Christmas time. Two have recently been added to the membership of this church.

Z. T. Livengood's report from Carleton, Nebraska, is brief but it is to the point and tells in a few words of the wonderful liberality of the Carleton brethren when a great need is presented to them.

The National C. E. Organization makes a special appeal in this issue for a faithful celebration of Ashland College Night by all Endeavor societies. A number of things have interfered with the arrangements for this program, but the societies should go ahead in spite of these hindrances. J. B. Lambert's experience with the programs according to his announcement is only one of thousands of similar experiences of others because of the interruption of American industries.

Sister Detwiler has been assisting Brother Braker in the work of the Third Brethren church of Philadelphia and she has found that God has blessed the work of the faithful people who worship and serve him in this place. A very serious question of duty has come to the mind of Sister Detwiler and she is puzzled as to what attitude to take in the matter. The only suggestion we feel qualified to make at this time is, "Seek ye FIRST the kingdom of God."

In a few days the second number of the Brethren Missionary will be published. Will all readers heed this notice: Do not send subscriptions to the Brethren Publishing Company for the missionary magazine. All we are SUPPOSED to do with it is print it and mail it. Send your subscriptions to L. S. Bauman, Long Beach, California.

The report from Secretary-Treasurer, Albert Trent, shows that the Sunday schools pretty generally held a "White Gifts for the King" service at Christmas, and as far as reported the offerings were very good. The schools that have not yet sent in their reports should do so at once.

It is no Whittier's "Snow Bound" that is keeping Beachler at Ashland for a couple of weeks, but the real thing. However, he is attempting to make the most of it and his campaign notes this week should appeal to hundreds of our people who will not be able to meet him personally in his campaign for the endowment for Ashland College because they are isolated, but nevertheless they are now given an opportunity to help. Examine the coupon notes on the last page of this issue, sign one of them and send it to Brother Beachler.

Around the Editor's Table

An Explanation and an Apology—A Tale of Woe

Four weeks ago we announced that we were compelled to have the press work on that number of the Evangelist done by another printing establishment because of a breakdown of our engine and pending the arrival of repairs from Kansas City; knowing the congested condition of all railway traffic, we thought to provide for delays by installing a portable engine; but after this was done it was found that the engine lacked but one thing and that was power to run our big cylinder press. We then had the Garber Company do the press work on one number of the Angelus and another number of the Evangelist. Then came the order for all industries east of the Mississippi river to close down for five days.

With no repairs in sight and no one to do our press work there seemed but one thing to do and that was buy an engine with sufficient power to do the work. This was immediately done and one of the best makes of engines in the country was installed as speedily as possible, but to make matters worse, on the day the new engine was set to running our Intertype operator was stricken with appendicitis and had to lay off three days; with operators so scarce a substitute could not be secured for love nor money, so we simply threw up our hands and surrendered to the inevitable, which in this case meant the dropping out of one number of the Evangelist. The usual fifty numbers will be published during the year, but it was not according to our choosing to drop out a number at this time.

Everything is now running smoothly, but with the enforced Monday holidays for the next eight weeks, we hardly see how a plant that was running to its capacity six days in the week can get out its publications promptly in five days per week. But we will do the best we can and ask the Brethren to be patient with us until the days of trial are over.

Christian Vices

It may seem impossible to some to believe there can be such a thing as a Christian vice. Christianity is supposed to remove or to destroy vice and immorality and sin of every description or kind, then how can there be a Christian vice? But there must be for

Robert E. Speer has said so, and who are we that we should contradict anything one of the most consecrated and most able Christian workers in all the world says? We Christian people have long had a sort of smug satisfaction in the thought that we are the elect of the land, the "salt of the earth," and we have rather felt immune to the charges that are made against the irregularities of the common herd, but according to Dr. Speer right here is one of our weakest points. Dr. Speer says: "The most fatal vice in a Christian is to be self-satisfied." We have long felt that one of the most fatal weaknesses of the church is its self-satisfied condition, but we had never before looked upon it as a vice. Yet it may be the only remedy for this weakness in either church or individual Christian is to regard it as a vice and then let Christ come into the life and destroy that which has been destroying one's Christian usefulness for years. Calling things by their true names is a mighty help sometimes in an effort to get rid of what is evil. One day a young woman came to the late Dwight L. Moody and said: "Mr. Moody, I have such a bad habit of exaggerating things; I wish you would tell me how to get rid of it.' In his blunt but kindly way Mr. Moody replied: "Just call it plain lying and I think you will have no trouble in getting rid of the habit."

So if we Christians who have a tendency toward self-satisfaction in our own lives or in our past achievements or present attainments will only get Mr. Speer's viewpoint and see the sinfulness of the attitude it may not be so difficult to get rid of this "vice" which keeps one from entering into the larger life that should be the portion of every follower of our Lord.

The Church and Patriotic Obedience

The situation because of America's entrance into the war grows more tense as the weeks go by. Today, the first day of the enforced idleness of all industries east of the Missippi river, is perhaps the most eventful day that has come since the declaration of war, even more so than the day of registration for military service, because this day awakens the people of the entire eastern half of the United States to the fact that in spite of our bigness it is not impossible for us to become helpless without intelligent and united action by the millions of American people. It is a verification of the old motto: "United we stand; divided we fall." So drastic as the action of Director Garfield seems to be we have no objection to offer, providing the order is modified so as to become really consistent.

A great deal is expected of the churches in these tense times, and they are supposed to be models of patriotism, observing every restriction and obeying every regulatory law. If the order is to close they will close, if it is an order to combine for services to conserve fuel they will combine. But while the churches will observe all these orders or requests it yet has the right to reply to the authorities, "We are willing to close the churches of any town or village to conserve fuel when every other institution of less value to a community has closed, for then and only then is there any just ground for making the request."

The Michigan Christian Advocate says:

"We have not heard of the authorities asking the saloons to close. We did hear something about their closing an hour earlier. The saloons are open sixteen or eighteen hours per day for six days, while the churches are open a few hours in the week. Yet fuel-administrators see the salvation of the fuel situation in closing the churches, but for some reason have overlooked the saloon and the breweries. By all means close the churches, but close the saloons first. Don't stop the forces of salvation and let the forces of damnation run full blast.

"Close the churches? Yes. But close the pool-rooms first. We have heard of no command that these festering spots on our streets, these school of vice, should be closed. To be sure it needs a command. For saloons and pool-rooms are not moved by humanitarian appeals, unless the proprietors chanced to be the humans benefited. There is not a single interest that would suffer if every pool-room in the state was closed, and that forever. Yet the churches are asked to step aside for these pest shops. Why not ask them to combine? The fewer the better, fewer places for young sports and toughs to hang out. Close them up for the winter and some mother's boy will be saved. By all means close the churches, but close the pool-rooms first.

"Close the churches? Yes; but close the theaters and dance-halls first. This is not a homily on amusements. We simply raise the question of which is likely to better conserve the interests of the Republic, to keep the heart of the people true to high ideals in these strange days; to comfort the stricken; to strengthen the young manhood of the land to make the supreme sacrifice; to prepare the mind and heart of all for the burden that is being thrust upon us. The church, or these places of questionable, if not harmful, amusements? Better close the places of flippancy rather than the place of prayer. Better close those institutions which dissipate the stuff of which life is made and keep open those which conserve the best.

"As a sheer matter of good sense and good patriotism, it is the height of folly to close the churches of the land. It is the church that supports the Liberty Loans, the Red Cross, the Y. M. C. A. Every constructive and healing agency that has to do with this world-war finds support and inspiration in the churches. To ask the churches to do anything that will impair their efficiency is folly bordering on idiocy on the part of those who have to do with the government and its war problems. The loyalty of the churches is constantly imposed upon."

The Life Beyond

For many centuries the religious leaders of the various periods of time have endeavored to offer definite and positive proof of a future existence, of a life beyond the grave. Their efforts have been fairly satisfactory to themselves, but there have always been and there is now a certain type of people hanging around the edges of civilization and the church who are not satisfied that the doctrine of the church concerning the hereafter is well grounded. But according to the statements of the noted Harry Lauder the great war has done more to establish a firm belief in "the life beyond" than all the teaching of all the philosophers and theologians of all past time. As everyone knows, Mr. Lauder's life has been touched by the loss of his muchloved son, Captain John, who fell in France, but his life has not been embittered and he has become one of the most valued single assets to the Allied cause that the war has developed. In speaking of his experiences in the trenches, Mr. Lauder says:

"I spent many days in the trenches, in the rest-camps, the hospitals, and in the surrounding towns, and the most definite impression I carried away was one concerning the spiritual atmosphere which surrounds the French and English soldiers in France. I talked with some of the men for hours at a time about their experiences in battle, about their thoughts of home, about their feeling toward the enemy, but one thing I came away with, above all other impressions, was the conviction that every single one of these men, no matter what manner of life he had lived before, now possesses a calm, clear conviction that if he falls in the thick of the fight, he will pass into the life beyond.

"'That's why we take such chances,' one man told me simply. 'Do you think for a moment that if we thought life had nothing for us than the earthly body we possess, we would fight with such a confidence and eagerness? We would not be able to, because we would be doing everything in our power to preserve this life of ours. But seeing men die as I have seen them, I know better than to disbelieve in a future life. And because we have no fear of death, every one of us flings himself over the bags and on to the Huns with a fierce, almost savage joy. We are almost Japanese in our fatalism, and because that spirit is sweeping among our men we are going to win this war. We don't believe it possible that men who go into battle, knowing that they are fighting for a righteous cause, and unafraid of death, can be beaten back forever. Some day, at some point, the enemy must weaken, and then we will sweep over the tops and nothing will hold us back. We know it just as surely as we know the sun will rise tomorrow.'

"In the days before the war, young Englishmen and Frenchmen were leading gay, careless lives, with hardly a thought for the morrow or such shadowy things as death or a future life. 'Let us live and be merry," was the cry then, but now it is all different.' Because when men know that at any moment a shell may explode in their midst and blow them to shreds, or that an order may come during the night for certain regiments to make ready to go over the top at dawn, their thoughts are mostly on their God and on the life to come. And because they are all thinking of the same thing, a spiritual silence seems to come among them. The men go off by themselves and write their wills, to be delivered at home in case they do not come back, and all through the night you see silent, yet calm and peaceful faces in the dugouts, and, somehow, the religious atmosphere makes a definite impression upon you. So much so that one night an officer said to me, very quietly:

"'When I see men this way, I sometimes wonder if this war was not brought about by God as the only means of making the world think of him and his laws more often!"

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

THINKING IN CONTINENTS

(In The Missionary Review of the World)

Some of the early missionary pioneers had visions of world campaigns to win the world for Jesus Christ. The promise to Abraham was that in his seed all the families of the earth should be blessed. The commission of Christ to his disciples was world wide in scope and the early missionary apostles started out to go with the gospel into all known lands. When church and state became united, plans for political conquest were linked with those for spiritual victories and the spiritual end was defeated. Then came the Reformation and the division of Christendom into independent and non-co-operating sects. The result has been the multiplication of missionary agencies with the division of missionary effort. The Church of Christ has failed to unite on any general program for world evangelization and much time, money and labor have been wasted.

Today missionary statesmen are making a heroic effort to correct the mistakes of the past. They are meeting in conference, are planning campaigns to occupy continents, are promoting union work and are dividing territory to prevent overlapping. The Edinburgh Conference and the interdenominational Missionary Conferences in America and England have made long strides toward the desired goal of united missionary effort to evangelize the whole world.

The latest special conference to study missionary strategy and co-operative effort met in New York last November to consider the Continent of Africa. It met under the auspices of the African Committee of the Foreign Missions Conference and studied in statesman-like manner the problems presented by the whole continent. One of the most able and striking papers was by the chairman, Dr. Cornelius H. Patton. It views Africa as a whole—the progress of evangelization, the menace of Islam and of commercialism, the most successful methods of evangelization, the need for co-operative effort and the demand for an adequate missionary strategy.

Other papers took up the unevangelized regions, the advance of Mohammedanism, the value of medical work, the progress of educational missions, and typical missions and successful methods.

Some of the ablest missionaries participated including Bishop J. C. Hartzell, of the Methodist Episcopal church; Bishop Hamilton, of the Moravian Board; Bishop Lambuth, of the Southern Methodists; Dr. Chas. R. Watson, president of Cairo University; Dr. Karl Kumm, of the Sudan United Mission; Dr. Catherine Mabie, of Banza Manteke; Dr. J. H. Taylor, of Zululand; Mrs. W. H. Johnston, of the Kamerun Mission, and others connected with Protestant Episcopal, Christian, and Africa Inland missions.

The time is ripe for greater advance in Africa. The races are awakening; the railroads are highways for advance; the commercial progress involves both dangers and opportunities. Ruin or redemption confronts the African. In view of these and other facts, the conference adopted, unanimously, the following resolutions (here abbreviated):

1. That at the next Foreign Missions Conference the need be presented for arousing the churches to the Moslem peril and the present opportunity for dealing with the problem.

2. That the Committee of Reference and Council be asked to present to the French Government the reasons for allowing Protestant missions unhampered opportunity for work in French territory.

3. That the evangelization of Africa calls for the quadrupling of the missionary forces within the next five years. These should be distributed so as to occupy the strategic lines of trade.

4. That the Standing Committee seek for a basis for co-operation with other bodies to secure the fullest consideration to the rights of the native races in the peace settlement.

5. That the attention of Protestant churches be called to the need for making sure that the Christianity of Africa shall be dominantly evangelical.

6. That, in view of the disastrous effect of the importation of alcoholic liquors into Africa, the executive officers of the Mission Boards be requested to petition the House of Representatives in favor of the proposed Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors.

7. That large emphasis be placed on the selection and training of native evangelists in Africa; that special Bible courses be prepared; that more adequate provision shall be made for industrial training; and that there be prepared and translated, in the chief language of Africa, a small book describing the pentecostal work in such fields as the Camerouns, the Nile Valley, Uganda, Nyasaland and the Lower Congo.

8. That in view of the necessity of the fullest co-operation on the part of the several branches of the church, the conference recommends well equipped Union schools for training a native minsistry, and a scientific survey of the South African field with a view to greater unification of missionary effort.

9. That the conference urge on all African missions the importance of the production of religious literature in the vernacular adapted to native needs.

10. That, in view of the great need for and effectiveness of medical missions in Africa, the medical force and equipment should be greatly increased.

It is expected that a permanent committee will be appointed by the Foreign Missions Conference to study the needs and plan for missionary advancement in Africa. The report of this conference is to be printed and will form a valuable basis for the study of Africa as a whole and the program needed for its speedy evangelization. The period following the war must be a period of readjustment and should be active for the crystallization of plans and for united effort. But, after all, only the power of God can convert the African and only Christ can redeem Africa.

White Gifts Coming Fine for Kentucky-Ashland Seminary Fund

The following offerings have been received in the order given below since last report:

Portis, Kans.	$ 5 00
Fremont, Ohio	11 65
West Alexandria, Ohio	5 00
Williamstown, Ohio	5 00
Goshen, Indiana	44 00
Roann, Indiana	35 82
Pleasant Grove, Iowa	6 00
Canton, Ohio	24 00
Denver, Indiana	7 00
Hamlin, Kansas	22 25
Allentown, Pa.	7 50
Waterloo, Iowa	117 55
Muncie, Indiana	5 00
Gratis, Ohio	15 00
Dayton, Virginia	8 25
Sidney, Indiana	10 00
Warsaw, Indiana	27 00
Oakville, Indiana	4 80
Third Brethren, Philadelphia, Pa.	8 00
Louisville, Ohio	75 06
Pike, Penn'a.	11 56
Roanoke, Virginia	10 10
Brooklyn, Iowa	5 70
Bryan, Ohio	20 00
Nickerson, Kans.	5 00
Maurertown, Virginia	89 35
Maple Grove, Indiana	6 10
Hagerstown, Maryland	45 00
Clay City, Indiana	3 85
Buckeye City, Ohio	5 00
Sunnyside, Washington	60 21
Lordsburg, Calif.	72 84
Conemaugh, Penn'a.	160 00
Dallas Center, Iowa	15 00
Columbus, Ohio	5 00
Previously reported	1024 55
Total to date	$2033 14

Some of the districts, in comparison with last year, have gone "over the top" with flying colors. Others are yet behind the position attained last year. All have not been heard from at this time and we are still expecting some fine contributions.

May I ask the superintendents of all districts to check with these reports and ascertain your district's position? If you do this, your loyalty to the work will determine your duty, I am sure. We can understand that Christmas is not the most suitable time for taking this offering in all schools, but we do expect every Brethren school to take an offering for this fund, no matter how small, so that you may not lose out on Front Line standing by lacking on this item in the program.

ALBERT TRENT,
Sec'y.-Treas.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

An Open Letter to Brethren Endeavorers

Dear Fellow Endeavorer:

Ashland College Night is again at hand. It will be February 3 or 10 (or as soon after as convenient for EACH society). Our goals this year are the same as last, in harmony with the Four-Year Program, viz.:

1. An offering from each society to raise $250 to support the Chair of Religious Education at Ashland.

2. As many Life Work recruits as possible toward the one hundred we are to have by 1920.

The three-fold purpose of College Night is still the same:

1. Information—about Ashland College.
2. Consecration—of Resources:
   (a) of Life to Definite Service.
   (b) of Money to Further Religious Education.

The Department of Religious Education, which three years ago was an experiment, is now an established and indispensable fact. It has the unanimous approval of the entire church. I am sure we, as C. E. workers, may justly feel proud of the part we have had in its establishment and maintenance. College Night has twice been a grand success. We are now ready for another "Big Push." We must have the co-operation of every society—of YOUR society. We can tolerate no slackers. Observe College Night. Take an offering. Secure your quota of recruits, and so score some points on the Four-Year Program.

Now, my dear fellow- worker, will you not boost for A. C. Night in your society? Let's make it the best yet. All surplus funds will be turned over to the Endowment Fund. Let's make it $250 plus. "Every member of every society on the job," must be our motto.

Programs will be sent to each society. Let me know if you don't get yours by February third. College songs will be published in the Evangelist. Cut them out and use them.

Thanking you for past co-operation, and anticipating the pleasure of its loyal continuance, I am,

Yours for Christ, the church and Old Ashland,

J. B. LAMBERT, Life Work Supt.

P. S. Please send all money and names and addresses to me at New Lebanon, Ohio.—J. B. L.

Pennsylvania Endeavorers, Attention!

Christian Endeavor Week is almost upon us. It opens with Christian Endeavor Day, January 27, with the topic, "Christian Endeavor Goals and How to Reach Them." Turn to page 82 of the late Minutes and Annual and read the Four-Year Challenge. You will find there ten points. The vice-president and secretary of the Pennsylvania State Union will each tell you something about other points in this challenge, but I want to say here a few things about points points 7, 8, and 9.

Tenth Legioners

I need scarcely call your atention to the Legion, the instrument with which Rome conquered the world. Time and space forbid going into the tactical side of this great war machine, suffice it to say simply this, that it was system. Rome conquered because she produced a military system which the enemy could not match. It was Military Endeavor systematized. NOW WE ARE CONCERNED ABOUT CHRISTIAN ENDEAVOR, a more worthy endeavor. We, too have a legion, a system of operation. Ours is the Tenth Legion and each member is known as a Tenth Legioner. ARE YOU A TENTH LEGIONER?

You are if you make a practice of giving one tenth of your income to the Lord. If you are not a Tenth Legioner, you should be. I am glad to be able to bear the testimony that after giving one tenth for two years, we would not think of going back to the old haphazard way of supporting the Lord's work.

Think of being a missionary to South America, Africa and Kentucky all at once. This is made possible through the Legion, which in the days of Rome, conquered the world.

The goal is 2,000 for the National Union, of which Pennsylvania's share is 500. Five hundred new legioners by 1920? Yes, we can make it easily. How many will your society furnish by the close of Christian Endeavor Week?

Dollars for Missions

We want $2,000 for missions. We Pennsylvanians are asked to furnish $500. To me, this looks too small rather than too large. If we get the TENTH LEGIONERS we will be sure of the $500.

Brethren Endeavorers should be missionary as never before. Brother Yoder and family are on their way back to South America, and the Gribble party has started for Africa. Furthermore, several splendid young Brethren have gone to France and others are to go to Italy soon in the Ambulance service. This may come to mean Brethren missions on continental Europe. We started in Europe in 1708 and were driven out in 1718. Why not go back and show that sin-cursed and creed-ridden continent that they need the whole Gospel which they drove out 200 years ago?

So as Endeavorers of the Brethren church, we must get our missionary vision. But let us not forget the Kentucky work and the immigrant in the homeland.

Life Work Recruits

I close with a few words on another point, to me very sacred. Nothing can be more sacred and touching than the consecrating of a life whole heartedly to God's service.

RECRUITS! Yes, this is the day of recruits: Red Cross, ambulance, infantry, agricultural and industrial, food conservation, etc. But I raise here a still nobler cry: RECRUITS FOR KING JESUS! The National C. E. Union asks for 100 such recruits by 1920. The societies of Pennsylvania are asked to furnish within one of skidoo. Twenty-three is skidoo, but we are asked for only twenty-two. Yes, but 23 will do, or even more.

The best way to help us to get the 22 is by becoming a LIFE WORK RECRUIT yourself.

Take your talents before God in prayer concerning this point, and he may classify you in some branch of the service.

WE CAN IF WE WILL! WE WILL!

A. L. DeLOZIER, State Pres.

Rah, Rah, Rah, for Ashland

Tune—"My Maryland"

There stands a College on a hill;
Rah, rah, rah, for Ashland.
Her welcome light is shining still;
Rah, rah, rah, for Ashland.
In troublous times her work begun;
O'er troublous seas her course has run;
But praise the Lord for vic'try won;
Rah, rah, rah, for Ashland.

Purple and Gold her colors true;
Rah, rah, rah, for Ashland.
They speak of royal worth to you;
Rah, rah, rah, for Ashland.
We love her faithfulness to truth;
We love her charity forsooth;
We love her care of all her youth;
We love our dear old Ashland.

She serves the Christ who died for men;
Rah, rah, rah, for Ashland.
She serves the church with tongue and pen;
Rah, rah, rah, for Ashland.
Her sons and daughters all are true;
Her praises now they bring to you;
And ever will they be and do
That they may honor Ashland.

The College for Me

Tune—"My Bonnie"

O sing of the College at Ashland,
Where all of us love so to be;
Her joys we would ever be telling;
O Ashland's the College for me.

CHORUS

Ashland, Ashland, O Ashland's
The place for us all to be;
Ashland, Ashland, O Ashland's
The College for me.

The College I love best is Ashland;
She stands for the truth that makes free;
And life is made better at Ashland;
O Ashland's the College for me.

O Ashland may not be so famous;
O Ashland may not be so grand;
O Ashland may not be so wealthy;
But Ashland's the best in the land.

All hail to the College at Ashland;
Her praises can never be told;
Fling out to the breezes her banner;
All hail to the Purple and Gold.

News From the Field

The Brethren Missionary

The second issue of The Brethren Missionary,—the new magazine being published by our Foreign Missionary Society,—is now going to the publishing house at Ashland, and will be ready for the mails soon. It is largely devoted to the African work and contains the pictures of all our African missionaries. The farewell messages are therein. Also, all reports of money received for our foreign mission work appear, and will continue to appear, in this magazine.

Remember that the first issue was sent to all the subscribers of the Brethren Evangelist as sample copies. Only subscribers will receive the magazine hereafter. The subscription is 25 cents a year. Through an error, the magazine was very late in reaching our new subscribers the first time. This will not occur again.

Remember, if you are a member of the Brethren Foreign Missionary Society, you are enrolled as a subscriber. The subscription fee is taken from your annual dues. In other words, when you send your $5, four dollars and seventy-five cents goes into the mission funds and twenty-five cents goes into the magazine fund. But you must keep your membership dues paid up. See?

Send in your subscription NOW. Postage stamps will be all right. Address, Louis S. Bauman, 1905 E Fifth Street, Long Beach, California.

Denver, Indiana.

It has been more than six months since we reported the work here. We have probably been a little negligent and yet too many reports with not much news soon become stale.

Since our last report we have received nine into the church, six by baptism and three by letter. This gain has been somewhat offset by several letters we have granted. The first year's work here closed October 1st. It has been a pleasure to serve this church as pastor and the year's work has been successful, although we have not accomplished as much along some lines as we should have. The new year starts out with evidences of a more fruitful year than the last. We hope to reach a majority of the goals laid down in the Four Year Program.

Our Rally and Promotion day exercises were held October 20. This was an all-day service and Brother Garber, of Ashland, was with us. There were about twenty promotions and the entire forenoon was given to the Sunday school session. The dinner hour was a special feature, and an hour of fellowship and general sociability was very pleasantly spent. The Teachers' Training commencement service followed. This was a joint service of the two classes of Denver and Tiosa. There were nine graduates. We had a short program and Brother Garber gave the class address after which he presented the diplomas. Brother Garber also preached in the evening. There were many words of commendation for him, and his work with us was of great good.

Christmas came with its usual feeling of good cheer. On Wednesday evening after Christmas when the pastor and some members of a certain committee were in session at his home the door voluntarily opened and the church people began to file in. Shortly we had a full house and were at once reminded of a like feature one year before. A good jolly evening was enjoyed by all. But before leaving Brother Brower presented the pastor and wife with a beautiful set of silverware. In a little more than two years' ministry with these people we have two remembrances that will constantly remind us of the good will and fellowship enjoyed at Denver. Many other things were left with us which proved very useful in these war times scarcity.

We are now planning our winter campaign. Because of a shortage in fuel our churches here are uniting in a union effort somewhat similar to last year. We are securing an evangelistic singer and pianist. The pastors will conduct the service. Our services will begin February 17. The church is also making an effort to place the Evangelist in every home and thereby make another point in the Four Year Program. This is a short outline of some things that have been going on at Denver.

Sidney.

We accepted the work here October first. The field is new and we are just getting acquainted. But we find Sidney a very pleasant place to work, also a loyal and faith-loving people. Brother A. T. Ronk served these people as pastor the preceding year but decided to take a short rest from pastorial duties. Brother Ronk has many friends at Sidney. Our evangelistic meeting will begin here the last week in January. Brother Jennings has been secured for these services. The church is looking forward to a harvest time and also a soul refreshing season.

L. A. MYERS, Denver Ind.

Which?

The Third Brethren church of Philadelphia is in the beginning of a revival in which I am happy to help, for we find the unusual here,—a growing city church that has never had a regular worker engaged. Brother Braker, has from the beginning carried as exacting a position in business as any of his people. God's blessing rests upon his effort and that of the same few faithful ones. The Sunday School is passing the 150 mark through the revival canvass. Let every H. D. superintendent be as wide awake, and doube the list, wherever a campaign for souls is on.

Another unusual thing, I find here, is the absence of the popular Red Cross affairs, and instead a deep concern for souls. In visiting several churches of different denominations lately, they seemed to have the Red Cross as their chief business, hearing far more of that than any missionary effort. It stirred up a qquestion in my mind, that hasn't solved itself sufficiently to give the unswer to the Christians who have asked me whether they are justified in giving to the Red Cross, seeing they have but a few dollars to give. Which? to missions, or to the Red Cross? My own duty is clear since my work is to gather funds for the great North West work, and I have been getting enough for this my part of the work. Yet lately I feared there might be a principle at stake and that I need to know the scope of their work, and I write to see if some one would clear up the question. I became more perlexed when there was given the other night a "Red Cross dance" in our town when strangers gathered from far and near to join in with the churches of the town to swell this fund, the churches having taken up an offering of the Lord's money for this same fund. I have not taken the time to inquire, but I wondered what relation the Red Cross has to the cross of Christ if they minister only to the body. If we can know this we shall be clear as to our answer, for the work of the church is primarily for the soul, and with a dollar through the Sunday school Times, a half doz en soldiers can be supplied with New Testaments, and their heart hunger met.

VIANNA DETWILER.

Another Note From Louisville.

Our busy Christmas season is past, but it's simply out of one busy season into another. All the year is busy time here, as I suppose it is in every live church.

Our White Gift service was a grand success. One striking feature of it was the larger number of adults taking part this year. Most of the adult classes had practically all their members taking part in the exercises with which they presented their gifts. And every class and department in the school made its gift. Our White Gift amounted to $75.06 and the spiritual uplift received by all present was greatly enjoyed.

On New Year's day instead of the regular annual business meeting we had an all-day meeting with a real convention program. The general theme for the day was "A Greater Brethren Church in Louisville—How Attained". Our speakers were all home product, but we would not have been ashamed of them if they had been speaking before a state conference audience. The attendance was unusually good and the enthusiasm ran high. We are not going to divulge all our plans for the attainment of our slogan, but we will say that the Four Year Program has been made our own program with local goal directors to correspond with the state and national organizations. The reports of the heads of the various auxiliary organizations as well as the church officers proper showed every department in splendid condition. The election of officers was done with such speed and harmony that it proved to be a real pleasure.

After the dinner and social hour when the pastor was trying to re-assemble the people, another spokesman succeeded in getting the attention and revealed to the pastor and his wife a cargo of groceries brought by the various members. Some currency was also quietly placed in the pastor's hands. The provisions had been kept so skillfully concealed and the surprise was so complete that both of the recipients found it difficult to find words to express

their gratitude. The beaming faces of the members indicated that they enjoyed the surprise about as much as the pastor and wife who are deeply grateful not only for the value of the gift, but also for the kind spirit that prompted the giving.

Another expression of love came from the "Dorcas" and "Friendship" Bible classes in the form of a beautiful golden oak telephone table. (Mrs. Baer was the organizer and is the teacher of the "Friendship class"). Thank you, ladies, we shall be glad to answer your "calls" any time.

Just two more words that should have been written in any former report. Creditable mention is due the young men of the "Big Brothers" and "Tri-Un" classes to whom the official board gave the task of raising $650.00 for a new heating system during last summer. Within a month they had secured subscriptions to the amount of $827.00. The new furance cost a little more than estimated due to rising prices in steel, but still the over-subscription reached $150.00. And the shrinkage will be scarcely noticeable. Our S. S. C. E. made the church a present of a beautiful individual communion set of four trays. It was used at our fall communion and was the delight of all.

We rejoice in the faithfulness and cooperation of these good people. Their support of the work was never more liberal and their desire and efforts for "A Greater Brethren Church in Louisville" never more unamimous. Pray for us.

GEO. S. BEAR.

Roanoke, Virginia.

To Bible school workers—especially those of the Maryland-Virginia district:—Greeting:

Having been appointed director of Sunday school promotion in our district,I hereby earnestly solicit the hearty co-operation of every worker in the district.

The Sunday school goal of our "Four Year Program" is 75 per cent of our schools reaching the front line standard set by our National Association. Have you a "Standard of Excellence" up in your Sunday school room? Keep this standard ever before your workers.

If, for any reason you have not received one of the standards, let me know and I will send you one. Study each point carefully, and then check up your school, and see how many of the points you have already attained. Can you not reach them all by the time our district conference meets with the Mt. Olive church in June?

There are thirteen (13) points in the standard of excellence,and the Sunday school has been given the thirteenth (13th) goal in the Four Year Program and I am sending out this call on the thirteenth day of this glorious new year, and thirteen is the number that calls for heroic effort and that stands for success. May we hear and heed the call of the Holy Spirit not only at "Attention" but "Forward March".

I am sending to each school in the district, a letter and a question sheet, to which I will appreciate a prompt reply. Let us make our district conference in June not only a "Rally Day" but a "Reunion of all Forces. If I can help any school in any way, command me.

Yours for service and a greater Bible school and all of the goals of our "Four-Year Program".

Maryland and Virginia,
Toward the rising of the Sun
Must not be delinquent,
In nineteen twenty one.

L. G. WOOD.

Fair Haven, Ohio

It has been some time since any word appeared in the columns of the Evangelist regarding the work of Fair Haven. But let me assure you that we are at work and intend to do our best as a church to reach the denominational goals as prescribed by the Four-Year Program. The writer has never served a finer class of people. They are very tolerant and have done much for Ashland College and its students. Last fall when potatoes were scarce and prices fairly high the church was asked by the pastor, to donate potatoes to the college. The response was immediate. Two of the good brethren drove 12 miles to Ashland with 30 bushels of potatoes for the college absolutely free. Then a few days before Christmas two brethren came into Ashland again with a well laden rig consisting of flour, meats, lard, apples and a number of good things to eat. But this time it was for the writer. One of the good brethren said there is yet more to follow. And it did. The day before Christmas I was escorted into a gent's furnishing establishment and there fitted with a fine new overcoat and cap. It seemed like Christmas.

The church thought it advisable during the Christmas vacation to hold a few days' meeting. We began this meeting by placing the Evangelist on our budget. If you want a good meeting try it. Every active member is a subscriber to the Evangelist. The weather conditions were not at all favorable for our meeting, but our heavenly Father was with us, and the results were one for baptism and one reclaimed, with a good spirit prevailing.

BENJ. F. OWEN.

Waynesboro, Pennsylvania.

Having been called by the pastor and congregation of the Waynesboro church to lead them in their special meeting the call was accepted as the definite call of God. The word of God was preached as faithfully as the ability of the writer permitted and the visible results of the effort were ten souls who accepted Christ as their Savior. The work though hard and requiring much effort was unusually joyous and we trust profitable with all to the work and workers there. Brother Witter, smiling, genial, zealous, proved to be an efficient partner in the duties of each day. He has builded well through these many years of service a work unto God and has good reason to have large confidence in the staying qualities of those whom he has led into the baptismal waters. Suffice it to say that in all particuliars the people responded nobly to the call to preparation which was sounded before the writer arrived and to the call to personal service during the actual meeting. The church perhaps needs some additional deacon work. Brother Gher whom we learned to love would make an excellent citadel around which a number of stalwart young men should rally to assist the pastor in serving the spiritual provisions of the church. The Pennsylvania conference and the brotherhood is justly proud of the Waynesboro church. The church is at peace but not "at ease in Zion" for it has seen and responded to the heavy vision to seek the lost and established well the work of the Lord. God will surely bless the congregation in this it's first year of independence from outside assistance. Space forbids the mention of names and menus but never say Hooverize to me if I set foot in Waynesboro again.

Special mention is made of the faithfulness of the choir and of their kindness during the services. All is not gold that glitters, but gold surely glitters. There was always a number of members of this organization ready to lead the singing to the glory of God. The kindness of the Christian Endeavor is likewise remembered and it occurs to the writer that some earnest labor could profitably be expended in strengthing this branch of the church. Every member of the choir and all the Sunday school teachers should be interested enough to attend and help. Likely a comfortable room downstairs could be made "the C. E. room" and this would add to the interest in the work.

Opening with a grand Rally Day and closing with a large communion service at which more than the required Four Year Program number was reached the meeting was rightly called successful, and may the Lord bless all his workmen and especially the pastor and his family.

C. E. KOLB.

Long Beach, California, Items

Since our last report 22 have been baptized, one, who had become isolated from Brethren fellowship was gladly welcomed again into full fellowship. Two more await baptism. One of those who received baptism by triune immersion, Brother McConnel, had been an able and efficient minister and evangelist in the Baptist church. He was reordained, and is now in charge at Ashland, Oregon.

On December 26 the church met at 2 P.M. in the capacity of a worldwide missionary society. Brethren Reagan and Lowman, of Los Angeles, were with us and gave us some splendid talks. At 6 P. M. we all partook of a bounteous supper, of a social character, in our large basement room. Brethren Reagan, Lowman and the pastor again gave short addresses bearing on the social fellowship which should characterize all of God's people. We all enjoyed it hugely. After the social services closed, the church convened in her regular annual business meeting. Much important business was transacted. And now, Brother Editor, I want you to print in capital letters with reference to the goal fixed by the Long Beach congregation. It was decided to make an effort to assist, through our regular budget system, to supply every Brethren home in this church with the weekly visits of the Brethren Evangelist during 1918. One, at least, who was present, felt like shouting, Hallelujah, Amen.

So Brother Editor, please do your level best to hold tenaciously fast to the old time

Brethren slogan, The Bible, the Whole Bible, and Nothing but the Bible. The writer of this article thanks God from the fullness of his heart for A.D. 1708 and A.D. 1883.

This congregation has also recalled her pastor to service for 1918, at an advanced salary. This was done without his asking for it.

The money outlay of the church during 1917 amounted to something over $8,000. Nearly $2,000 of this was expended in finishing the basement. Over $2,000 were contributed to Home and Foreign Missions. The rest went to the church's poor fund, miscellaneous expenses, pastor's and janitor's salaries. All this money comes by the free will offering route. The Brethren here have many friends who also contribute. All seem to regard it a privilege to give and therefore give gladly.

Our winter revival, to be conducted by the pastor is to begin January 13.

And now, in conclusion, let me bid the readers of the Evangelist farewell as church correspondent. Another has been chosen in my place and this was done in harmony with my wishes. For certain reasons I have always felt that while every Brethren congregation ought to have a regular correspondent, it ought not to be the pastor, neither his daddy. I will not tire the patience of the Evangelist readers to state my reasons, but will simply introduce my successor. I take great pleasure at this juncture of introducing to the readers of the Brethren Evangelist our much loved and highly respected brother, A. H. Kent, as church correspondent for the Brethren congregation at Long Beach, California.

The next report from this congregation will appear over his signature. I will, however, not promise you to avoid turning the flashlights of God's old time and inspired truth upon you. May the Brethren Evangelist go forth during 1918 with renewed power in its testimony for God.

W. J. H. BAUMAN.

Hammer Congregation, Franklin, W. Va.

It is pleasure and encouragement to us to read the reports in the Evangelist from different places of the brotherhood. We have not given a report for some time, a few words may be of interest to some of the Brethren who have preached for us in past years, E. B. Shaver, J. I. Hall, G. A| Copp, J. A. Garber, J. A. McInturff, J. S. Gribble. We will give a few words for the cause here. We had a good Sunday school this last year and kept it up until December 30; but closed now until April first on account of this being a rural congregation and we are having right severe winter. At the closing of our Sunday school we took an offering for the poor, hungry, suffering little children in the foreign lands and our donation was ten dollars and fifty cents. The children of our Sunday school were remembered at Christmas with a treat of oranges from our generous hearted pastor S. P. Fogle. He also kindly remembered all the members here with a Christmas present for which we can not find words to express our appreciation of thankfulness to him. Brother Fogle has been so faithful to the cause here since he is our pastor. He faced the storms to come so far to preach for us in mid winter. The last Sunday of December there was snow on the ground and the thermometer registered 22 below zero. He preached for us on New Year's Day of the "Prodigal Son" another good sermon. Then on Sunday, January 6 we again met at eleven o'clock and remained at the church until three-thirty. Brother Fogle preached a good sermon at eleven. His subject was "War Spirit and Peace Talk". Text, Jer. 6:14, saying peace, peace when there is no peace. Then a social hour was enjoyed and we had just nice apples for lunch. Next a song service, lifting our voices in praise to God by singing a number of good old hymns such as "Some Sweet Day When Life is Over We Shall Meet Above", and "The Parting Hand". How pleasant thus to dwell below in fellowship of love and though we part 'tis bliss to know the good shall meet above. Then at 2:30 Brother Fogle gave us an other excellent sermon from 2nd. Tim. 4:6. For I am now ready to be offered and the time of my departure is at hand and the closing hymn was, "We'll Never Say Goodbye in Heaven". For all these blessings let us rejoice together giving God the glory.

LINNIE HAMMER, Sec.

Africa Prayer Bands

Brother Gribble has asked me to act as General Prayer Band Manager. It will be my duty to receive reports from the mission field, make copies and send to the district managers, who will then send them on to the local prayer bands.

I now have a message for these prayer bands, but do not know how many copies to make until I learn the total number of bands we have. The following district prayer band managers will please try to get this information into my hands immediately:

Southern California, Mrs. L. E. Srack, Long Beach.

Central California, Eld. J. W. Platt, Manteca.

Washington, Oregon, Idaho, Miss Vianna Detwiler, Spokane, Washington.

Kansas-Nebraska, Eld. A. E. Whitted, Portis, Kansas.

Illiokota, Eld. R. F. Porte, Dallas Center, Iowa.

Maryland-Virginia, Eld. L. G. Wood, Roanoke, Virginia.

Pennsylvania, Eld. E. L. Miller, Uniontown.

Ohio, Eld. Edwin Boardman, Ashland.

Indiana, Eld. E. W. Deitrick, Howe.

Sister Srack of Long Beach, is to be my assistant in this work. I have asked her to be responsible for the first four of the districts named above. Those managers will please remember that they are to report to her and she will keep me in touch with your four districts.

Now, please remember, the first thing is to let me know how many bands there are in your district, so that I may know how many copies of letters to make and send to managers for distribution. Since this work is important and we dare not have delays, I have asked the Evangelist to print this first message. Make a copy of it, or clip it out and call a meeting of your prayer band that you may get in touch with God (1) to praise and thank him, and (2) to ask of him in behalf of this great work in the Dark Continent.

New Orleans, La., January 7, 1918.

The following is the first list of subjects of praise and prayer to be sent to the various prayer bands that are in working order:

Praise

For the privilege of once again going to Africa and telling the old, old story to those who now sit in darkness and have no one to point them to the Savior.

For the two new recruits that he has raised up to go with us.

For the wonderful guidance that he has given us concerning going at this time.

For his wonderful provision and the supplying of our every need.

Prayer

For the needed grace and strength for the accomplishing of the task before us.

That peace and harmony might prevail in our party, and when any differences arise, as are almost certain to arise in any party, that each may be given the grace to yield unto the other, that the heathen may see that we have the love of God in our hearts.

That the supplies which missed the ship at New York may reach us in due time. Most of these will be shipped by way of the West Coast of Africa, but some we desire to have sent as baggage with the next party of Africa Inland missionaries.

That we have a safe voyage.

That the volunteers who have offered themselves may soon have the way opened for their going to the field. And that those who stand in need of further training may receive just such training as is required to make them to be efficient workers on the field.

That we may be guided to the very spot in Africa where he would have us begin our work.

That he will give us ability to master the language rapidly. Work upon French will be begun at once.

* * *

As we go forth this time, we can say from the bottom of our hearts: "My cup runneth over." Even though we were obliged to go to Africa and leave many things behind which we so much desired to have with us, the same God who has supplied every need for his trusting and obedient children in times past, is still with us. HALLELUJAH!

(Signed.) The African Party.
A. L. De LOZIER,
Gen'l. Prayer Band Manager.
Allentown, Penn'a.

Endeavorers Attention

Due to the unexpected order of the Federal fuel administrator which caused a five day shut down, the programs for Ashland College Night may be late in reaching some of the societies, especially those in the far west. They are now in the press and will be rushed as rapidly as possible. If they do not reach you by the third of February you can have your college night program a week later. Don't give up the idea of having the "best yet." Even if you are obliged to put it off for a week or longer. Don't give it up. We are going "over the top" and you must go too. No slackers is the motto of Uncle

Sam. Let's make it ours also. Look for your programs. They will be there. Use them.

J. B. LAMBERT,
Life Work Superintendent.

For The Evangelist.

Our Christmas exercises came off the finest yet. The building would not hold all who came. The Sunday school and choirs gave a good program. The total White Gift offering was $262.25. The average attendance at the Sunday school for 1917 was 141. This two was the best yet.

Z. T. LIVENGOOD.

CAMPAIGN NOTES

In our last Campaign Notes we announced that Brother Teeter would promote through the Evangelist the campaign for permanent endowment among the isolated members of the church. We also said at that time that we would not mix into that part of the campaign. However, conditions sometimes arise which lead us to reverse decisions. Since the cold weather has brought to a complete standstill our work among the churches, the opportunity came to turn our attention for the time being to this other phase of the campaign. Hence in this article I want to try to talk permanent endowment to our isolated brethren and sisters just as I would if I were in their homes.

A Proof of Your Interest

That there is a keen interest among our isolated members in the endowment campaign has already been demonstrated. Already six individuals, four women and two men, living all the way from the Atlantic to the Pacific, have contributed almost $75 cash to the cause of permanent endowment. And this has come practically without solicitation; for little has been said up to this time directly to our isolated membership. Certainly this is a sure evidence of interest. The names of these six individuals shall be withheld for the present; later they will doubtless appear in the Evangelist. But I am happy to announce that part of this amount came in the form of a $50 Liberty Loan. Needless to say, this looked good to everybody on College Hill who saw it. In my work among the churches I have said considerable about our brethren giving Liberty bonds to the endowment fund; but nobody took favorably to the suggestion. Is it not strange that the first bond should come from a brother whom we have not seen and perhaps will not see during the campaign? But what this brother has done a lot of our people could do and ought to do. This is a fine way of helping your government and your college. I have the information that the membership of a certain denomination has given one of their colleges a very substantial permanent endowment by turning in to that institution their Liberty bonds. That denomonation is the Church of the Brethren, and the college, Juniata, at Huntington, Pa. And thus once more our mother church has set us a good example. But coming back, I want to repeat that the developments thus far lend strong proof of the fine interest to be found among our isolated people in the College and the cause of permanent endowment.

Stating Some Important Facts Again

As we go from church to church and from home to home there are some facts which are stated over and over again. But they are important facts and a people asked to enlist in this cause ought to know these facts. Perhaps it should be pointed out first that there is absolutely no debt on our college buildings and grounds. We have more than 18 acres of ground with the college, all located within the city limits of Ashland city. And to say that buildings and grounds are worth $150,000 is putting it moderate. Now I am always careful to make this fact clear so that our people may fully understand that they are not being asked to help defray some old debt on our property, for such is absolutely not the case. Now then, the second fact I shall mention is this: This money which is being raised is called Permanent Endowment because it is invested in interest bearing securities. And in the many years to come the interest which this money earns will be used for the maintenance of the college, but the principal will not be used. ..And this means that long after we are dead and gone who are now providing this endowment fund this money will go right on working and earning interest for the support of our only school. In other words, by this plan we can make our money work and do good long after we are done with the things of this world. And I may say that my observation up to this time is that it is this idea of our money serving our Lord and Master after we are gone that appeals more to our people than any other consideration. Yet one other fact: Our college has been able to operate during the years for the most part from the interest on what has been known as Temporary Endowment. But practically all of the temporary endowment notes have expired. And this explains particularly why the campaign for permanent endowment has been launched in this time of world upheaval. It was not left to the college to choose the time when it would promote the matter of permanent endowment. Stern necessity dictated that we get busy at once or see the doors of the school closed. And we got busy, and we are going to stay busy until we go "over the top" with this thing—the sooner the better. And our people ought to find certain consolation in this, that while it may seem inopportune to be seeking endowment in these times of unsettled conditions, yet practically every denomination is appealing to its people to endow their colleges NOW in a bold, pretentions way. So then, the situation resolves itself into just this: There is no debt on the college; but a college though out of debt can no more operate and measure up to the standards which are set by this age without an adequate resource behind it, than a fine automobile all paid for can run without gasoline. And I like to think that raising permanent endowment for Ashland College means providing "gasoline" for the many years to come.

The Terms

I am anxious that our isolated members shall avail themselves of the same terms we are offering to those who are living in congregations. While the gifts from our isolated people have all been in cash thus far, yet, we want everyone who is interested to be assured that notes are just as acceptable as cash. And we have put our two forms of notes in this issue of the paper that our people may look them over. Moreover, we are hoping that many among the isolated (not those who are in touch with Brethren congregations) will cut out one or the other of these notes, fill it out and sign, and mail back to me at Ashland. The straight note is simple. An individual may have 5 years, or 10 years, or any number of years to pay the principal, with interest at 5 per cent. per annum. Or the principal can be paid at the death of the individual if such a term is desired. The installment note is also simple. It means that you agree to pay your gift in equal annual installments—most of these are payable in five annual installments. However, more than five years can be given if desired. Now assuming that one should want to give an installment note for $100, it would work out as follows: The first payment will come due any time during the year as you may indicate; if it is one year from now the first payment will be $20 plus $5 interest; the next, one year later, will be $20, plus $4 interest and so on until the principal is paid. I may add that this is proving to be the more popular form of note because it is easy for one who must earn first what he gives. And again I suggest that you look over the notes and send us one or the other properly filled out.

Give Until You Feel It

We are not saying how much you ought to give. Nor are we saying how much we

(Continued on page 16)

The Brethren Annual for 1918 and Report of General Conference

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might reasonably expect from the entire isolated membership of the church. However, I will say this, that in many instanes folks who are isolated ought to be in position to hit this matter harder than folks who are constantly appealed to to support their own local work. I think it might do no harm to say here that as a rule the isolated membership of the Brethren church get through a lot easier than the isolated membership in many denominations. But my only recommendation is that you do YOUR BEST, not YOUR BIT. This thing can not be done by doing "bits." In other words, give until you feel it. And if you can give $10 a year for five years, don't allow your conscience to be satisfied by merely sending $10 cash allowing the matter to stop there. If you can give $50 in five years your duty does not end when you have given $10 cash. The task before us challenges our loyalty and our means. It is a monumental work we are doing. Every member of the denomination ought to insist on having some part in it. Decide before God just what your share is and get under it right now. Don't let a note scare you. A note won't bite. A lot of folks today would not be riding in automobiles if they were as afraid of giving notes in business affairs as they pretend to be afraid of giving notes to the college. Do your best: Give until you feel it. Mail your notes to me at Ashland, Ohio. All notes are taken with the understanding that you may pay them sooner than the date indicated if you choose to do so.

W. H. BEACHLER, Campaign Sec'y.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER
G W. RENCH,
GEO. S. BAER. } ... Associate Editors

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Permanent Endowment Note. (Installment)

No..... **Ashland College of Ashland, Ohio**

$..... *Ashland, Ohio*.....191

.....*promise to pay to Ashland College of Ashland, Ohio, the sum of* .....*Dollars*

in.....*equal installments, due respectively in* ....., ..., ..., ..., ...,

and.....*years after*.....*with interest at*.....*per cent. per annum from*.....

payable....., *upon the consideration and conditions named below.*

This note is given for the purpose of assisting in the creation of a Permanent Endowment Fund for said Ashland College, and in consideration of the undertaking of said Ashland College to invest all moneys paid for said Permanent Endowment Fund in productive securities, and to use the income only thereof in maintaining said Ashland College.

Post Office Address .....

.....

(This note may be paid in full at any time at the option of the maker.)

PLAIN PROMISORY NOTE

No..... **Ashland College of Ashland, Ohio**

$..... *Ashland, Ohio*.....191

.....*years after date*.....*promise to pay to Ashland College of Ashland, Ohio, the sum of*

.....*Dollars with interest at*.....*per cent. per annum payable annually*

on.....*of each year for the time of this note, upon the consideration and conditions named below.*

This note is given for the purpose of assisting in the creation of a Permanent Endowment Fund for said Ashland College, and in consideration of the undertaking of said Ashland College to invest all moneys paid for said Permanent Endowment Fund in productive securities, and to use the income only thereof in maintaining said Ashland College.

Post Office Address.....

.....

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, FEBRUARY 6, 1918 NUMBER 5

DYING AT THE CROSS-ROAD

The other day I was studying some of the rare words found in the New Testament. I found a fine suggestion in one of the words used by St. James. I was the more impressed by it because we have a meaningless slang word derived from it. It is the word Dipsychus to which I refer and it is used by James in 1:8 and 4:8. It is rendered in our versions by the word "double-minded."

Read James 1:3-8 and compare it with the following translation from Moffatt: "Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from God, doubleminded creature that he is, wavering at every turn." This is a very fine rendering of the words of James. One other thing should be said at once about the word and that is that James perhaps coined it. It is found nowhere else in the New Testament Nor is it found in the Septuagint.

But what does the word mean? An almost complete parallel in meaning is the Hebrew of Psalm 12:2: "With flattering lip, and with a double heart, do they speak." "Double heart" is in the Hebrew "with a heart and a heart." Really the expression means speaking with "two hearts." Spurgeon says, "A man with a heart is a wonder, but a man with two hearts is a monster." A very old writer has the following: "It was said of Judas, 'there were many hearts in one man;' and we read of the saints, 'there was one heart in many men.'"

While the word under study is not found elsewhere than in James in the New Testament, it is used by the apostolic fathers. Thus in the Teachings of the Twelve Apostles we have the expression, "Thou shalt not be double minded." And in another place of the same work "double- heartedness" is one of the sins of the "way of death."

Let us take one more illustration of the use of the word. "Distrust not the fear of the Lord; and come not unto him with a double heart." Sirach 1:28. From the same writer, ch. 2:12, "Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways." Also in 7:10 he says, "Be not faint hearted when thou makest thy prayer."

Dying at the forks of the road! This double-mindedness is in all the references I have been able to find used in connection with prayer. According to Matt. 7:7, Jesus urged the disciples to pray with the promise that God would answer their petitions. But Jesus himself attached a condition to prayer that receives an answer. IN Mark 11:24 he says, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." James says, "Let him ask in faith, nothing doubting." God does answer prayer, but not the prayer of a man who doubts. To doubt is to have a divided mind, "double minded." A man like the surge of the sea whirled about and beaten into a foam by the winds—such a man need not look for an answer to prayer. My brethren and sisters in Christ, let us take warning here. A Christian losing his grip on God in prayer dies at the forks of the road. Doubt or faith! Life or death! Doubt slays.

Think again what a miserable life the man or woman lives who is two-faced. "A double minded man, wavering at every turn." If ever there was a day when men had difficulties thrown in their way of trust in God and faith in prayer it is ours. Science, true and false, leaves many minds groping in the dark. The false interpretation of history leaves God out of human affairs, just as if man could get on as well without him, and leaves him in a real "whirl of surge" lashing itself into a veritable brainstorm of perplexity and indecision. The break of the much vaunted and boasted modern civilization has seemed to sweep away the very foundations of faith. The most terrible war of human history with its unspeakable horrors has clouded the sky and hidden God from the faith of many. Yes, faith seems difficult. Seems, I say. For really I believe that we have more room for faith now than we have ever had. We must not allow ourselves to be deceived. Doubt must not be harbored. We must pray and that in faith. Half-hearted, doubtful and indifferent praying will never be answered. It is an insult to God. It is the listless gasp of the dying soul at the forks.

This double-mindedness appears in another quite different aspect from that just considered. Sirach's words, "Woe..to the sinner going two ways," are apt. Many a man starts out in the Christian life with fair colors and under most favorable circumstances. Then secret sin steals in, first the temptation, then the indulgence. Then as every one knows the spiritual life loses its zest ,its reality. The man appears to be what he is not. He knows and perhaps he alone. He is a sinner going two ways. It is Bunyan's Mr. Facing Both Ways" over again. Now, follow Jesus in the analysis of such a character and his experience. There is the temptation. But faith can foil it and turn it into all joy. But there is the temptation that draws away, entices and ends in sin. This sin, full-grown, ends in death. Verses 2 and 13-15. Unrestricted temptation destroys the power of the spiritual man by first of all casting up doubts. It divides the man in his thinking. It lashes him into distrust. He dies the spiritual death at the meeting and paring of the ways. He dies because he is dipsychus, double minded.

Almost as fatal to the life of the Christian as sin is that other test that comes in the daily toil and labor, the injustice and the hardship of a sinful world order. To meet all the trying responsibilities of even the ordinary routine of life and hold fast one's faith is no small test. It is often under the daily monotony of the grind of life that men and women break. It is a fine thing amidst all the stress and strain of our modern complex life to hold fast our confidence in God without wavering. Many a one loses out. Many a church loses her power because of the same conditions. Listen to James once again. The brother of low degree must remember the high estate to which he is heir. The rich brother must remember that he is made brother to all men on the plane of equality in Jesus Christ. Both are in peril and each may help to sustain the other by an unfaltering faith. Let them ask God who gives liberally and does not reproach. At the crossing of the ways in the struggles of life as you stand there may there be no double-mindedness. Wealth, fame, worldly pleasures, all—fade. Faith lives into the life to come.

A man may have help from God. That is the lesson from James. But he must not be a divided man. The unstable man must become fixed in his determination to stand firm. The double minded man must choose Jesus Christ and by a faith that does not waver. "If any man lacketh?" to him God says, "let him ask and he shall receive." But he must ask in faith. God gives help.

Let there be a note of absolute and utter confidence in our religious life today. This is the note that will win. It is the note that will characterize the winning church. It will mark the winning pastor.

Pray. Only remember that it must be "in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine that he will get anything from God, double minded creature that he is, wavering at every turn."

MILLER.

From the Editor's View-Point

"Ye Shall Be Free Indeed"

As the bird beats its wings against the bars of the cage that confines it when taken from its native forest and held captive, and as the tiger walks round and round the narrow confines of the circus wagon ever seeking an opportunity to regain the freedom of the jungle, so man, when held a prisoner, shut off from social intercourse with his fellow men and held captive behind stone walls and steel bars ever longs for the day when the bolts shall be pushed back and the doors shall swing open that will restore his place in society to him once again.

Pardon boards and state clemency boards are earnestly besought in every state by the friends of prisoners in our penal institutions that their freedom may be restored, if not through a pardon at least through parole. Ideas in regard to the function of penal institutions have undergone great changes within the last decade and the treatment accorded men convicted of crime has kept pace in a measurable degree with the advanced ideas, and prison boards now realize that in many instances reform in the criminal is secured more surely outside the prison walls than it is inside and many pardons and paroles are granted. Only last week the Ohio Clemency Board granted eighty-eight paroles to prisoners confined in the Mansfield reformatory, but not all who made application for parole were successful; some were disappointed. No doubt many of the eighty-eight who had their requests granted will make an honest endeavor to keep faith with the law that has given them this limited freedom, and will eventually grow into trustworthy citizens. But while the pardon may give to one his place in society so far as his personal and physical being may be concerned, no pardon board can restore him to his place in the confidence of his fellow men; this he must do for himself, and it can be done only by painstaking and faithful effort to be a man in every sense of the word.

But while some few men are held prisoners because of violation of human laws and are sometimes restored to liberty by men in authority, the whole human race has been imprisoned by sin, though one of the sad features about it is that millions of people do not realize their imprisonment, and for many centuries the thinking people of the ages have sought methods and systems whereby this bondage may be thrown off and man may have freedom of spirit and soul. Morals and social ethics may be improved upon, but this has not given the freedom the human soul seeks. One way and only one has proven successful and that is the way of the Cross. When Jesus came into the world he came to set the captives free and the pardon secured through him is far beyond and above that which may be secured from any earthly board of pardons or any court of the land. "When the Son shall set you free, you shall be indeed."

Whole-Hearted Loyalty

It is the popular thing in these days to declare one's loyalty to his country and many people are quick to take advantage of the present opportunity to do so. When American college presidents are removed by the trustees of the institution because they refuse to make a positive declaration of their undivided loyalty to the American government, it is time for common folks to take notice. It has been but a few days since such action was taken in the case of the president of one of Ohio's popular colleges and the whole state has been made to realize that this is no time for half-hearted loyalty to America.

There are some institutions and some organizations in America that are anything but loyal, and some people have tried to drag the labor organizations into the disloyal group, but without apparent success. American labor has repeatedly demonstrated that it stands by the government in this time of great crisis. There may be agitators in the ranks of labor that seek to sow seeds of disloyalty but they do not represent the spirit of the rank and file of workers of America. The millions of American laborers know that while there are some things in America in connection with industrial institutions that are not ideal, yet the most they can do to better their own condition is to stand true and loyal to the government that has given them opportunities not secured in any other country.

One of the most striking movements upon the part of a labor organization to demonstrate its loyalty was the action recently taken by the Ohio Miners' Convention when it approved an amendment to its constitution which provides that an alien who has lived in this country three years and has taken no steps to become naturalized shall no longer be eligible to membership in the organization.

One of the things we have never been able to understand is why any one should leave their native land because of the greater opportunities America affords them and then when the test comes show an inclination to uphold the government and institutions of their native land when they left because of its restrictions. We would almost favor the deportation of any alien who refuses to become an American citizen after five years' residence in this country.

Saloons and Jails

The school of experience has been pronounced a dear school, but we are told certain people will learn in no other. However we are inclined to go a little farther than that and say some people will not learn even in the school of experience, and among such we would place the ardent advocate of the saloon and the liquor business. One of the wet spots in Ohio that will require a great many sponges to dry up is Cleveland. There are many good people in Cleveland and it is a beautiful city and deserves to rank as the sixth city in America, but the liquor influences are the dominatnig influences in the city after all and apparently the rural sections of Ohio will have to make up in dry votes what the great cities lack.

Just recently the sheriff has appealed for a new county jajil in Cleveland as early as possible and asks that all red tape be cut that no delays may interfere with the county's need. The old prison is packed with nearly two hundred prisoners which are packed almost like poultry in a poultry car being shipped to market. Cuyahoga county, Ohio, might send to one of the southern states where one of the principal cities had just completed a magnificent new jail just previous to the enactment of state-wide prohibition, but after the saloons had been closed in the city and in the state, found no use for the prison. Just lately the city has offered it to the federal government to be used as a convalescent hospital for wounded American soldiers that may be brought back from France. If Cleveland gets a new and expensive jail building now it may be but a few years until it will not know what to do with it, for surely no one doubts now that Ohio will go dry with a shout next November.

In the Midst of Death

An oft repeated expression of one of the old time preachers of the writer's boyhood days was, "In life we are in the midst of death." Trite as the saying may be it is none the less true and one need not go to the battlefield to have it demonstrated. Many a one has sought to avoid the dangers of the battlefront only to meet with a serious or fatal accident at home. During the Spanish-American war a boyhood acquaintance of the writer desired to enter the United States army, but as he was under age and his parents refused their consent, he was not permitted to do so. But before the brief conflict was over he accidentally received a load of fine shot in his anatomy, painful but not dangerous, and while the surgeon was carefully extracting the many shot from beneath the skin's surface the boy blubbered: "I wanted to join the army and you would not let me, and the other boys joined and none of them got shot and here I stayed at home and did get shot." Just last week a young Canadian who went "over the top" at Vimy ridge without a scratch from German shot or shell, met instant death from a shot from a small target rifle in the hands of his young brother while he was home on a furlough and teaching the boy how to shoot. Yes, "in life we are in the midst of death," whether upon the battle front in Europe, or in our own back yards.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

This week we have the Christian Endeavor goals. Endeavorers ought everywhere get this in their heads and hearts. Carpenter says it is up to the district organizations to get this program put across, but to date I have heard nothing from anyone. Some one ought to be keeping the eyes of the C. E. workers open on these Standards or Goals. It can not all be done on the pages of the Evangelist, either. I hate to say it, but if you will forget these goals otherwise, cut out this page if you have any state office that makes this part of your work and keep it before yourself and any who can help you to get things done. "Now then, do it."

BAME.

Goals of Brethren Endeavor

From the inception of the movement Christian Endeavor has insisted upon standards definite and avowed as one of its constants. The pledge represents a noteworthy example of this invariable principle. Other illustrations are to be found in memorable efforts like the Increase, Increase and Efficiency and Thousand-Million campaigns. The adoption and attainment of specific goals is no new endeavor for our Christian Endeavorers. Before the announcement of our church's epoch-marking Four-Year Program we had planned the program given below, using the title:

Our Four-Year Challenge, 1916-1920

	General	Pennsylvania	Indiana	Ohio	California	Kanemorado	Illiokota	Md., Va. & W. Va.	Michigan	Miscellaneous
Young People's Socs.	30	6	5	4	3	3	3	3	2	1
Jr. and Int. Societies	35	6	5	5	4	4	4	4	2	1
New C. E. Members	2000	500	475	400	250	115	115	90	30	25
New Church Members	400	95	85	75	35	30	30	25	15	10
Peace Advocates	3500	750	700	650	400	345	345	200	60	50
Quiet Hour Comrades	2500	575	550	525	325	160	160	130	40	35
Tenth Legioners	2000	500	495	450	250	100	100	60	25	25
Dollars for Missions	2000	500	490	440	225	110	110	75	25	25
Life Work Recruits	100	22	20	20	10	10	10	5	2	1
C. E. Experts	500	105	100	95	50	40	10	30	20	20

Obviously enough, the general goals have been apportioned among the several districts. By "Miscellaneous" we mean churches in unorganized sections. The district goals are to be apportioned among the various societies of the district. District officers will encourage each society to accept a due share of the apportionment. They will accomplish this end through the distribution of posters prepared by the national officers, which provide spaces to check up yearly attainments. Through this instrument both national and district unions and the societies comprising the same will be able to ascertain definitely their standing, provided that

Statistics Are Carefully Kept

Carelessness in this regard made it most difficult for us to draft a general program of endeavor, and may make it equally difficult for local officers to determine the proportionate share of their society. Judged by our statistical reports not a few of our societies fail to keep a record of departmental achievements, and are unable therefore to make a creditable report concerning the number of Quiet Hour Comrades, Tenth Legioners and Peace Advocates. The absence of detailed monthly and quarterly records may give your society a lower rating than it deserves, and prevent us from realizing our aims.

Pastors may help to obviate this difficulty and to correlate the two programs by exercising needed and proper supervision. The Four-Year Program anticipates an increased membership, deeply practical efficiency. Our Four-Year Challenge calls for 400 new church members secured through the influence of Endeavorers, 2,500 additional young people pledged to daily Bible study and prayer, 2,000 more consecrating at least one tenth of their income to the support of the Lord's work, 100 surrendered lives for ministerial and missionary service, 500 graduated from Expert Endeavor which provides practical training for all kinds of church work. Here then is the strategical opportunity to put into the young people of today what we hope to find in the maturer individuals of tomorrow. The minister and church that are too preoccupied with other things to supply a vital ministry for their young people are too busy to build the church of the future. To maintain a vigorous Christian Endeavor in the passing now is the surest way to provide trained church workers of the highest order for the days which follow. To transmute the young people of the church into an ever living, serving force in the church, activities conducive to their normal spiritual development must be maintained; and such lines of Christian Endeavor are set forth in our Four-Year Challenge. All at it and all the time at it until it is done.

J. A. GARBER.

Dollars and Toilers

1. Two Thousand New Dollars for Missions

We can if we will—if we will adopt more largely God's own plan of financing the work of his kingdom on earth. Every loyal Endeavorer knows that plan, for Christian Endeavor has stood for the practice of tithing during all these years. And Christian Endeavor's contribution to the church of Jesus Christ is tremendous when measured by the cumulative influence and gifts of the increasing numbers of tithers from her ranks from year to year. Christian Endeavor is interested in world-wide evangelization, but has adopted a special field in which to center her activities, namely, in the mountain district of Kentucky. The responsibility resting on Christian Endeavor during these war times and after the war ends will be greater than ever before, and may the response in the present year, 1917-18, be the best yet, and may each year find an increase of the number of new dollars for missions. Two thousand dollars in four years! We can go "over the top" in fine shape if every society in the church will fill its place in the ranks. Has your society helped this year? Come on with your share of the new dollars for missions.

2. One Hundred Life Work Recruits

The dollars for missions are useless without faithful, prepared toilers to go as Christian laborers into the Lord's harvest fields. How many life work recruits in your society? How many of your members are considering the call? How many are counting the cost? A special call to enlist life work recruits came to all our societies on the first Sunday in February. Let us pray the Lord of the harvest to thrust forth workers. God grant that there may have been twenty-five life work decisions and two hundred and fifty dollars for the work of preparing the toilers for actual service. Every society ought to respond to the call for a special offering and also make special prayer and effort to secure life work recruits from among her members. God help us to go over the top! $250 College Night Endeavor Offering! Twenty-five Life Work Recruits! Christian Endeavorers, Over the Top!

G. C. CARPENTER.

Contributions

America—Some Problems

BY C. F. YODER

There never was a time perhaps since the formation of the American Republic that so many great minds have been struggling with the problems of her destiny as at present. It is little that my pen can contribute of worth, but experience in other lands is worth something in understanding and meeting the problems in our own. I wish, therefore, to record just a few thoughts upon the situation as I see it. There are five outstanding problems I wish to mention briefly.

1. The Negro Problem

One of the first things that impressed me in my travels is the increasing number of negroes to be seen in certain sections of the north. The colored population seems to increase more rapidly than the white and the problem of race relations is already very serious in some sections. In Washington it was common to hear the fear expressed that when the soldiers leave there will be race trouble. I believe that the negro race is loyal, but there are causes which making social conditions unequal. A number of times I saw negroes occupying seats on trains and white people standing rather than sit with them. The question is not all together one of color for if all negroes were like some cultured negroes that I have known there would be no race problem.

The solution to my mind, does not consist in "Jim Crow" cars and negro segregation in cities as is practiced in the south, nor yet in intermarriage and social equality as exists in Brazil. The latter may be all right for Brazil, but not for the United States, while the former is only a temporary expedient which does not touch the root of the problem. In several places I noticed negro districts allowed to exist with unhygienic conditions and moral conditions which would not be tolerated in white districts. Such centers become breeding places of vice and the population spreading in undue proportion from such places constitutes a menace to the country. The solution of the problem does not consist in separating and neglecting the unfit, but in making the unfit fit. The government should set apart sufficient funds from its many millions to provide schools, especially industrial schools for all the colored race and then strictly require the education of all the children and their thorough preparation to be useful citizens. Laws guarding them from drink, drugs, tobacco, etc., should be enforced and other laws added looking to the decrease in multiplication of the unfit. In addition to this and more important than this, is the work of the church in teaching the gospel which more than anything else will elevate the race and make it possible for the races to dwell together in harmony.

2. The Immigration Problem

The immigration problem is somewhat similar to the race problem. The vast number of aliens who annually come to our shores bring with them for the most part lower ideals in living than those which dominate our country and in consequence the liquor traffic and kindred evils continue in many places where it would otherwise soon be driven out. It is not right to call these immigrants "dagos," or "sheenys" or "hooligans," or something else as the case may be and pass them by on the other side. To do so is to leave them to the ranks of the enemy to be a menace to all.

Brother Arthur De Lozier, at Allentown, is doing what the church should do in every community where there is a similar opportunity. A special effort should be made to evangelize and care for these immigrants religiously so that they may take on our ideas and be amalgamated harmoniously in society. Any policy which leaves them unevangelizezd will leave them a peril to the country.

3. The Wealth Problem

As I have gone from one side of the country to the other I have been amazed at the evidences of tremendous wealth which one sees on every side. In spite of the war and calls for economy and contributions to many causes the mass of the people seem to be able to continue to live in super-heated houses and load their tables with a super-abundance of food and spend ten times as much in follies as they do for religion.

The nation needs a baptism of suffering to bring it to its knees. To squander time or money or energy selfishly while so many millions suffer want is a crime against humanity and it is one of the over-ruling providences of the war that the nations are being starved into the prohibition of the liquor traffic and the conservation of food and other necessaries of life. Luxury has always been followed by decay and destruction and our country will do well to make permanent the restrictions found to be required by war. Here again the gospel with its simple, consecrated living is the only solution to the problem.

4 The War Problem

The present war so eclipses all previous wars both in size and ferocity and in the great issues involved that it may well be considered the beginning of the end of the age. The good providence of God has so brought it about that the United States occupies the most influential posiiton of all the nations and this brings the responsibility of following such a policy as will lead the nations to bring their glory and their honor into the kingdom of God. Never has a nation occupied higher ground than the United States occupies in its leadership of the nations today and never has a ruler sounded calls to duty to the world that have the gospel ring as our president has been doing. But the problem of war will not be solved by simply accepting the fourteen articles he has propounded as a basis for peace. Only the evangelization of the world and the coming of the kingdom of our Lord can change the selfish human heart and replace the narrow patriotism of men by the broad and deep and eternal love of God.

5. The Reconstruction Problem

The war is like a crucible into which is cast the crude ore to be refined. Out of it will come the purified people who will rebuild the civilization of the world. Purified? Yes, even though many once pure shall have been corrupted by war. The forced co-operation and the wider sympathy and the wider patriotism and the juster principles that have filled the moral atmosphere of the world are the fruit of the gospel which some thought to be down and out because the war came in. Far from it. The gospel principles are still the only principles on which permanent peace can come and a world of righteousness be established. The policies adopted will amount to nothing if not supported by regenerated peoples and that means work for the church. Government control or ownership of public utilities, all forms of socialism must fail where the gospel has not first prepared the way. The preachers of the gospel are therefore in a position of solemn responsibility today. It is they who should speak out as the prophets did of old, pointing the way in this wilderness of new things. The reconstruction of civilization shoulud not be left to the hands of ungodly politicians. It is the work of God and his ambassadors in the world. God pity the preachers and teachers that are not serious and studious and prayerful in these times. God pity them if they are not eloquent and inspired in their messages. It is a time of blood and fire, but also a time of breaking dawn and budding flowers. I have faith that my beloved country has a God-given mission to perform and that it will perform it, and I have faith that the Brethren church and ministry will help to make the standard of the gospel operative in national policies as it is in individual Christian lives.

Impromptu Flashes

BY W. J. H. BAUMAN

Men should study the Bible in the light of its fundamentals.

It is not word, but thought inspiration, that we claim for the Bible.

Poor people ought to highly appreciate the Bible; it is their best friend.

Unbelief in the Bible tends to a lonesome and hopeless life.

Intelligent love and kindliness is not given to flattery toward things wrong. It loves the wrongdoer too much for that.

Character beauty by far outshines all other beauty, especially so when it has the grace of Jesus for its foundation.

My, oh, my, how pretty some people would look if they were not fashion mongers.

Young man, young woman, you will never attain to real greatness in life unless you develop a spirit and disposition of unselfish humility.

Snowflakes may be noiseless. But they are beautiful, when

not tossed hither and thither by wind storms. Many a quiet Christian resembles them.

In appearance, the devil is not nearly as ugly as some people think him to be. In wielding influence he is much uglier.

Young man, young woman, please don't neglect the opportunities open to you in the observation school of human life. Study nature unselfishly. It will strengthen your faith in God.

Upon every attribute in nature's realm is engraved the image of thought. Surely there must be a God and if so, he must naturally possess infinite and miraculous power.

David tells us that man is "Fearfully and wonderfully made." Study yourself from a physical, mental and spiritual viewpoint. Be impartial, and the chances are 99 per cent. that the evolutionary theory will become a dead letter to you; and protoplasmic matter as dead as any other matter.

Don't think for a moment that God hates you, but praise him for the intensity with which he hates your sin.

Say, dear readers, let us all try to find out how little we know now.

How comforting and glorious the thought that in heaven we shall "know, even as we are known."

It is exceedingly dangerous to simply depend upon our feelings as a guide in the affairs of human life.

Love for God means love for humanity and for righteousness as revealed in the life and teachings of Jesus Christ .

Let none of us forget to "Trust and obey."

The Second Coming of Christ

BY CHAS. S. McCONNELL

"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go unto heaven." Acts 1:11:

Jesus Christ is coming back to the earth again. The Bible iterates and reiterates this great truth from cover to cover, in fact, this theme is the key that largely unlocks the mysteries of the sacred writings. Unless the return of the Lord Jesus is understood, the word of God, which is truth, must sooner or later impress the close student as being a conglomeration of chaotic statements.

By the use of this key, under the Holy Spirit, the Bible presents a beautiful symmetry, a harmonious whole, the perfect, sublime plan of the Creator to bring this prodigal world, temporarily alienated from him by reason of sin, back to its proper place and position in his great universe.

I. God's Plan Is Marching On

While to the ungodly and superficial the world-wide conditions today seemingly indicate the collapse of true Christianity, the devout student of the book, rightly dividing it, knows that his God has purposed to bring about the reclamation of fallen man and the blighted earth, through a series of dispensations, divisions of years, and that as quickly as his great purpose for a dispensation is accomplished he closes it up and ushers in a new one. This age has lasted longer, already, than any preceding one. God's purpose for this age is not the conversion of the world, that task will be successfully consummated by his Son in the next dispensation, but the gathering out from among the nations of the world, an elect people (Acts 15:14). His church, the bride of Jesus Christ ,who will reign with the Son as co-partners during the millennial dispensation of one thousand years. (Rev. 20:6.)

II. More Heathen Each Year

The church will never take the world for Christ in this age, a blind man can see this, instead, the age will grow worse and worse (2 Tim. 3:13) until the Lord returns for his people, the blood-washed, and takes them out of the maelstrom of sin to himself in the heavenlies. (1 Thess. 4:17.)

This first stage of the second coming is a secret one; the second stage of the Lord's return is instituted seven years afterwards, and is open and visible to the nations of the earth (Rev. 1:7) .

III. Orthodox Jews Look for His Coming

The old Jewish prophets wrote in detail of Christ's second coming, but the mass of Jewish people made the mistake of spiritualizing his first coming, while accepting literally, what the scriptures told them with respect to his second coming, thus they knew not their Messiah. (Luke 13:34, 35.)

Many Christians today make the converse mistake of spiritualizing Christ's second coming, while, of course, accepting literally the first advent.

By all sources of interpretation, the sacred passages that speak of his second coming are just as literal of interpretation as those that tell of his first coming.. God's redemption plan for the earth embraces two comings to it, of his Son Jesus Christ: First, to put away sin by the shedding of his precious blood on the cross ,and then, secondly, to take the government of the nations upon his shoulders and reign at Jerusalem, as Israel's Messiah and the Gentiles' Prince of Peace (Isa. 9:6, 7).

We will have no lasting peace until Jesus Comes (1 Thess. 5:3).

IV. But Why Stress This Theme

Because the Word of God stresses it. Over three hundred direct references to the second coming of Christ in the New Testament alone. If we are wise we will learn to make much of the things God makes much of. Since we can not thwart his plans and purposes, why not get his perspective? Will we beat the air and work at cross purposes with him? He has given to his Son, as a compensation for the suffering and shame of the cross, the conversion of the nations of the earth, during the millennial age (Isa. 2:2-4).

V. The Midnight Cry Is Being Sounded. (Matt. 25:6). God's Last Call In This Dispensation of Grace

Practically all the devout soul winners of international fame today, not to mention the spiritual giants of past centuries, concur in the personal, pre-millennial return to this earth, of their Lord and Savior. The hope, the panacea of the world lies not in socialism, man without God is a demonstrated failure, nor in social reform, education, culture, or the deification of man, but in the personal, bodily, return to the earth of the rightful King, to displace the usurper, pretender, prince of the age, Satan (John 14:30) now inciting men to hatred and violence everywhere. Friend are you adjusted to this great imminent event.

"Even so come Lord Jesus."

Long Beach, California.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD

Around the Fireside

The Woman Weakling

Weakness is a crime.

It is a crime against yourself. It is a crime against all with whom you come in contact. And weakness in one sex is just as culpable as it is in the other. There is no reasonable excuse for the weakness of women.

To be sure, the corsets, skirts, high heels, and other hampering abominations of the feminine costume, have a great deal to do with the prevalence of physical frailty in women; for strength can only be developed where it is needed and used with a reasonable amount of regularity. The mincing step, the curtailed movement, that comes with an unyielding waistline, could never develop the suplness and strength which should be possessed by the mothers of the race.

Now that war is with us, every woman should realize that it is her plain duty to develop her physical resources.

We do not know what is before us. Let us hope that this country will not be shattered and torn, as Belgium, France, Poland, Roumania, Serbia and Russia have been.

But we do not know. No woman can tell when an emergeeny may arise in which her vitality and strength will be tested. Weakness on such an occasion may mean the loss of life.

But disregarding dangers of this nature, a woman's first duty is to herself, and it is never too late for her to begin to develop her physical powers. Strength, and the courage and resourcefulness that are usually associated with it, is an asset of extraordinary value at any time.

On the battlefield of life emergencies are likely to arise daily in which steady nerves and strong muscles are of value.

If you are not able to buy Government Bonds, you can at least give some of your time each day to your country. You could add strength and health to your own body, and if women had the faintest conception of the tremendous influence of such vitality on their progeny they would make every effort to build the highest obtainable dergee of vigor before they think of assuming the responsibilities of motherhood.

Though the average woman may question the statement that weakness is a crime in her case, will she not have to admit it if her child is frail, delicate, sickly? If it is a miserable weakling, when it could just as well have been strong, sturdy and pleasing to look upon?

A frail, sickly child is a disgrace to the mother. And when women realize that any effort they make to add strength to their own bodies bears fruit a hundredfold in their offspring, they will find time and opportunity to develop vigorous womanhood.

Weakness in woman is a disgrace. A woman who is weak should be ashamed of her defects. If she has failed to appreciate this viewpoint, her education has been neglected. The future of this nation depends upon the mothers. Weak mothers lead to race suicide and ultimate oblivion.—Bernarr Macfadden, in January Physical Culture.

Women in Industry

That the war has brought about an unlooked for condition, that it has advanced rather than retarded protective measures for women and children in industry, was the pronouncement of Miss Ida M. Tarbell, who spoke in Philadelphia last week at the annual meeting of the Consumer's League of Eastern Pennsylvania.

Miss Tarbell, who is a member of the Women's Committee of the Council of National Defense, was talking to a large company of women interested in industrial conditions for their sex.

Those who had been laboring for years to secure the legislation which would safeguard the lives, health and morals of women and children in industry, feared that the war would lower standards already recognized, because of its urgent demand on all hands for a speeding up in munitions, clothing factories, etc., where many women and minors are employed, and in other work where women have succeeded drafted men.

This fear has not been realized, said Miss Tarbell. On the contrary the leading manufacturers are voluntarily lifting the standards already set. There is a new tone among men, which chords with the diapson of a world-safe-for-democracy. Such employers are already preparing safeguards—not only safety devices on machines, but the arrangement of factories looking to the health, comfort and morals of their women employees. There is a rising tide of responsibility for the welfare of humanity, for the sacredness of human life.

"Manufacturers are learning that they must study women, observe their needs and then adapt their factories," Miss Tarbell pointed out. "They have found that if 1,000,000 men are drafted, the women who take their places can not be regarded as 'cheap labor.'"

Miss Tarbell showed how the Government has set the pace for the employment of women. In the Ordnance Department, for example, in the conduct of the great storage warerooms where the vast supplies of clothing and equipment for the soldiers is being handled, women are being taken on, though some of the men have protested. In the handling, sorting,, shipping, etc. of such things as millions of tooth brushes, there is no reason why feminine labor should not be utilized, and men released for matters requiring greater physical strength. Also, said the speaker, "although thousands of women have gone in for the heavier labor heretofore performed by men, many new inventions for heavy lifting and laborious moving have arisen out of the necessity. So conditoins have eased up beyond the knowledge of the general public. Devices have been contrived to make it possible in many cases for two women to perform a task that formerly one man performed. Yet there remains much to be done along the lines of industrial reform.

"We are apt to repeat the deplorable conditions that the war wrought in England, where thousands of women broke down physically, because of the lack of proper protective precautions. The great group of our women in industry and agriculture ,the larger percentage of them unused to hard labor, must have reasonable hours, regulated by the Government, must work under the proper sanitary conditions, and must be safe-guarded against accidents and preventable casualities, and against the spread of illness. Never was conservation of human life so urgent as now, when we are engaged in the death struggle and must come out victorious."—The Presbyterian.

First Steps in Breaking Bad Habits

The first thing necessary in breaking a bad habit is to want to break it. Some people don't. They fancy they would like to stop smoking or whatever it may be, but in reality the thing that they want to do is the thing that they do.

The same thing is virtually true of many other habits. There is often the feeling that—oh, well, it is not so bad after all. It is only when one arrives at a strong conviction that the practice, whatever it may be, is truly detrimental, and the desire for self-betterment is sufficiently intense to dominate one's course of action that the breaking off of any bad habit becomes possible.

The second great requirement is to substitute something in the place of the habit that you expect to abandon. This is absolutely indispensable. Remember that nature abhors a vacuum, and that this applies to time as well as space. If a certain space or a certain time is occupied by one thing, that means that something else will be crowded out. This, of course, applies to your mind as well as to space and time. If your mind has been occupied with a certain practice that you wish to abandon, it will never do for you to try to forget it without, at the same time, putting something else in its place to occupy your mind. This should be the fundamental philosophy of all habit-breaking methods.—Selected.

A preacher at the conclusion of one of his sermons said: "Let all in the house who are paying their debts stand up." Instantly the entire congregation, with one exception, rose to its feet. The preacher seated them and said: "Now every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not able or disposed to meet his obligations?"

"I am an editor and run a newspaper," he meekly answered, "and the brethren here who stood up are my subscribers; and—"

"Let us pray!" exclaimed the preacher.—Selected.

The Sunday School

More Teacher Training Graduates

BY J. A. GARBER

As promised recently, we will now report additional teacher training graduates.

Roanoke, Virginia

While in Indiana brother L. G. Wood graduated a class in the first standard course, and induced some of the graduates to enroll for the Advanced course. Sister Wood was one of that group. Even though her membership was discontinued by reason of their departure to their present field of labor, she continued her studies by correspondence, graduating from the Advanced course prepared by the Standard Publishing Company.

Denver, Indiana

The sowing of one contributes to the reaping of another. The teacher training activities of Brother Wood created favorable sentiment that made it easier for brother L. A. Myers to organize another class. He proved himself to be an efficient teacher. On the last Sunday of October we enjoyed the delightful fellowship of his church and school, talking at the Rally Day services in the morning, addressing the graduates a tnight an dpreaching at night. The graduates are as follows: Miss Rebecca Eikenberry, Mrs. Sylphia See, Oscar Bond, Mrs. L. A. Myers, Richard Gilbert, Mrs. George E. Flora.

Tiosa, Indiana

At Tiosa, his other church during the past year, Brother Myers had conducted another class. Nearby location made it possible for the three graduates, Mrs. A. C. Fieser, Mrs. Edith Miller and Miss Ruth Williams, to come to Denver where they shared in the joint commencement. It was most gratifying to learn of plans for new classes, particularly at Denver where a new class is working on the Three Year course.

Pittsburgh, Pennsylvania

The Sunday following Thanksgiving found us in the Smoky City. In the morning we were privileged to observe the good work of a well organized school and to proclaim the message. In the evening we delivered the address to a class of seven and an inspiring audience of friends. These gradauting were: Miss Mary E. Wilcox, Frederick J. Stalker, Mrs. Pearl Stalker, H. F. E. O'Neill, Walter Stump, Mrs. Mabel Stump, Donald R. Koontz. The pastor, Brother Harley taught this class in a very satisfactory manner, and is organizing another class for the Three Year course. Such fundamental labor represents one more substantial contribution that he is making to the Pittsburgh work, which seems to be in a most promising condition.

Important Teacher Training Information

As most Sunday school people know, the old First and Advanced Standard teacher training courses have been discontinued. That is, Sunday School Associations no longer allow full credit for work accomplished through said courses. If the class was organized early in the year and made application, diplomas may be granted. But classes organized within recent months or from now on will not be entitled to diplomas on completion of the work. The plans for the new Three Year course have become effective and all classes of recent or future organization are expected to conform to the requirements of such plans. Classes pursuing any one of the old courses should make needful readjustment with the association with which they have enrolled, and thereby receive whatever credit may be allowed. New classes should enroll for the Three Year course, adopting one of the approved texts. Those published by the Westminister and Pilgrim Presses have been approved. The First Year Book of our own course will be ready at an early date. Brethren classes will find it especially valuable. Write for full information.

HAVE YOU CONSIDERED---

THAT the Improved Uniform Lessons for 1918 are the finest offering ever made to the Sunday school world? I do not say this on my own authority, but on the authority of men high up in Sunday school work and achievement.

THAT the last objection to the Uniform System has been removed.

THAT during the first six months of the year 1918 you and your class have a fine opportunity to MASTER the Gospel of Mark?

THAT during these first six months' study of Mark every syllable of the gospel is included?

THAT these lessons are now graded for Primary, Junior, Intermediate, Senior and Adult classes?

THAT Mark, the gospel which we now study is the gospel for youth? that it has a special message to us NOW, with the world at war.

THAT Dr. Charles R. Erdman's Exposition of the Gospel of Mark makes wonderfully clear all the distinguishing characteristics of this Gospel?

THAT you can have this book sent direct to your address for only SIXTY CENTS cash mailed to the Brethren Publishing Company, Ashland, Ohio?

From the Foreword

"Mark is the Gospel for youth; it is so brief, so vivid, so stirring, so strong; and these same qualities adapt the story to the active, restless, vigorous spirit of the whole modern world.

It represents our Lord as the mighty, wonder-working Son of God, and thus bears a special message to an age which needs a word of divine authority, and a new vision of the present, limitless, redeeming power of Christ.

"It is a story of service, and is in harmony with the heroism and of self-sacrifice which illumine these dark years of cruel suffering, as it pictures to us the Servant of God who came 'not to be ministered unto, but to minister, and to give his life a ransom for many.'"

Just This Foreword Makes You Want The Book

Are You a Teacher of

(1) An Adult Bible Class? You will find exactly what you need in THE TEACHER, and easy to find. Send for a FREE sample copy of the February number and convince yourself of its merits.

(2) An Intermediate Class? Then be sure to send for the free sample copy, and learn how to present the lesson to boys and girls of the Intermediate age. Use it in connection with the Intermediate Quarterly and you will have a fine equipment wtih which to meet your class.

(3) A Junior Class? Try a copy of the Junior Quarterly and THE TEACHER, and learn by practical experience in your class how splendidly these two publications adapt the lesson to the boy's or girl's mind of Junior age—the best time in all the life of a child for forming impressions. Send for the Teacher.

(4) A Primary Class? Then do not fail to secure a copy of THE TEACHER and a copy of PRIMARY BIBLE STORIES. The two combine beautifully and constitute an ideal equipment for teachers in the Primary Department. Send for the February number of The Teacher. It is FREE.

Are You a Member of

A Bible Class, men or women, Senior or Adult? Send for a free copy of the February TEACHER and the next Sunday morning surprise your teacher by greeting him with a prepared lesson the secret of which he is utterly unable to understand, unless he, too, has a copy of THE TEACHER. Send for it today.

KEEP AN EYE on this column for the next thirty days, that is if you are interested in Sunday school work and what is doing in the Sunday school world. Some things of exceptional value are "coming to you." It will be worth your while keeping vigil.

REVIEW OF
The Thought and Work of the Church

This week we are glad to add the name of the Nappanee, Indiana, church to our Evangelist Honor Roll. This has been a great victory for Nappanee as the result was obtained by a systematic every-member canvass. Every time such a canvass of a congregation is made for any good cause it must result in other good than that for which the canvass was primarily made for it will surely bind the membership together and make all feel that they are included in the plans and work of the church. Another one of our largest churches is now conducting a similar canvass and we are looking for splendid results to report another week.

It will pay every pastor to read page nine this week as the matters touched upon are vital to the growth of every church. The pastors and churches that are taking the Four-Year Program seriously are the ones that will prove a force for good in future years. Other churches like the Flora church have sent the Evangelist to all their isolated members because they want to keep in touch with them as they are interested in their spiritual welfare.

Aften an enforced idleness for a few weeks, the pen of our College correspondent has again become active and reports the doings on College Hill. In spite of the rigid weather and the many inconveniences because of fuel shortage the students are endeavoring to make the best of things and are pretty generally in a cheerful mood. We have the assurancce that these College Notes will be continued.

E. B. Shaver reports that the Brethren at Maurertown and up and down the vaalley in old Virginia, stand fast by the principles of the old Gospel upon which the Brethren church was founded. Maurertown made a splendid record, as did so many other churches at Christmas time with their White Gifts for the King service. So long as this spirit continues the success of missionary work in the Brethren church is assured.

There is a splendid enrollment in the Riverside Institute at Lost Creek, Kentucky. Miss Hillegas, one of the workers reports one hundred and twelve. They have planned a short revival service for February as there are a large number of students that are not Christians . The future prospects of the work seem good.

There are a number of calls and challenges from different departmental officers of the Christian Endeavor society this week that should be heeded by all Endeavorers. We can not give space to mention each one in detail, but the calls are distinct and easy to understand. Read them as they appear in connection with the young people's page.

G. C. Carpenter furnishes our readers with some interesting matter in connection with missionary and educational work among the mountaineers of Kentucky. One can not read of these vast changes without being impressed with the vital importance of the Kentucky work.

The news Brother Ditch sends us from Mexico, Indiana, this week shows that they have taken hold of the task set for the Four-Year Program in a manner that assures success. Every department of the church seems to realize its responsibility for its portion of the work and where all work together it will not be difficult to reach the established goals. With the assistance of a local preacher, P. M. Fisher, the Mexico church held a short series of meetings just before the holidays which resulted in four confessions.

Among the many members recently added to the Long Beach, California, church was a gifted minister from another denomination. Brother Bauman makes an announcement concerning this addition in another column to which we would direct your attention. Also you will find among our contributions this week a paper prepared by this new addition to our forces, Brother McConnell.

After a year or more spent in secular work, Homer Anderson, of South Bend, Indiana, has again buckled on the gospe larmor and is now breaking the Bread of Life to the Dutchtown, Indiana, Brethren. Brother Anderson finds this a very promising field after the breaking up of the fallow ground by Brother C. C. Grisso. As Brother Anderson intimates there is many an old and almost abandoned field that might bear fruitful harvest if only some one could be found to till the ground for a season.

The last item in the financial report of the work at Spokane, Washington, reveals the fact that Brother Miller's congregation is made up of a class of people who are willing to do all they can by themselves before they ask any outside help. There is some satisfaction to be derived from giving assistance to a people of this kind. Moreover we believe it is true that "God helps those who help themselves."

Our readers will surely be glad to read the message from the Gribble missionary party, written upon the high seas by Estella Myers, one of the members of the party now on its way to Africa. We have an idea it will be some time before we hear again from the party and we are sure the brotherhood will anxiously await news of their safe arrival in the dark continent.

N. W. Jennings and wife spent the holiday vacation in their old home state Virginia and immediately after the New Year got started Brother Jennings began a revival meeting in Hagerstown, Maryland. One would hardly expect such cold and stormy weather in the "sunny south," but this winter has been a winter of extremes and surprises, so nothing seems to startle us any more. From the reports of both Brother Jennings and Brother Cover we learn it was a splendid meeting with thirty-five confessions, thirty of which have already been added to the church by baptism, and there are others to follow.

The Flora, Indiana church is a church of courage, but the blizzards of the first of the year were too much for Hoosier flesh and blood to stand and to make a revival meeting a success. So in spite of their disappointment, after all arrangements had been made and with Brother Bell on the ground ready for work, the meeting was postponed indefinitely. When Brother Bell does once get started at Flora we expect to hear of a most glorious meeting. Brother Lytle also calls the attention of all Indiana pastors to the reports they should hasten to him as the Indiana Goal Director.

With many trains held up by the storms of the past few weeks and because of other unavoidable hindrances, we are not surprised that a number of our good people have become impatient in regard to receiving the Evangelist. Some obstacles may be overcome by human ingenuity but others can be overcome by divine providence alone, and some of these delays seem to belong to that class.

Around the Editor's Table

Hearers and Doers

We well remember the words of commendation the apostle has for those who are not content to remain hearers of the Word only but who, upon hearing, resolve to become doers, that is to put into active operation the things they have heard and have been taught. The Christian church has always had more hearers than doers and one of the ever present problems Christian workers of every age must face is that of setting those who have heard to work in a manner that will enable them to become active doers and thus make their lives count for the kingdom.

We believe the Brethren church has never before in its history given its members, including its ministers, such an opportunity to become doers as it has done by launching the great Four-Year Program Campaign. If there is a man, woman or child in the church that is not included in some manner in the provisions of this program we would be glad to have that weak spot pointed out and we are pretty sure the director of the campaign or some goal director will be able to come to their relief and provide something to do for the one who feels neglected.

No Dummy Directors

One of the plans of some of the "big" financiers of the country to evade the law controlling certain forms of organizations and corporations has been to elect a certain number of directors of the corporation from the force of office boys, elevator boys, or people who knew nothing about the business, who were to occupy the place of "dummy directors" while the "big boss" behind the scenes did all the planning and directing for the corporation of which, according to law, he had no right to be a part.

We think every conference district in the brotherhood is now organized with its district goal directors and we hope there may not be a dummy director in the entire organization. If there is, it is the duty of the chairman of each district to keep his eyes open and locate that "dummy" and get life into him at once or else get him off the board, for there is no room for a single slacker in this campaign. Whatever part of the organization may not be regarded as a wing is most certainly a weight, and a part that is not a propelling force in itself is a brake, and we are not yet ready to apply the brakes to any part of the program. The momentum developed, even though it seems to be gaining, has not yet reached the danger line. We may have gotten beyond the first speed and have shifted into the intermediate gear, but we are not yet running on "high" and one of the things to watch is that in the next shift we do not make a mistake and throw our gears into reverse. Forward, ever forward should be our watchword and every man and woman appointed to a place on this great program committee should be alive to every opportunity. Not one should be lost for the losing of one opportunity now may result disastrously as we near the end of the campaign. So all at it and always at it should be the principle upon which we work until the nineteen twenty Conference.

Directors of Brethren Publications

Each district conference now has a goal director for Brethren publications and it is but natrual that the editors and business manager of the Brethren Publishing Company should be intensely interested in the work of these directors. The movement to place the Evangelist at the very forefront of our endeavors and to reach the goal set for it goes steadily forward in a manner that is very satisfactory. In the five months that have elapsed since the meeting of the Winona Conference as much progress has been made as we really expected for that length of time, but that does not mean all has been done that could have been done or that may yet be done.

We know the pastors have rallied patriotically to this call for an advanced movement in the way of handling the subscription list in the congregations and we wish here to again express our appreciation and also to express our sympathy to those pastors who have honestly tried but who found their congregations too conservative to be led into any new movement. We are impressed with a statement contained in a letter from an enthusiastic pastor who failed this time but who does not intend to give up. The statement was, "the work in this congregation will not go forward until we have about four funerals and the sooner the better." We know such conditions are discouraging, but practically all of us have met them in our ministry but we have lived through it all and so will our brother. Just buckle on the armor a little more securely and bide your time, another day will come and even the most conservative congregations will wake up by and by when they see what others are doing.

A Brief Analysis

Ever since coming into our present position we have been trying to analyze a number of things about the condition of our publishing interests and we have made some very important discoveries and have come to some certain conclusions that we think will be helpful to the business; for the work of the kingdom should be our business as much as the work in a store or in a factory. If our readers will turn to the Evangelist Honor Roll they will see the names of thirty churches that have adopted the budget system for placing the Evangelist into the homes of every active Brethren family in the congregation or by personal canvass have accomplished the same result or reached the one hundred mark in their canvass. One of the best things about this list is that these thirty churches have added a FIFTY per cent. increase to the Evangelist subscription list. It requires only a little figuring to see that should sixty churches adopt this system it would mean the DOUBLING of the Evangelist subscription list, and should one hundred churches adopt the plan it would raise the list to undreamed of heights. And pray tell us why there should not be one hundred churches on this Honor Roll before the end of nineteen eighteen? Such an achievement would make the Evangelist a power for good that would tell on the life of the Brethren church for generations to come.

Another remarkable thing about this list is that, beginning with the Flora, Indiana, congregation where the writer became pastor of the little handful of Brethren as a part of his first circuit and following his twenty-one years as a pastor on to Milledgeville, Illinois, Waterloo, Iowa, Falls City, Nebraska, Nappanee, Indiana, and Canton, Ohio, though the last named place has not adopted the budget system, has practically reached the goal through personal attention of the pastor, these six congregations today represent very nearly ONE-SIXTH of all the subscriptions to the Brethren Evangelist. We are glad to give the present pastors all the honor, but we rejoice that it was our happy privilege through all our pastoral experience to serve such loyal and big hearted people, and as we look over the hundreds of names on the list we are free to confess a warm feeling goes out to many of them and we trust they have the same warm feeling for us. We are proud of the churches it has been our lot to serve.

Striving to Excel

There is no development of worth while character without great effort, effort even to the striving point. Hard muscles are not developed in a morris chair and vigorous souls are not grown by those who rest at ease in Zion. Action is not only an indication of life but it is a law of life and the vigorous soul is an active living soul. The law of the playground that spurs the boy on and on in his efforts to excel his playmates is the law that should be put into operation by every one who would accomplish worth-while things in the kingdom of God.

The desire to excel is natural and inborn and when a boy or girl does not have a desire to excel in any one thing such a one is spoken of as having no ambition and no future prospect. The Christian and the entire church as well need to acquire the habit of striving—striving to excel. A little rivalry, engaged in in a spirit of sincerity and good will, is a mighty good thing for many people and many churches. It provokes "unto love and good works," and this is what the entire church needs to keep constantly in mind for the church that is not actively loving and actively working good is no church after all.

One of the beneficial effects of the complete organization for the carrying on of the Four-Year Program by the Brethren church is the power to provoke one another to greater activities in Christian work. Not many people are content to be outstripped even in efforts to do good without making at least a reasonable effort to prevent it. So in accomplishing the goals set as a fulfillment of the program, the pastors and lay workers in the church will find a satisfaction that can not be theirs apart from their endeavors. The rivalry that will develop should be a generous, even a holy rivalry, each one striving to excel the other in love and good works, in devotion to the cause of Christ and in labor in his vineyard.

A Duty of Hospitality

The soldiers of the American army, the Canadians, and the Australians of the British army are too far away to get furloughs for their own homes. Most of them come to Paris and live in the hotels or the Y. M. C. A. buildings. These officers and soldiers, Protestants generally, and very young, know little of our own country. It would be very good and useful for them to know the real French Protestant homes, and to become acquainted with the various aspects of our country. From several sources, it has been suggested to us that Frenchmen should show hospitality to these men who have come from the extremities of the world, in order to fight for the defense of our native soil, in the name of the great principles of liberty. Among these are ministers' sons, divinity students, young men educated with care by pious mothers, distinguished pupils of the universities. There will doubtless be, in all parts of France, many of our families who will be glad to provide hospitality for one of them during a furlough or during convalescence. Some of these soldiers may offer, if necessary, to be received as paying guests. We expect numerous offers, as a manifestation of fraternity. Send all offers and particulars to Andre Monod, Secretary of the FRENCH PROTESTANT COMMITTEE, 102 Boulevard Arago, Paris 14."

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

On the "City of Cairo"

How often we have read the words in his book, during the months of waiting in the homeland, "Commit thy way unto Jehovah. Trust also in him and he will bring it to pass. He will give thee the desires of thy heart." We could not but thank God for his faithfulness to us as we left the land of our birth to go to a foreign field. Many times in the past years hard places seemed almost impossible to pass, but God always gave strength. With peace and joy in our hearts we committed our ways unto Jehovah and trusted him. We praise his name for opening the door for us to go to that needy field Africa and we pray that he will lead and guide us all along the way.

We are enjoying the the voyage with the exception of sea sickness. We are so glad to have with us on our trip Mr. Haas who has been the only missionary in the Ubangi Shari province, and is returning to his work to establish new fields of labor. We have class in French at 10 A. M. and Sango at 3 P. M. under his teaching.

Brother Haas is a wonderful man used of God. We enjoy so much his Bible class after prayers early in the morning.

The steamer is carrying forty-five missionaries. A good many of these were coworkers of Brother and Sister Gribble while in British East Africa. A theatrical party also is sailing with us to South Africa. Our stewards are Hindoos who are or nearly so Mohammedans. The crew aside from officers and engineers are Chinamen. The weather is very warm and it seems strange to learn from the wireless messages you are suffering from sever cold. We had our life boat drill but feel we will not need it.

Sunday morning we met in the saloon and had an Eipscopal service (this being a British boat). In the evening we had vesper services.

We are happy trusting in God's protecting care and hope the ones at home have the peace and joy of heart as we have in crossing the water. We feel your prayers. We thank you for the loving messages you sent us; they helped. We leave you placing our future in his hands.

ESTELLA MYERS.

The Result of Missionary Strategy

In one week in November the Young Men's Christian Association workers in the United States secured pledges for over $50,000,000 to be expended for soldiers and sailors before June 1. Thus they obtained in seven days, nearly twice as much as all the Protestant missionary forces of America have hitherto been able to secure for foreign work in twelve months. And this was on top of the hundred million Red Cross drive, two Liberty Loan campaigns, Belgian Relief, Armenian Relief and other appeals.

How did they do it? First, they presented a great cause with an unusual appeal; second, they had a thorough organization for every state, city, town and village; third, they secured the co-operation of men of large affairs; and fourth, they used effective methods in the presentation of facts and to create enthusiasm among the solicitors and the givers.

But this is not all. There are greater lessons that may be learned from the Y. M. C. A. work for the soldiers in this World War. The greatest is the value of co-operation and unity in a sacrificial effort to carry forward a great campaign to save men.

The associations in America and Great Britain—in fact, throughout the Allied world—are conducting a united campaign. National and denominational and personal differences are forgotten. The whole field is mapped out as by a general staff; each point is viewed with reference to need, positive and comparative; the best men available are selected and placed with a view to the work to be done and their fitness for the task; there is no overlapping and the least possible waste. Money is spent freely to help soldiers wherever they are in need—in the training camps, in the base camps, in the trenches, on furlough or in the prison camps.

Wonders have been accomplished. In two weeks after war was declared the British Y. M. C. A. was mobilized and was represented in 250 centers. In two years there were 1,500 centers occupied by over 3,000 workers. Today, with America in line, there are some 5,000 workers in nearly 2,000 centers. America alone has 2,200 men in American camps and 400 men in armies abroad. A thousand buildings have been put up in camps and at the front.

The whole field has been served from the home office and personally inspected. So far as funds permit, centers are established wherever there is need—in America, in the British Isles, in France, Belgium, Russia, Greece, Egypt, Malta, East Africa, South Africa, Palestine, Mesopotamia, India and Australia. Everywhere the armies go, there goes the Y. M. C. A.

In an incredibly short space of time these thousands of workers have been called, specially trained and equipped. All evangelical Christians are included in the staff—Presbyterians, Baptists, Reformed, Methodists, Episcopalians, Congregationalists, Disciples, Brethren, Friends. There is no question about non-essentials of creed, only as to Christian character, and readiness and ability to serve in the name of Christ. There is little or no sectarian rivalry—seeking to lead men into particular branches of the church. Soldiers know little and care less what denomination a Y. M. C. A. worker represents. Help is given in the name and spirit of Christ and the glory goes to him.

The buildings and privileges are open to all and meetings are attended by Protestants, Jews, Catholics, Atheists, and those of other faiths and no faith. The "huts" are not expensive cathedrals or churches used one day a week, but are built with one idea—service. The workers have responded to a great need—leaving family, business and comforts of home to go into the place of danger and sacrifice.

What are the results? Forgetting self in the service of men, the Y. M. C. A. has gained a world-wide fame. The Red Triangle is known and welcomed everywhere and its initials have come to mean You Make Christianity Attractive. The political and military leaders give it unqualified endorsement. All classes of men are attracted. Money has poured into the treasury. Men press forward with applications for service. Hundreds of thousands of men have been saved from vice and ruin, have been enlisted in educational classes, and thousands have been quietly but effectively led to Christ.

What then? What would happen if the whole Christian church should take such a comprehensive view of its task? Surely no greater cause could be presented than that of saving men for time and eternity. What might not be done if the forces of Christiandom should unite to study the needs of the world; should readjust their organizations, home expenses, their workers in the field, their plans of campaign—not with a narrow view but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this way? Would not this Christian statesmanship appeal to multitudes, so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease. Money and men would be saved and Christianity would make an impression on the world such as has never been possible with a divided church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and power of the Spirit of God.—Missionary Review of the World.

A Japanese-American Understanding

Everything that brings about a better understanding and better conditions among nations helps to advance Christianity. Misunderstandings between America and Japan have fostered suspicion and caused unfriendliness toward Americans in the Island Empire, and so have hindered Christian work. For this reason the recent visit of fifteen Japanese educators to America and their cordial reception, the Economic Mission of nine men and a Parliamentary Mission as well as the mission of Viscount Ishii and the successful result of his conference with the State Department at Washington, have a distinct influence on the progress of Christianity. They show the Japanese desire for the best that America can give and supplement America's mission to Japan to give them the best in the Christian religion and practical ideals of life.

J. A. Garber; Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

C. E. Four-Year Challenge, Points 1, 2 and 10

If you as Endeavorers and churches have been keeping up with the Christian Endeavor news, you have learned that the latter part of this January and the first of February we are emphasizing the goals. We cannot become efficient societies unless we have some definite aim before us. We have set up some high ideals for our societies and we are striving to reach these. We hope that every church and every society will unite with us in trying to attain these ends.

The first challenge of our Four-Years Program is more societies. According to statistics we have a number of churches who have no Christian Endeavor society. Probably these churches do not know what they lack. Every church has young people or if they do not they ought to have, for no locality is without its younger generations. If a church does its duty it will take care of its young people. And we find today that one of the best ways to interest and hold them in the church is through the C. E.

This organization is an efficient training school for the boys and girls, young men and young women. It differs from the Sunday school as a training school, in that it is an organization in which its members have ample opportunities for self expression and public expression; while the Sunday school is our Bible school with little opportunity for expression outside of class work. The time is not far off when the church will see that the C. E. is as important preceding the evening service as the Sunday school is preceeding the morning service.

We would urge that if you have no society that you call your young people together and organize. You'll find that it will pay you a large dividend. Help us attain this goal.

The second point which we wish to emphasize is the Junior and Intermediate Societies. Some of our churches are large enough that they can have all three societies: Junior, Intermediate and Senior. If you have no Junior nor Intermediate society then why not organize? Where are the boys and the girls of the Sunday school? Put them to work in a C. E. and give them proper training from the beginning. There is a proverb which says "train up a child in the way he should go, and even when he is old he will not depart from it". If you have a Junior Society in your church, in a few years hence you will not be in need of a Senior Society, for you will have one and one that will be at work. And it will be better because of its early beginning.

Now we are going to take a long step, from goal two to goal ten. And this goal calls for C. E. experts. Here is where a great many of us fall down. There are some of our Endeavorers who do not know what we mean by C. E. experts. A course of study is given in Christian Endeavor known as Christian Endeavor expert. This is put up in a small book which can be had at a low price. The course deals with the history of the organization, the officer and their duties, the committee work and the work in general. This study is very important, for we cannot carry on our work intelligently until we know something about it. The reason that many of our societies are not advancing as they should is because they do not know enough about the work in general. James Samuel Knox says: "The Great American desert is not located in Idaho, Arizona or New Mexico. It is located under the hat of the average man. The Great American desert is not a physical but a mental desert". And so too, we fear that there are some desert wastes in our societies. So let us go to work and irrigate lest we become like the barren fig tree.

You can secure the Expert Endeavor book from the United Society of C. E, Boston. Order your book and organize your class. Choose a teacher from among your efficient Endeavorers or from the church. No doubt your pastor will be glad to teach your class. When you have finished the course write Prof. J. A. Garber, Ashland College, and he will send you an examination. Then having finished your work and having passed the examination you will receive your Expert certificate.

Pennsylvania's Share.

Again I must speak to Pennsylvania. According to our four year challenge, we are due six more Senior Societies and six Junior and Intermediate Societies. We wonder where these twelve are coming from. We are glad to say that Vandergrift is one. Where are the other eleven? We'd like to receive a card in the very near future from some of our churches asking us to place them on our record. From whom shall we hear first?

As to Endeavor Experts the church looks to us for one hundred and five. That means that we must go to work and make a study of the C. E.. In our local society we have come to the conclusion that we are not really capable of the work that is before us until we become Experts. So we will begin our work in Expert in a few days. How soon are the remainder of you ready to take up this study?

Now Pennsylvania, let us do our best. We don't want to be slackards—do we? Let us have a better report this year than we had last year. If you need any information or help in any way, then write your secretary at Vandergrift or our state president Rev. A. L. Delozier, Allentown, Pa., and we shall be glad to assist you.

NORA BRACKEN.
Sec'y. Pennsylvania Brethren C. E. Union.

Every One Must Register.

In a previous article we called attention to December as Quiet Hour month. Since then others who were interested in the Quiet Hour department have contributed their appealing suggestions, which, no doubt, are bearing fruit. Among other things, let us believe, the presidents and secretaries have determined the exact number of comrades in their society, and have announced the required number (fifty per cent of your membership) to enable the society to qualify on our Four Year Challenge; the prayer meeting has emphasized the need of regular devotional habits; the pastor has given his endorsement of daily Bible study and prayer.

What next? In the language of the evangelistic preacher "draw the net." Or to employ the words spoken concerning young men of the years that come with the Selective Service Law "Every one must register". A half dozen or more of your Endeavorers may observe daily Bible study and prayer, but they do not count on your or our records unless they are definitely enrolled as Quiet Hour Comrades. Hence the urgent need of definite enrollment and accurate records. Your society may fail to qualify on Point 6 of our Challenge because of indifference or carlessness. Send us a report of your accomplishments on December 30th, Quiet Hour Sunday.

J. A. GARBER.

The Quiet Hour

Christian Endeavor Decision Day should be a time for our Christian young people to decide to draw nearer to God than they have yet, and to solemnly and earnestly rededicate themselves to God. This is probably as needful as for the unconverted to decide to follow Christ. The Quiet Hour should receive special notice at this time. Let the superintendents of this department, or others authorized to do so, present a most urgent plea for new comrades. Surely no one is so busy but that he can find fifteen minutes sometime during the twenty-four hours of each day to devote to quiet meditation and communion with God. You may send your list direct to Rev. Francis Clark, if you like, but please send me a copy of the list. I would like to have a list of all the comrades in the brotherhood, both old and new comrades. We must have 2,500 new comrades until 1920, if we are to reach our goal. Let us all be dilligent in our Father's business.

H. M. OBERHOLTZER.
Superintendent of the Quiet Hour.

A Call To Prayer.

Here is a wonderful opportunity for faithful intercession. Read the following from Brother Drushal's pen and think seriously and then if the spirit leads join us in daily intercessory prayer.

"As we now have it, there are 47 pupils in Riverside school who are Christians and there are 65 who are not. The 65 are largely among the older scholars who have come here from some distance and are boarding. Of the twenty boys or young men in the normal department only three are Christians. What a chance that means for effective Christian work. We are doing what we can to reach them, but we have decided that

we should have a week's meeting sometime early in February. We had ten confessions the fall term".

It seems to the writer that perhaps two weeks would be more nearly a sufficient time for a successful meeting, but surely there is a great opportunity, both for intercessory prayer and for soul-winning. We want FIVE THOUSAND to join us in intercession and we want the Lord to call the right evangelist to hold the meeting. Who will pray and who will go? May the will of the Lord be done.

G. C. CARPENTER.

Open Jail Doors.

Those who invest in mountain missions or in missions anywhere want to know that they are making an investment that will pay. Let the "Practical Man" read the following extract and remember that similar statements can be made concerning the fields of Brethren Missions in the mountains of the south land.

"Read this extract from the Beattyville Enterprise of November 23, 1917, Beattyville being the county seat of our Lee County.

'This is the second week of Circuit Court, and during the whole week the jail doors have been standing wide open, the first time such a thing has happened in the history of the county. There has been no murder nor manslaughter case entered on the docket for more than eighteen months. Several times in the past few years the jail has been without prisoners, but never before while the court has been in session. In 1907, just ten years ago, we will not say how many men were killed in the county, but we well remember once while the court was going on that the jail was filled twice. Our county has been breaking a good many records lately—in Patriotism, Politics, Business—but in our estimation here is a record that will rank with the best of them.'

"It would not be quite fair to claim all of this as the result of our Mountain Missions, but many men here say these Missions more than all else, have led to the betterment.

"This very town of Heidelberg, with nowadays never a fight or murder, used to be given to such things. There was a triple murder here one night a few months before our work was started. The change throughout Lee, Owsley, Breathitt and adjoining counties is wonderful.

"Without reckoning the loss of life, loss of character, the wretchedness, the mere loss of dollars then far exceeds all the money expended in carrying on the Missions.

"How does the Practical Man look on this matter?"

Sixty-Five New Societies.

Sixty-five new societies in four years is not asking too much. That constitutes one of the items in our Endeavor four-year challenge. The call is for thirty new Young People's Societies and thirty-five new Junior and Intermediate societies.

Note below what one denomination is doing. They are very much alive and doing.

"The Disciples of Christ are making a remarkable effort to organize 2,400 new societies in twenty-four weeks. The latest figures are 2,087 societies organized. This "Victory Drive" closes in Christian Endeavor Week, January 27 to February 3."

We can if we will. Let every Endeavor society in the Brethren church say, "We can and we will". There are many churches that need Junior and Intermediate societies and are only waiting for some one to lead the way. It is hard to maintain a highly efficient young people's society without the aid of the junior organization. Every new society should be reported through the Evangelist. Who will be the next to report a new society?

Zeppelins Help Endeavor.

"During an air-raid in London, England, a society held its meeting in the basement and invited, successfully, passers-by to come to the meeting".

Some young people in America need an air-raid or some other effective means of bringing them into active Endeavor service.

Christian Endeavor Patriotism.

If a Christion Endeavor service flag could be made large enough, and hung outside the Christian Endeavor headquarters in Boston, says Dr. F. E. Clark, it would show more than 100,000 stars .In some camps more than ten per cent of the men were Endeavorers.

G. C. CARPENTER.

News From the Field

Lost Creek, Kentucky.

The winter and spring term of school opened at Riverside December 31 with a good attendance, and students continue to come, as the weather was not very agreeable at the beginning.

There are now enrolled 112 and others are planning on being in soon. Both dormitories are practically full and all seem to be getting along nicely.

We are glad to have with us Miss Elizabeth Haddix and Mr. Jasper Mullins, two of our home teachers, and especially glad to have Mr. Akens back again. And all are getting along very nicely with the work.

We are looking forward for great things here at Riverside this winter. Pray that our hearts may be revived, and that we may truly have a revival in the church here, and many souls may find Christ as their personal savior. Brother Drushal is laboring earnestly with the work here. We ask the prayers of all for the work and the workers.

FLORA HILLEGAS.

Mexico, Indiana.

Being much helped by the many reports given in the Evangelist I am constrained to give encouragement to others to do my "bit" to make the Evangelist still more interesting and helpful to others by telling of the Lord's work at this place. I suppose one reason why we do not get more church news is because when there is no revival, or unusual doings we do not think it worth while to make reports. Another is pastors do not always fulfill the duty to report their doings, and churches are slow to appoint regular secretaries for that kind of work.

The Brethren church of Mexico with all loyal Christians is trying to faithfully do her "bit" in the present world crisis, and while we are not much seen or heard, we are hard at work in the trenches. We are trying to make radiant with gospel light, and active with spiritual power one place in this world of darkness and deadness.

When the pastor returned from the national conference he had a larger vision of Christian service and a greater desire to make the church a great power for Christ than he ever had before. We began at once to launch the Four-Year Program with the beginning of the conference year October 1, 1917. This was done by programing a Rally and Home Coming day for the Sunday school and church. In this we were quite successful. While the Sunday school did not quite come up to last year's record the attendance at the services following was the largest of any service since I became pastor. The purpose and plan of the Four-Year Program was explained and then commented upon. The people seemed eager to help make it a success. Our work for the coming year was by an unanimous vote to do "Our portion of the Four-Year Program".

To some this looked like a task too great, an ideal too high, but it takes hard tasks to call out latent powers. It takes high ideals to make high character. Since Rally Day all departments of church work have taken on new life and an increase has been noticeable in the Sunday school, church services, the Endeavor meeting and prayer meetings.

Early in the year the pastors and official boards of the churches in town had planned to hold a union revival meeting in the fall. But one denomination decided later to withdraw its support. Not wishing to hold such a meeting unless all could work together, the union meeting was called off.

Not feeling ourselves justified under present condtiions to employ an evangelist and launch a great work the church decided to hold a service for the good of the church and to gather such fruit as seemed good for the spirit to bring. The pastor suggested that we use home talent. We have in our congregation a splendid man, a good preacher, but he never held a revival meeting. I urged that we give him an opportunity. Accordingly the church gave brother P. M. Fisher a unanimous call to do the preaching. The pastor arranged a series of Bible lessons which were to be given previous to the sermons. A call was made for a ten days' waiting before God. Ten days of Bible study, prayer and teaching. But the day of beginning was also the beginning of a cold wave on the part of the weather man. He beat us out for three days and hindered us greatly the rest of the week. Then came the week before Christmas. The Sunday school was preparing for a White Gifts service. We tried to hold services and drill, too, but came near spoiling both. However, the meeting was not without results. Four young people made the good confession. And

those who could attend were strengthened in spirit and encouraged for a more aggressive service.

The White Gift service proved to be the best Christmas program ever given in this town. The results will be a better and truer Christmas spirit. The offering surpassed all previous records. Recently this church has been called to give as never before in her history. But not once has she called a halt or suggested a retreat. She has met every opportunity with cheerfulness and did her full duty to every demand. In fact we have come to know that it is more blessed to give than to receive.

Thus we have started well on the new year. A year with heavy clouds on the horizon, dark, foreboding in many hearts. By faith we see the dawning of a better day. A day when the world shall crown our Christ Lord of all. We await the coming with joy. L. W. DITCH.

Ashland College Notes.

We are sorry we could not give our readers the notes during the past few weeks. For various reasons this was not possible. But Ashland is still on the hill though "silvered o'er" with a blanket of nature's making. Ashland College in winter is an aspect pleasing to all lovers of the beautiful.

Since last writing a joint literary reception has been rendered. Philo-Hesperian lavished every effort to make the affair a success. The library was the scene of the reception. During the course of the evening a playlet presented by a capable cast was given. Refreshments were served and laugh prevailing games and novelties were later introduced.

A seriousness unusual to freshmen was noted in the deportment of many of the new students as they approached their first college examinations. The midnight lamps burned for many an anxious Freshman—a beacon light that presaged good results with the last examination and the carefree look returned to their various countenances. Can't expect a Freshman to stay serious very long.

To relieve the tension and allow for congeniality and relaxation the girls staged a mid-semester surprise party in honor of Miss Edith Wood. The dormitory students were all present. A musical and recitation program was presented and tasty refreshments rounded out an enjoyable evening. Not many social affairs have been the rule in Ashland this year but the few have been successes.

Last week Brother Beachler "snowbound" in Ashland delivered a series of evening discourses for the students. Mr. Beachler always "takes" and it is needless to say the chapel was crowded.

A most impressive C. E. service conducted by the Freshman class was observed last Sunday evening. Miss Lois Teeter and Earl Detsch led. A girls' quartette—Miss Irene Brumbaugh, Miss Marie Stoner, Miss Ruby Brubaker and Miss Edith Wood rendered a beautiful number. The quartette was in splendid voice. Much interest is being taken in C. E. work under the leadership of Fred Vanator and Lester King.

The Theological Association meeting weekly was addressed last Thursday by Prof. J. A. Garber, on the subject, "Soul Winning". This association is one of the most helpful and instructive to the seminary student in the college. A full turn out of the theological students can almost certainly be counted on at every meeting for they realize how vastly important are the discussions and thoughts imparted through the medium of this association.

The special Bible classes still continue to hold the attention of the students. Books which have a bearing on student life are studied in connection with scriptual references. On account of adverse fuel conditions these studies had to be conducted last Sunday in the dormitory. Mr. Beachler later addressed the students in a brief service using as his theme "Going Around The Walls"—a theme based on the story of the fall of Jericho.

Robert Frehse '19 was a visitor at Allen Hall Thursday and Friday. "Bob" has been engaged in Y. M. C. A. work at Camp Sherman this state. Howard Leslie '18 was also in Ashland some days ago. "Hodie" looks fine and enjoys the camp life immensely. He is at Camp Lee with the 305th engineers.

The notes will continue we hope uninterrupted for the remainder of the school year. The writer is pleased to note the widespread interest in the notes. It shows that Brethren people are thinking of and are interested in Ashland College and that they realize Ashland is a college which

"Serves the Christ who died for men
Serves the church with tongue and pen."

All hail to Ashland fair.

J. B. L.

Maurertown, Virginia.

I beg to advise our Sunday school is alive in its work. At the Christmas offering we found it to be $89.35 in cash and a barrel of white gifts laid by the children at the cross all for the Lost Creek, Kentucky mission. All our missions have been remembered by our congregation. The church building now is to be supplied with new and comfortable pews. Also a furnace will be installed and we also rejoice that none of our men are on the firing line. Some are in the U. S. service on non combatant duty. All our people are in full accord with the principles of the primitive church teaching of the Prince of Peace.

E. B. SHAVER.

Are You Needing a Pastor?

There has just come into the fellowship of the First Brethren church of Long Beach, California, from our Baptist brethren, a talented minister of the gospel, who has been a most successful pastor for years. His name is Charles S. McConnell. He is a man of ability, consecration, and fine social qualities. Moreover, he knows the Word of God. He will make any church a fine pastor, or render excellent service as an evangelist. If southern California had a vacant pulpit at the present time, or if the southern California Mission Board did not have an evangelist engaged for its work, this notice would not be put into the Brethren Evangelist. We wish we might keep Brother McConnell here in southern California, and we may plan to do so yet. At the present time he is assisting me in my work here. But, we are letting it be known, and if there is some church without a pastor, and they wish to get in touch with Brother McConnell they can do so by writing me. Brother McConnell is a man forty-four years of age and has a most excellent wife and three children. He comes to us highly recommended from all that have ever known him.

LOUIS S. BAUMAN.
1905 E. 5th St., Long Beach, Calif.

Hagerstown, Maryland

In our last report we requested the prayers of readers in behalf of our coming meeting with our dear Brother Jennings. We are pleased to report that we had a glorious meeting and that prayers have been answered.

Brother Jennings and wife arrived in our city amidst one of those frequent cold waves. We launched the campaign Sunday, January 6th. In face of the zero weather we had fair sized audiences at both services. But with the effort launched there were difficulties to be met. The weather was the most severe people ever experienced there; there was much snow, ice covered sidewalks and extremely cold. This, with sickness and other hindrances kept many from coming. The fuel situation also threatened to halt the meeting, and on account of illness Sister Jennings was compelled to leave us and return home. But in face of these hindrances and satan's activity God gave us victory and to him belongs the praise.

Some Features of the Meeting

First. Brother Jennings was at his best and brought us soul stirring messages. He pleased the members and was used of God to bring conviction to the unsaved. He was optimistic and as we braved snow and storm to speak to unsaved souls it was with the purpose of being about our Master's business. We were everywhere courteously received.

Secondly. We owe to the faithful membership our gratitude for their loyalty. Night after night they came and by their presence and prayers encouraged evangelist and pastor in the work. Each night a faithful band met for a brief prayer meeting. The response was noble. People prayed earnestly and labored unceasingly and thus brought souls to Jesus.

Thirdly. We must commend the faithful services of the choir. We made a special effort to have a large choir. We had this and they were with us and sang to the glory of God. The special numbers were much appreciated. The male quartet of the U. B. church were present on several occasions and rendered beautiful music.

Fourthly. On two Sundays we had afternoon services. The second Sunday a special service for women only. A large audience was present and went away filled with a splendid feast. The third Sunday, a special service for men. A large crowd of men were present and enjoyed a message that broadened man's opportunity and responsibility.

The Results of the Meeting

From the foregoing report it is evident that there was united effort on the part of all concerned. United effort, faith, coupled

with the working of the Holy Spirit will always bring results.

We wish in closing the report to merely mention the following visible results:

First. There was a growing interest. The attendance grew in numbers until the night of closing we had the main auditorium packed full and the balcony well filled. We aimed to reach the climax in closing and we succeeded.

Second. There was a manifest spiritual quickening. The Spirit seemed to take possession of the membership and they came to the prayer meeting, prayed as we never heard them pray and then went out gleaning souls for the Master and brought them night after night. This spirit will mean much to the future welfare of the church.

Third. And now we chronicle results as to souls saved. Thirty-five made the good confession, one was reclaimed, and to date thirty have been received into church membership, with others awaiting the sacred baptismal rite. This was a splendid victory considering all things and we rejoice for this splendid victory. We sent the evangelist away with a splendid offering and pray that God may continue to mightily use him in pointing souls to Jesus.

The pastor and church ask you to pray for us that we may properly conserve this new material and measure up to our responsibility. A. B. COVER.

Travel Notes

Our visit in old Virginia during the holidays was interesting in many ways. It did us good to meet many of our good, warm-hearted friends in Roanoke, also in Buena Vista, our spiritual birthplace. At both of these places we were asked to break the Bread of Life to the people which we most gladly did as best we could. Both of those churches are working hard to carry on the Master's work. Like all other church work the problems which they have to solve can only be done in the light and guiding power of the Holy Spirit.

Hagerstown, Maryland

On January sixth we fired our first gun in the new year, loaded with the eternal atonement which was blessed of God in plunging young and old under the fountain "which was opened up in the house of David for sin and uncleanness." Sins were washed away and men and women came up with new faces shining like new moons, reconciled to God to work with the King and Prince of Peace. So the first battle in the new year was a glorious victory. Brother Cover, who is a praying man leading his praying band, opened the way for the campaign, but the deep snow and blizzard came and many high drifts, but with heavenly tools put in our hands by the King who gave us our marching orders, we began to open the way again, and the old time power fell and men and women took great delight in coming in through the storms and over the ice to get to hear the old time gospel.

We went from house to house praying with the people and inviting them to the gospel feast. They came and in return invited us to come and share of their hospitality which we did and better meals we never sat down to. Old Pennsylvania and old Virginia cooks have nothing on the Marylanders, they can and do deliver the goods.

It will take eternity to tell the good accomplished through our prayer band which convened in the Sunday school room fifteen minutes before preaching. In the little prayer room men and women prayed in public for the first time in life, and when the writer saw the pastor lead thirty precious souls down into the waters of baptism I said thank God this is in answer to prayer. Then on the last Sunday of the meeting what a beautiful picture to see thirty men, women, boys and girls received into the church of the living God, and there are five others to follow.

I don't think I ever had more liberty and power in the declaration of God's holy word than I did in the Hagerstown church.

To work in this campaign with Brother Cover and his good helpful wife was a real joy. They are both loved by not only our own church people but by the people of the town. Both are efficient workers in all the work of the church.

Brother Roy Long who has retired from the ministry for the present on account of his health was a splendid help to us. I trust he will be able to take up the good work again in the furture.

Our dear Brother Tombaugh was shut in being crippled and did not get to our service in body, but we believe he was with us in the spirit of prayer. Let us pray that God may restore him to normal health. Dear Brother Witter of Waynesboro and a delegation of his good people came over several times. It was a great inspiration to see their faces as they brought cheer and sunlight to us and they have a great place in my heart having worked with them in two campaigns. I know their faith and good works in the Lord.

Brother Miller, pastor of the Church of the Brethren and his people worked with us; also other churches and for all these blessings we praise our God and his Son Jesus.

Prof. McClure stood with us from beginning to finish and the Bovey Sisters added strength to the work, singing the songs of Zion. The choir and leader were on the job each evening.

Brother Koontz offered the pastor and evangelist both of his autos to be used in any way to the glory of God. Is your car on God's altar?

We left Sunday night, January 27, after we had preached, for the West. We reached Altoona nine hours late and on account of the snow drifts from ten to fifteen feet high around the horseshoe bend we were held up about ten more hours while about five hundred men shoveled snow from our path. In twenty-four hours the writer managed to get one meal. He thought of good old St. Paul who was shipwrecked and fasted for fourteen days. It was interesting to hear the varied conversations of the people.

Thank God it came to pass that we all went through safely. The Hagerstown people showed their appreciation of our labors among them, but in a very marked way in their generous offering which was a freewill offering and the largest I have ever received. May the God of all grace continue to bless both pastor and people. Your humble servant in our Master's work with a life on God's altar.

N. W. JENNINGS.

Dutchtown, Indiana

I am now located at Dutchtown, where brother C. C. Grisso spent less than three weeks in revival meeting, reclaiming and restoring the church. It is strange that such good people as this church has must go pastorless when they are willing to pay a reasonable sum and willing to work. We were with them on Saturday night, January fifth. It was a bad night, but there was a good number out, and Sunday it rained and was a very bad day and there were 17 at Sunday school and I think that was splendid. I think Brethren that it would be a blessing to our stronger churches if they would not be so close hearted with their pastors and would let them go to these needy churches and give them a few weeks' service. I think Brother Grisso has set a good example and I think we should not table this example and that a custom should be started at once to look after the rural church. I have been out of the work for some time, not because I did not like the job, but God doth know. But now I have consented to do the best I can for the Dutchtown church. It is a big undertaking for me for the church at present needs some good leadership. The prospects are good, people are earnest and want to do all they can to get on good ground. The devil is on the job and planting the seed of the tares in some, so we find plenty to do. We are glad we have the word of God and the power of the Holy Spirit to lead us to victory. A few prayers from our beloved brethren and sisters would certainly strengthen us for the work here, and oh, how we need them. I wonder how many will pray for us, I wonder how many will have time to pray in this great busy world of ours. It seems as though Jesus ought to come soon. It seems as though the time can not be far away. Will we have time to pray? Pray for us at Dutchtown.

HOMER ANDERSON.

John Copp—An Appreciation

I learn with mixed feelings of the death of brother John E. Copp, of Virginia. I rejoice for him that he could be released from his tenancy of an old tumble down house of flesh and could go away to a "place prepared" for him. Death is the most beneficent incident that can come to such an one as Brother Copp. We had noticed his gradual failure for some years past, indicated most plainly by his absence from the district conference. This very absence proved the gravity of his condition for nothing, not grave, would have kept him away. Now we can rejoice that the limitations of humanity have fallen from him and he has entered into that fuller, freer, unhandicapped life which "remaineth for the people of God."

For those of us who remain here there is the distress of deprivation and loss of personal association. This for us will always be acute and must be continuous 'till we rejoin him. I met Brother Copp in May, 1888 at the first conference of the Maryland and Virginia District. (It was called "convention then.) It was held at St. James, Maryland.

I was a convert of a few months' experience and he was a veteran Christian. At that time I learned to love, admire and esteem him and these feelings did not change nor falter in nearly thirty years' fraternal association.

He was a man of faith, courage and vision, and it is not too much to say that if all the men of the Maryland and Virginia conference district had been equally endowed a different report would be made annually. Advancing years did not make him reactionary nor even conservative. He looked forward for better things and was willing to plan and work for them.

While this district will be poorer in personnel because brother John E. Copp has gone out of it, it is yet immeasurably richer because he was so long in it, and while some of us know that we will miss him sadly, yet we will have greater courage, hope and fidelity, because we knew him. I loved him and was proud to call him my friend and brother.

V. M. REICHARD, M. D.

Fairplay, Md.

Indiana Churches

Every church through its pastor or in the case of no pastor, someone closely connected with the work has been asked to make its report upon the blanks furnished by the secretary of the Four-Year Program Committee for the congregation to report to the District Director of Four-Year Program. This report needs the attention of each one concerned, immediately, so I can maks my report to the General Director, C. A. Bame, not later than the first of March.

Now, please, get in these reports. Do not wait. Do it now. I have discharged my duty and the responsibility for success in these reports remains with each one who has been asked for a report. Remember when I give my report you will face your record, not mine. Let us do our work well, brethren, so we can rejoice together in our victory in Jesus' name.

W. T. LYTLE,
District Director for Indiana.

Over the Top, Off On High, and Froze Off the Bell

In the above heading some perchance will be confused, but we will make plain the statement if possible, so all who read may understand with us the condition of our work at Flora. We faced a great task in assuming the completion of our new church and getting the deficit in every way satisfactorily settled, which was done in a very magnificent way with the aid of our Brother Beachler, then it was to get started with our organization of Sunday school in our new quarters which made it possible for a more efficient and better organized work. Having our departments and class rooms with more classes and more teachers very thoroughly organized our Brother Whetstone as superintendent serving in his seventh year, we were off in this department of the work then by the placing of the Evangelist in every home, placing the expense in our budget, we were off in this department and by the desire for all time services of a pastor beginning with the first of next October shows progress with real zeal for doing well the things these brethren have chosen to do. The above action was taken and passed upon by the church at its last business meeting held the first of January.

And Froze of the Bell, is a statement that needs to be explained we are sure. With the foregoing over we had looked forward to brother W. S. Bell coming to us as had been announced from time to time and all preparation to have him with us on January 8. Brother Bell arrived and the same day he arrived the thermometer went down and down until Friday, a heavy snow fell and before Brother Bell got started we called the meeting off for the present and Brother Bell left for Dayton, leaving behind snow drifts and thermometers registering as low as 26 degrees below zero, something that no one had ever dreamed of at present. So probably Brother Bell will write in his diary, "Janaury, 1918; Flora, Indiana. Froze off the field." Yet we hope that at a later date Brother Bell will come to us again and that there will be victory in Christ's name. May all who read remember us as brethren together in prayer and supplication for preparedness in our service and devotion.

W. T. LYTLE.

Report of the Building Fund of the Spokane Mission

Following is a report of the total funds received for this fund since the last report up to and including January 21, 1918:

Ellen G. Lichty, Ashland, O.	$ 5 00
J. S. C. Spickerman, Maryville, Mo.	2 50
E. A. E., Nappanee, Ind.	1 00
Sunday School, Turlock, Cal.	10 00
S. S. C. E., Brighton, Ind.	10 00
Orion E. Bowman, Bld. Fund.	50 00
Alice Wimer, Topeka, Kans.	10 00
E. A. Maust, Falls City, Nebr.	30 00
Mrs. Ella Fudge	5 00
I. B. Loucks, Falls City, Nebr.	5 00
D. W. Early, Grandview, Wash.	50 00
C. Belle Sherer, Los Angeles, Cal.	40 00
Mr. and Mrs. Miller, Los Angeles.	30 00
Lucie Saylor, Los Angeles, Cal.	5 00
Addie Saylor, Los Angeles, Cal.	5 00
Olive Saylor, Los Angeles, Cal.	5 00
Mrs. D. J. Hurley, Oakland, Cal.	5 00
W. S. Angell, Portis, Kans.	30 00
Mrs. Rowland's Class, Snnyside,	7 00
Brethren Church, Turlock, Cal.	18 85
O. E. Bowman, bal. Build. Fund.	42 02
"Good Will" Class, Sunnyside.	30 00
"Demonstrators" Class, Sunnyside	30 00
Church, Spokane, Wash.	600 00
Total received	$1016 37

For these wondrous blessings, we can not praise our heavenly Father enough and we wish to express our heart-felt gratitude to the true and loyal hearts who have so nobly sacrificed to do what has already been done. The amount given by Spokane herself is a great victory when you consider that our people are all wage earners. It means real giving and true sacrifice. "The Lord hath done great things for us whereof we are glad." But we want the brotherhood to know that they are helping a people who are doing their level best to help themselves.

R. PAUL MILLER.

Marriages

COBAUGH-ROSENER.—Daniel W. Cobaugh and Miss Rachel Rosener were united in marriage December 12, 1917, by L. Garvin Smith, pastor of the Conemaugh Brethren church. Mr. Cobaugh is a member of the Brethren church and the bride is a member of the United Evangelical church. They have the best wishes of many friends.

KOHLAR-HEADLY.—At the home of the bride's mother, Mrs. A. R. Headly, Milton, N. J., on the afternoon of December 26, 1917, Private Ludwig Kolar, Camp Dick, N. J., and Miss Ester Headly were united in marriage by L. Garvin Smith, pastor Conemaugh Brethren church. Both are estimable and well known young people. They are earnest Christian people, and faithful church workers. The bride will "keep the home fires burning," while the groom serves his country across the seas.

Their many friends wish them much joy and happiness.

MUSSELMAN-KINGERY.—Hay Musselman, son of Mr. and Mrs. W. Musselman, and E. June Kingery, daughter of Mr. and Mrs Jacob Kingery, were united in holy wedlock by the writer at 8:30 p. m., December 20, at the home of the bride in the presence of the immediate relatives. Mr. Musselman is a teacher in the Bringhurst school and is a young man of fine habits, and Miss Kingery proved herself for two years as devoted to the church as a Sunday school teacher and pianist of Flora church.

W. T. LYTLE.

CRAMER-TEAGUE.—Charles O. Cramer, of Ashtabula, Ohio, a sergeant in training at Camp Sherman, Ohio, and Octave Teague, of Roann, Indiana, a teacher in the Roann schools for many years, were united in holy wedlock at the bride's home in Roann at noon December 24, by the writer, in the presence of the immediate relatives and friends. The groom was drafted and called to service in September and is trying to acquit himself as a true American, being a member of the Methodist church of Ashtabula, and the bride a teacher will pursue her teaching and prove herself a true companion establishing a happy home and throw a mantle of protection as a true helpmate around her husband as he seeks to do the bidding of the "powers that be." The bride is a member of the Roann Brethren church. May God richly bless these unions, and may joy and happiness be theirs.

W. T. LYTLE.

Our Dead

WYCOFF.—On December 5, 1917 Mrs. H. F. Wycoff was called to her reward at the age of 58 years. Three daughters and one son remain. One daughter, Miss Ada, now Mrs. Grover Butt, will be remembered by many as a faithful teacher in our mission school at Lost Creek, Ky., several years ago. Another, Miss Nell, has cared for her mother through a long illness and much suffering and has borne the burdens of the home with a brave and loving spirit. The others are Mrs. Laura Bair, of Portland, Ind., and Charles E., of Delphi, Ind. The deceased was a faithful member of the Center Chapel Brethren church and had a host of friends. Services by the writer assisted by Rev. Roy Brumbaugh.

G. C. CARPENTER.

WEBB.—Brother Leonard Webb has gone home to God. He passed away at Ft. Scott, Kansas, after a brief illness of four days. Then his devoted wife, with their two children, Margaret aged four, and Charles, aged 13 months, struggled back through the blinding snows, to her old home, near Goshen, Ind., for burial. Brother Webb died in the hight of his ambition—to once more be in the active service of his Lord. He had hoped to

return to South America, and wear out his life pleading for a superstitious and ignorant people to return unto God, but it was his will that his final resting place should be in the beautiful, shady cemetery at Goshen.

Brother Webb was one of those sweet-spirited Christians whose gentleness would make one feel that the storm was over, and the sun was once more shining. His patience, even when suffering, was sublime. I shall never forget the little visit we had together last fall at Mrs. Webb's old home, when he let me look into that great soul all aflame with holy zeal for his Lord. He took me into his confidence, and for a few minutes we were entirely absorbed in the things of the kingdom, and in the coming of the King. We were both blessed. My ambitions to "just do his will," and to endure more for him, have been higher since that afternoon. The smile that would break through that face of suffering is still lingering, and is leading me higher.

Sister Webb, with a brave, motherly heart is returning to the mission at Ft. Scott to do alone what they both hoped to do.

G. W. RENCH.

BEVAN.—Russel Wilbur, son of Brother and Sister W. A. Bevan, died Jaunary 8, 1918, aged 10 years, 2 months, 20 days. The funeral was held from the Hamlin Brethren church conducted by the pastor assisted by Rev. Clarke, of the Baptist church. The bereaved parents have the sympathy of the church and community. May they find consolation in the hope of immortality through Jesus Christ.

S. C. HENDERSON.

OVERSTREET.—Ruth Marie, infant daughter of Mr. and Mrs. J. E. Overstreet, of Roanoke, Virginia, was born June 14, 1916 and departed this life December 29, 1917, at the tender age of 1 year, 6 months and 14 days. Brother and Sister Overstreet and the remaining children have the heartfelt sympathy of all. The funeral was conducted from their home in Roanoke. Eld. James S. Gribble assisted the pastor in the service.

L. G. WOOD.

BROWN.—Sister Hettie Brown, wife of Verne Brown, departed this life January 4, 1918, at the age of forty-one years. She united with the Brethren church at Darwin, Indiana, under the ministry of R. R. Teeter twenty years ago. Her death has cast a gloom over the church, Sunday school and the S. S. C. E, as she was an active member in all. She leaves a husband, one daughter and three sons to mourn her departure. The funeral was conducted by her pastor, Arthur Hoppes, assisted by W. T. Lytle, of Flora.

SAYLOR.—John B. Saylor, a loyal member of the First Brethren Church, of Canton, Ohio departed this life Jaunary 8, 1918, at the age of 58 years. Brother Saylor was born in Somerset county, Pennsylvania, of good Pennsylvania Dutch stock and inherited many of the qualities that make these good people so well known. A blacksmith by trade, he was always busy, working at his trade the day before his death, and in the continual knowledge that his life might be snuffed out at any moment. Brother Saylor leaves a wife and five children to sorrow at his "home going," but they sorrow not as those who have no hope. His entire family are members of the Brethren church, and it is hoped that his death may serve but to bring them all into a closer and truer fellowship with the church and the Christ. Funeral services were conducted at the family home on January 11, 1918, in the presence of many friends and neighbors who had met to pay their last respects to a friend and to sympathize with the bereaved family. May grace sufficient be vouchsafed unto the loved ones who remain to bear this parting and to abide faithful "till he come." Funeral services by the writer. DYOLL BELOTE.

BEAL.—Pearl Miller was born at Danville, Ohio, of those stalwart pioneers of the Brethren faith, Simon and Sarah Miller, on August 16, 1876. She was united to our brother Eld. J. C. Beal, on April 4, 1901. To this union were born two children, Donald S. and Elizabeth G. Our Sister Beal departed from among us to the paradise of the just made perfect through Christ, on January 6, 1918, as the result of an internal hemorrhage after an operation, the primary cause being appendicitis. Her death occurred in a hospital here in Long Beach, California, where she patiently spent her last days on earth. She was, indeed, a patient sufferer, utterly willing to go to be with Christ, and to stay with her earthly loved ones, as the lord might will. It was the sad duty of the undersigned to conduct her funeral, assisted by Brother Broad, of the LaVerne church. It was one of the hardest tasks of our life, as it recalled similar circumstances in our own life nine years ago, at Ashland, when we, too, were left with two little ones. They two were friends, and there was but one day between their ages. And Brother Beal had the same hard journey to make that we had to make. He took the body of his beloved one on a long journey—all the way back to Danville, Ohio, at which place interment was made.

Mrs. Beal was for a number of years at the head of the Department of Music in Ashland College, where her husband was also a professor. They came west, first to Sunnyside, Washington, in the hope that it might improve the health of his wife and mother. Later they came to California for the same reason, and Brother Beal became the pastor of the Compton Avenue church in Los Angeles. But in the mystery of his will, her journey on earth was ended here. The hope of the Master's early return never seems so sweet as in hours like this. And heaven itself will now ever be dearer to the heart of our faithful brother and his little family.

Services at Danville, Ohio, were conducted by J. L. Kimmel and W. H. Beachler.

L. S. BAUMAN.

Long Beach, California.

MILLER.—Eliza Jane Stoughteagle was born in Morrow county, Ohio, April 25, 1836, departed this life on January 6, 1918, aged 81 years, 7 months, 10 days. She was married Wm. A Miller January 2, 1866. To this union were born seven children, five of whom preceded the mother to the next life.

Sister Miller united with the Brethren church in 1889. She was a faithful Christian, a kind and loving mother and a good neighbor. May God richly bless the many friends who survive to mourn her loss.

CASSEL.—Eliza Cassel, the wife of Henry P. Cassel, died September 28, 1917, aged 87 years, 2 months and 24 days. Sister Cassel was a faithful member of the Brethren church and believed implicitly in our peculiar doctrine. A short time before she died brother A. E. Thomas and I were called in to anoint her according to the Word of God. May God continue to comfort the bereaved ones and sustain them in his grace. Services by the undersigned.

A. L. LYNN.

OAKES.—Master Wayne Wagoner Oakes, infant son of Mr. and Mrs. David Oakes, departed this life December 17, at the early age of 43 days. The funeral was held by the writer at the home on the afternoon of December 19. May God with his blessed Holy Spirit bind up these bereaved parents' hearts and show them they have a "treasure above." Besides the parents there is left to mourn his departure, two brothers and one sister. May God lead them all to Jesus' feet, as the mother is a member of the Flora Brethren church. W. T. LYTLE.

MILLER.—Mrs. Susan Sons Miller, widow of Hugh Miller, was born April, 1846, in Bedford county, Pa., and was a daughter of Samuel and Isabella Berkeblie Sons, died at her home, Franklin Borough, December 17, 1917. She is survived by three children, six grand children, three great- grand children, two sisters and one brother. She and Hugh Miller were married more than fifty years ago. In 1892 Mrs. Miller united with the Conemaugh Brethren church and continued loyally in that faith until called home. Funeral services in the Conemaugh Brethren church by L. Garvin Smith, pastor of the church.

SMITH.—Curtis J. Smith, son of Samuel J. and Mary A. Smith, was born June 27, 1876, and died January 2, 1918 at his home in Franklin Borough. He is survived by his mother, two brothers and three sons and one step son. In 1896 he united with the Conemaugh Brethren church and remained a faithful and consistent member of the church until called home. Funeral services in the Conemaugh Brethren church by L. Garvin Smith, pastor.

COBAUGH.—Mrs. Mollie Till Cobaugh, wife of John Cobaugh, was born in Allegheny City, Pa., September 7, 1869, and died at her home in Dale Borough, Pa., January 3, 1918. In 1891 she was united in marriage to John Cobaugh. She was a member of the Conemaugh Brethren church. Funeral service conducted at the home by L. Garvin Smith, pastor of the Conemaugh Brethren church.

GOSSARD.—John W. Gossard, son of Crist and Mary Goughnour Gossard, was born July 16, 1878 and died January 8, 1919, at his home in South Fork, Pa. In 1910 he married Miss Elizabeth Penrod, who with one child survive to mourn his departure. He became a member of the Brethren church before death claimed him for its own. He is survived by his wife, one child, two brothers, two sisters and his mother. Funeral service in the Mount Hope United Evangelical church by L. Garvin Smith, pastor of the Conemaugh Brethren church.

Bowman.—Henrietta Bowman, the daughter of Monroe and Rosanne Lenheart, was born at Garret, Pennsylvania, December 11, 1849. She died at the family home in Glade City, Pennsylvania, January 11, 1918 at the advanced age of 68 years and 1 month. On February 14, 1880, she was united in marriage to Samuel Bowman and this home was blessed with one son and five daughters, all of whom survive her, the mother being the first death in the home.

Sister Bowman was a charter member of the Main Street Brethren church of Meyersdale and maintained her devotion to her church and family until the end came unexpectedly last week. Following the family custom one week ago Sunday the entire family met at home little expecting that the next Sunday they would all gather to bury their mother. The church and community as well as the family will miss the presence of Sister Bowman. Services conducted by the pastor by using the suggestive scripture for a text found in 1 Peter 2:7.

E. D. BURNWORTH.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ....Associate Editors

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Rev W C Bansholf N946-18
3015 Maple Ave

Editorial

The Keynote in Music

We are told that the greatest orchestra, with its scores of trained musicians and their instruments, is helpless without the keynote. In the old fashioned singing school, the first task was to find the keynote. This was essential, for all other notes were modulated by it. If, for any cause, that note was not ascertained, the discord was so marked that the singers had to stop and start anew. We soon learned that this note was fundamental.

David is known as "the sweet singer of Israel." As one of God's prophets, he had discovered the keynote. In the preaching of the gospel, that sweetest of all music, is it not necessary to have the keynote? What is that note? In these days of weeping, praying and shouting, when, in the din and noise of the battle, with visions of

"The rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there,"

are we not likely to lose sight of the keynote in our preaching? Listening to some men, we would conclude that the keynote was culture. Brethren pulpits, as a rule, are in no great danger of a surplus of the thing we call culture. But I have heard men who labored incessantly to create the impression that this old world was sick, not because of sin, but for lack of his type of culture. The diction of Macaulay was not so pronounced as his, and the oratory of a Webster could easily be improved. He hides the sermon in his culture, instead of sinking himself in his sermon. The people who were hungry of soul were lost in the flights of oratory, and were unable to distinguish the soundness of the sermon and its sophistry.

The world is going culture mad. The race between many a church and its competitor is to see which can appear to be the most cultured. Real religion is a secondary concern. My church has lost enough members in the last twenty years to make a congregation larger than it is now. And why? Because our people had not the truth? Not a bit of it. It was because the god of this world had blinded their eyes until culture looked better to them than New Testament religion. Jesus washed his disciples' feet, and told us to do as he had done to us. "Oh, yes," they say, "that might be a religious act, but it is not refined." Oh, it isn't? Poor Jesus, if you could have had a few lessons from our 'cultured' folks, then you would have known how to make a gospel! Lord, when you come back again, ask some of our 'cultured' folk what you should teach, for they think you are rather coarse in John the 13th chapter.

From others we would get the impression that the keynote is social service. "Questions of public health, punishment of crime, reformation of criminals, an equal distribution of wealth," is sounded from every sermon. There is much in these things that is good, and should be taught. It is in perfect keeping with the spirit and teaching of the gospel. But are these things the bugle blasts of the gospel, or are they the minor notes—the mere ripples on the mighty deep of our redemption? Are these things of primary importance in the preacher's work, or are they secondary? I do not hesitate to take the position that the things stressed by the social service propagandist is the effect of a bad life, rather than the effect of a bad system. Better environment? What was wrong with the environment of Adam and Eve? They went to the dogs, although surrounded by luxuries untold. It was a bad life that proved their undoing. If some Socialists would let Jesus possess their souls, they would have less to say about their "hard life." A great man has said, "Much of what is called Christian sociology is mere sentimental nonsense. There are some things to be remembered. One is, that the soul is of infinitely more value than the body. To heal a man's physical infirmities in the name of the Lord Jesus while neglecting the far more important matter of his spiritual welfare, is unspeakable folly." "For what shall it profit a man if he gain the whole world and lose his own soul?" And we should never forget that eternity is longer than time. To make the present life a dream of beauty, our homes veritable palaces, and cultivate the mind until it can not be satisfied except it revel in literature and art, what are these, indeed, when one reflects that life here is but a handbreadth, while the life beyond reaches away into incalculable periods of duration. The central thought of the gospel is not to live (here), but to get ready. Bethesda with its crowds of impotent folk and the mighty works of Jesus there, is not the central fact of Christiainity. Calvary, WITH ITS BLOOD, is its center, and the supreme question is the application of that blood to the souls of men. The better environment will then follow. A pig in the parlor is a pig still. There may be a change, but it will not be the pig that will change.

Listening to others, we would conclude that the keynote is the question of spirituality, and with a vague idea as to what that might be. The speaker manages to get the words "Holy Ghost" in about every alternate sentence. He talks much about the "Baptism of the Holy Ghost," and what with shaking the Bible in the air, and stamping the floor, and shrieking like a steam whistle, he would show people that he was spiritual. In other words, he gives people to understand that noise and spirituality were one and inseparable. He does not preach doctrine because doctrine, from his viewpoint, is mere formality. He fails to grasp that back of all of God's requirements as recorded in his Book, is the same Holy Spirit. Why some forms of worship, like prayer, are spiritual, while other forms, like baptism and the communion, are not spiritual, he has never thought out, only he has taken it for granted that they are not. While denouncing forms in worship, he does not hesitate to throw to the winds such forms of the Holy Spirit as Acts 2:38 and Acts 19:1-6, and substitute for them forms of his own making. The reason is, he can get more noise in his forms than he can get into Bible forms, and noise being a proof of the presence of the Spirit, in his estimation, Bible forms must go, and Bible people who are determined to know nothing else save Jesus Christ and him crucified, and whatever forms given in the Book necessary to know this, must be denounced as a 'formal people.'

Now, these words are not written as though the Evangelist readers were all preachers. Oh, no. There are a great many people besides preachers who know sound preaching when they hear it. There are a great multitude who know what their respective communities need, and every year our preachers are masured by our members in extending a call, and these laymen are anxious that the keynote shall be recognized, and that all other notes shall be modulated by it.

RENCH.

From the Editor's View-Point

When the Wayward Girl Would Turn Back

It has long been known that it is rather difficult for the girl who has walked the primrose path to retrace her steps and to begin life over again on an honest basis. For this situation or condition the world and even the church have been severely criticised. It has been claimed by certain emotional and sentimental writers that the whole of human society is against all efforts of such girls to reform. It has been claimed that once it becomes known that a working girl has had a questionable past she invariably loses her position, that employers discriminate against such workers.

Because of such claims a feminine writer has taken the trouble to look into their validity with the following conclusions, based upon an interview with a girl who claimed to want to do honest work and earn a living but that the world would not let her. Two things the business world had asked of this girl, a reference and the nature and extent of her experience as a worker. Because she could give neither her opportunities for either securing or holding a position or a job were greatly lessened. This girl said she had tried for a position as bookkeeper, as a stenographer, as a clerk in a store and for housework or the care of children, but no one wanted her, and she claimed the world was unfair. But why did not the world want her? Was it because of her past? Hardly that as the lady writer who tried to help her find a position soon found out.

In the first place the girl didn't know how to keep books and she was a very poor stenographer, and the business world has no time to fool away with unprepared office help regardless of past sins or established character. Then she woulud not be on time in the morning and couldn't get a position as clerk and she couldn't guarantee to have dinner ready at a certain hour, and she didn't know how to boil potatoes and she couldn't bake any kind of bread and she didn't want to try cake and she had never roasted a piece of meat in her life, but finally a place was secured for her to straighten up the rooms and to make up the beds in a hotel, but the manager reported that she wasted her time and interfered with the work of the other girls in idle gossip.

From these experiences the writer concludes that it is not the people that will not let such a girl earn her living, but it is the girl herself after all that makes it out of the question for the business world to keep her in its service. Earning a living is itself a matter of business, and very little sentiment enters into it. The world is not altogether unjust in the matter. It is looking for work, hard work, earnest work, honest work and competent work from those who would find employment in it. If either a man or woman can give that, the world wants them and it is not going to be over scrupulous about one's past, but if one can not give faithful and honest service there is no place for them in the labor or business world even though their reputation and character from a moral standpoint be without spot or wrinkle. It is not a matter of injustice or a lack of sentiment, it is simply common sense.

An American Characteristic

Many people seem to be proud to be known as being characteristically American. Undoubtedly some American characteristics are far in advance of the characteristics of other nationalities, but not everything that is American is superior to all these. There are a few characteristics that are distinctively American that could be well improved upon.

The American people are among the most energetic people in all the world, in fact it may with all propriety be said they are in a class by themselves when it comes to energetic action, but the American energy is expended at the price of some other characteristics that are equally desirable, and even as it is may properly be said that a part of what is considered energy is nothing more than impatience. Many things in the commercial and industrial world at the present time are exceedingly trying on the patience of those who are directing the world's work. Business is greatly handicapped by conditions that may be prevented in the future but that seem to be beyond the control of man for the present, and business men chafe under this handicap.

The whole country is working at a disadvantage because of congested railway transportation and the delays in shipments of goods and raw material. The railway freight departments are besieged with tracer telegrams from men who are endeavoring to locate shipments of goods that are long over due, and frantic endeavors are made to get their shipments in ahead of other equally anxious buyers. At a recent convention of the Telegraph Superintendents' Association it was said that fully fifty per cent. of such telegrams are entirely unnecessary and practically useless, so far as expediting the movement of freight is concerned. But the impatience of the people is clearly shown in this rapidly increasing wasteful use of the telegraph wires and an effort is to be made to get the officials at Washington to adopt some plan that will give even the overworked wires a rest. The American people should learn that patience is a Christian virtue greatly to be desired

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Woman's Work in the War

Agreat deal has been said and written concerning the place women shall occupy and the work they shall do while America is engaged in helping the Allies throttle once for all the spirit of Prussianism that is endangering the liberties of the people of all the world. Also a great deal has been written and a great deal prophesied concerning the place of woman in the industrial and business world after the war is over. It is only right that this question should concern the people, but it is always well to take a reasonably safe and sane view of such matters.

That the American women are able to step in and in a measurable degree successfully fill many of the places vacated by the men goes without saying and is accepted without authoritative proofs, but however much the womanhood of America may be taxed in this crisis and however willing it may be to perform any duty we most sincerely trust the time will never come when, controlled by the military spirit that controls Germany, the American women shall be called upon to do the work the women in Germany have been doing the last two or three years. Real conditions are not made known to the outside world, if there is any way to prevent such information leaking through the lines, and what information does leak out may be greatly exaggerated, but just two lines, in very small print, in a recent daily paper tell as much as whole volumes, if the statement is true. The statement is: "Women in Germany are doing the work formerly done by horses, that of being harnessed to a plow." Is it any wonder that we wish a better fate for our American women?

Slaves to Habit

There may be quite a difference between a habit and a custom, but what is regarded as a custom by the public frequently becomes a fixed habit with the individual and is as difficult to break as it is to change the custom of the public. Too often the term habit is applied only to those things which are considered detrimental to one's moral wellbeing while that which has no distinctively moral effect is regarded as custom. But one may become a slave to custom as well as a slave to habit.

Men have become so used to beginning their day's work at seven or eight or nine o'clock in the morning that they think the only way they can begin an hour or two earlier is to have all the clocks turned on one or two hours, then when when they go to work at five A. M. it will seem to them like seven. The agitation, which begins as regularly as the winter season passes, for daylight saving by having the time changed and regulated by ordinance or statute is but an acknowledgement that the people are such slaves to habit that unless the clock is turned on an hour or two they can not go to bed at night or get up in the morning at a respectable hour without artificial or mechanical aid.

Let all the stores and offices and factories begin work an hour earlier in the morning if they want to, but let the poor old clocks alone. They have troubles enough of their own.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Hear! Hear! Pastors! Keymen!

I guess you have the blanks. They are the first call to the churches to help make the record. This will be permanent; it is to be filed for the future. If you report, you will have the credit; if you do not, you will have discredit.

By February 20

This report is to be in the hands of the District Keyman who sent it and asked for its return by February 20, or you will not be in the first count. Reports received with post mark later than that date will not be counted at par.

What to do With Them

The District Keymen will tabulate these reports on the district blanks which they have received and send reports to each of these directors: Bame, Bell, Ronk, Miller and Wolford. It will be of vital interest to these men to know all about this report. The tabulation will not take long and will be well worth while. District reports that have a post mark later than February 23, will not be counted at par. Discounts will appear on a system to be made known later.

System Is the Word

Be exact; be particular; be prompt! Delay will spoil the plan and work disaster. We can not wait. Another report will be asked for in June, perhaps, and the last for the year, in August. If a church has not received a blank, write to your District Director, or the secretary, H. L. Goughnour, Waterloo, Iowa.

Will It Never Come?

How terribly lost I feel! My Evangelist for last week is not yet here and it is nearly time for the next. Wonder what's up? Of course, the weather is terrible, but how can we get along without the Evangelist? How can we measure the temperature of our churches when the mercury goes clear down into the bulb? Well, that is what it has been doing for several weeks by spells in the latitude of most of our churches and we shall feel the consequences in the reports, I am afraid. But I hope every one feels the loss of the Evangelist as I do. My! but it would be a spur to the new subscribers and the Honor Roll column if everybody got lonesome without it. I am interested in Goal 9 as much as anyone can be, I think, and every church ought to be seriously considering one of the two attractive offers the Publishing House is making to get churches classed right in its attitude to the church paper. But that Honor Roll has to get a lot longer if we get to Goal 9 by 1920.

A Fine Baby!

Did your mother ever tell you how they used to say that of you? Mine did; maybe she spoiled me by saying it, but here is where that psychology stops. We have a fine baby church down at Clay City. Not old enough to be called much but a baby and yet, see what a record they are making! Brother Kinzie sent me this report and did not even tell me or ask me to send it on to the page. But I can not forbear doing it in order that some more churches may tell us what they are doing. They are not yet out of the arms of the Mission Board, but listen to the way the pastor talks about all the goals, even to doing their share for Ashland College! And if I can rightly judge, several of the members have helped other colleges to endow before this. But ours is theirs now ,and Ashland will get her share from Clay City—baby church—just the same. Good luck to you down there. But look at this, people of other churches:

Goal 1 Will average considerably more than twenty-five per cent.

Goal 2 The required per cent. were present at communion services last year.

Goal 3 Depends upon me, and will be reached.

Goal 4 Membership already increased thirty per cent. over that of 1916.

Goal 5 Have never failed to do so, and too old to begin now.

Goal 6 Have one man taking up pastorate now.

Goal 7 Have voted to adopt Budget System. Now working out details.

Goal 8 We are awaiting Beachler's arrival. Expect to do nothing less, in spite of strain under which we have been.

Goal 10 Paid in full.

Goal 11 Our percentage paid last year. Expect to do no less this.

Goal 12 Will be taken care of.

Goal 14 Will be reached this year.

Goal 16 Have had full quota both last year and the year before.

Ohio Blows In

"It is an ill wind that blows nobody good," and only a day or so after I wrote as if Ohio was about "all in," there came with an eastern breeze the proof that Ohio needed no prodding but that they were coming, slow but sure. Of course, Ohio had a poor chance to get started as Brother Baer got the chief place some weeks after Conference, through the resignation of Brother McClain. It was not fair to ask Baer to get on his feet as quickly as some and here's to his success. Baer, we believe in you and your organization and we believe that what you lost in delay, you will gain in zeal, and we still wish Ohio all the success that is her due in the race for the goals. If churches need information as to the reaching of certain goals, let them ask the leader of that goal in their state. Directors, specialize! Be informed! Be ready to give a reason and a plan.

Finis

Well, here I am at the close of my page and if you do not like it, help me to make a better. Thirty days more, and we shall have the real facts about you or know if you are "slackers" or the reason why you have not succeeded. If there is anything you can do to get across the plate what you have failed to do to date, get busy. Blanks will soon be coming to you asking for a definite report of what you have accomplished and I shall have the fun of telling on this page how well the churches are doing. Am I afraid? Not awfully! I do know that one of the goals that Indiana thought would be hard to attain has not so proven. Indiana has easily and without covetousness, I believe, rendered her verdict in favor of Ashland College. Of course, it took a lot of the time of a good strong man to get it, and that leads me to say to the DIRECTORS all along the line, you can not get yours done without some diligent work, also. Specialize on your line! Keep busy!

BAME.

A Word to Pennsylvania

Pennsylvania, how about the Four-Year Program? Reports received indicate that the district is going to make the goals in fine shape. But, brethren, there has been only a 50% response to my appeals. Your congregation may be making good, indirectly I hear that some are, but if you are to receive credit and if the district is to be reported in full, you must report to your District Director. Read again my letter of December 21; look up the Pastoral Survey Report blank, fill out and return to me at once. Where there is no pastor I have written to the Sunday school superintendent, and now kindly ask you to act as Congregational Keyman. A word to each keyman. On January 30, I mailed to you a Congregational Report blank. Please fill out and return to me not later than February 20. Perhaps I should ask you to pardon this publicity, but then it is not to be compared to that which you will bring upon yourself later, if you fail to report. Please don't criticize. At the

appointed hour I will report to the National officers, and we want you in the front line and have not time to write you personally. Pennsylvania is the largest district and should have a full report. Now is the time to do the work that in the end we may "go over the top." W. C. BENSHOFF, District Director.

An Explanation

To set Ohio right, I wish to explain to General Director Bame and all who read the "calling" he administered in Evangelist of January 30, 1918. Ohio IS all right on the Four-Year Program and the Ohio director has very likely done as much as any other district director in the time he has been serving. In the first place, he was appointed to that position after the resignation of the first appointee and therefore the other district directors had the jump on him by several weeks. In the second place, he had to appoint his state helpers by mail and had to contend with a number of refusals. And with a few other things to do besides this one job the Ohio director feels that he is not one whit delinquent and deserves no censure. Every member of the Ohio organization as published in the above mentioned Evangelist issue, can be depended on to pull his share of the load. Yes, we are getting thinsg done over here, all we have been instructed to do, besides some plans of our own. We will be with you for mutual deference and co-operation.

G. S. BAER.

Contributions

Facing the New Year

Preached at Williamstown Brethren Church January 6, 1918, By W. R. Deeter

THEME: "Hope, Opportunity, Courage." Ephesians 5: 1-16

Another year of opportunity; another year of joy mingled with sorrow, of success, of failure, of faithful service to God and humanity or selfish indifference has passed. Whatever the soul's business has been the accounts have been made up, and the book for the last year has closed. Has this book been closed forever? It is only fools that say, "The past is past, and we can not change it." The past is part of the present and helps mold every fresh experience. What we are to day, what we shall be tomorrow, depends very largely upon the influence the past has had upon us. Memory holds last year and all our years in her grasp. Her images are not dead things. They smile or weep, bless or sting us.

The days come and go, and the experiences of yesterday help us on our way. We are all borne out of our youth into maturity and old age, and finally beyond the reach of all earthly scenes by a force beyond our control. The garnered wisdom of the past is carried forward to work out the problems of advancing years. The whole past of humanity, all that man has ever done or suffered, is available for our education, and every year adds to its treasures. Men and women like us have made the past, and we are to study and get from it a heart of wisdom.

Once more the bells and whistles have blown, to announce the outgoing of the old year, and the welcoming in of the new year. What this new year may mark on the dial of eternity we can not tell. As we face the tragedies of our big world, it makes our hearts shudder. Did ever our old world face such a new year? Was there ever so much wrapped up in twelve months as there is tucked away in the leaves of 1918? Who would dare to push the curtain aside even if he could! Oh, no, let the tragic scene unfold slowly, for we can not stand many of them at a time. We have an idea of what lies beyond, but God keeps them hidden from us as long as possible, that we may acquire strength for their disclosure.

Usually we enter upon the New Year with new resolutions, new hopes, new ambitions, new desires, and higher ideals for a better life, but our aspirations and inspirations seem to be throttled; our hopes for better things seem to be fighting for existence in the dying embers of a year fraught with bloodshed and distress. What is there to hope for, or what have we to spur us on to a better year than any of the past!

So far as this world is concerned we are hopeless, but we remember that the Psalmist said, "Why art thou cast down, O, my soul....? Hope thou in God."

So that is my message to every discouraged heart, "Hope, not in the arms of the world kingdom to bring us out of this awful chaos; nor in the military tactics of heroic and courageous men, but 'Hope thou in God.'" He is the captain of all armies, the generalissimo of all battles, the King of all countries, and he will bring us out on the victorious side, if we "Hope in God."

This is the time we should do well to remember the words recorded in Deut. 33:25: "As thy days, so shall thy strength be." It is well that we live only one day at a time, for, especailly is it true now, that "Sufficient unto the day is the evil thereof." Today's load is all we can carry, so let us be careful that we do not shoulder any of the burdens and responsibilities of tomorrow. For if we make good today in the sight of the Lord, he will give us strength for tomorrow with its load. May the prayer of our heart be:

"Each future scene to thee I leave
Sufficient 'tis to know
Thou canst from every evil save,
And every good bestow."

May we have the mind that was in Christ Jesus and thus be prepare for anything that may come to us or ours. May we get a heart-grip upon the almighty, and hold fast there 'till the storms of life be past, and we are safely anchored within the vale where war with its heartaches and its distresses shall be left behind and where we shall see the King in his beauty.

It is true that we enter the threshold of the new year with trembling step, but let us remind ourselves that,

"To thy saints, while here below,
With new years new mercies come;
But the happiest year they know
Is at last, which leads them home."

No new year has dawned in history with darker clouds hanging upon the horizon of the future, than the present. The world war goes forward with unabated fury; the ever widening circle of the maelstrom of hate and ruin continues to suck into its powerful swirl the nations of the earth.

The words of our Lord Jesus Christ as recorded in Luke are literally fulfilled in these perilous times. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." There has, perhaps, never been a time when uncertainty and anxiety so pervaded the minds of world rulers and political and military leaders of the people.

Nineteen seventeen has turned over the world's events to the new year 1918, leaving only memories of war, strife and ideals of worldwide liberty to note its passing. This is America's first war-time New Year, but the year 1918 can never be what it otherwise might have been in vie wof this utter and regretted self-sacrifice. While they fight abroad to establish democracy, we at home must live to establish Christianity. In the face of their heroism and self-sacrifice how utterly despicaole the frivolity of sensualism of the gourmands and guzzler welcoming the new year amid the depravities of the cabaret! How utterly hateful the greed of the brewer and selfishness of the profiteer! Those men abroad are our challenge to be useful men and loyal men; self-sacrificing and Christian men. While they are fighting in the trenches for freedom from Prussianism, we at home should be cleaning up the evils of our land so that they may have a place worthy to come back to when this cruel war is over.

Coming upon this year's heels is the young and sprightly year of hopes, promises and a future in which America is expected to fully re-establish free peoples in the world—an epoch of civilization.

New Year's resolutions, good wishes, plans and dreams will characterize the new cycle, and we as a people are expected to do our share in making it what a great year ought to be. The closing year has seen many strange sights, but the new one has many others in store no doubt. There have been Liberty Bonds, Liberty Loans, Thrift Stamps, taxes and revenues to carry on the war,—at an expense never dreamed of before. Rationing diets for the hundred millions have succeeded in eliminating much waste, and new ideas of government have been propounded to the world.

This is a year of COURAGE. That's what we all need to meet the demands that will be made upon us. How can we then wish each other a happy New Year when we know this will be the unhappiest year of our lives? No home in the land will be untouched by sorrow. Again will be heard the words of the prophet, "In Ramah a voice is heard, lamentation and weeping, Rachel weep-

ing for her children, and would not be comforted because they are not." It may not be your boy who lies under the sod in France; it may not be your boy who comes back sightless, maimed or crippled; but it will be the boys of thousands of your fellows, and no wall will be thick enough to deafen you to the cry of others. Shall we wait with an untouched imagination for death to knock at our very door? The circle of woe is widening and it may soon swallow us. What mockery then to wish any one a happy New Year? Is it not like wishing one to be blind, deaf and unfeeling? Should we not say rather, "I wish you a courageous New Year," for courage will be the one thing we need.

And yet I still believe it possible to wish any one a happy New Year. It can not be a year made happy by the gratification of any merely personal desire. It can be only the happiness which comes to him who has completely forgotten himself in a great love for something greater than himself. If you believe that from this war will come to man a better earth on which to live, freed forever from the curse of war; if you believe there will issue a free humanity; if you believe enduring peace can come only by paying this fearful price, then, in spite of the woe, you can be happy. It will be a new and sacred kind of happiness—the happiness of the early Christian martyrs at the stake; so happy in their vision of heaven above they did not feel the flames of earth. If a vision of heaven in the skies could make them happy, can we not be made happy by the vision of heaven on earth?

These are days of realism, and with the Psalmis twe can rightfully say, "Get you a mind of wisdom and remember, that righteousness exalteth a nation." Psalm 90:12. As American people we can rightfully say, we entered the present great struggle with a righteous purpose in view. We have gone into it not for financial gains, for honor, for possession, or for any other reason that might be considered an unworthy one. We have entered it for the sake of liberty and humanity. America is fighting for freedom of the seas; to compel Germany to restore Belgium; for the salvation of France, England and Russia, and last, but not least, for America. It not only means a world democracy, but more than that it means world peace and Christianity, purchased not only at the price of millions of lives, but through the shedding of the blood of the Son of God, Christ, the Savior of the world.

The coming year ought to be a year of great religious revivals. One more year is ahead of us to snatch men from hell. A great revival is ahead of us if we pay the price. It is God's truth glowing in the hearts of his prophets in every age that levels all the barriers of time, race, station between men and brings past, present and future into one. This old world is marked with the battles and ravages of war; she is powder stained, wounded and bleeding with shot and shell, but some day this will cease, and from the debris of the past will rise no more the roar and shriek of cannon, and smoke of guns will no more dim the horizon, and the battle cry will be hushed forever, when men will turn to other avocations to perpetuate the human race rather than destroy it. And we will see then a new world calm and peaceful from the storm, as the ocean wave that has been lulled into a quiet sleep and restful pose. Then in its reconstruction, we will feel the mighty power of the most high God revealing to the world that his Son has come to live and reign with his chosen ones for a millennial season.

The dawn of the new year is for many the signal for new and good resolutions. What better resolve could be made than the determination by the grace of God to have a sweeter home life than ever before? Home can be heaven on earth, providing the Lord has his rightful place in it. Let us see to it that the year 1918 be a year in which he shall have the pre-eminence in home and heart. Raise again the family altar if perchance it has been broken down, and around it renew your covenant vows. Gather the members of the family around the Bible and together kneel in a new consecration which shall carry you through the untrodden track of the year. May we trace the untrodden path with our eyes looking to God for guidance, wisdom, direction and help. Pray for grace to make Christ pre-eminent in all your ways during 1918. Christ first in heart, home, business and recreation.

Nineteen eighteen is to be for this nation a baptismal year as our soldiers, fruits of our own loins, are in France, tens of thousands of them. Their in answer to our country's call, ready to do and to dare, ready to die in the cause of freedom.

Shall we not as Christians at home be even as loyal to him whom we all serve. God is calling us to arms, to serve in the ranks of his church and its auxiliaries. We need volunteers for Jesus to serve his banner true.

It seems to the writer there never was a time in all the history of the world when it was half so glorious to be a minister of the gospel; to be able in the midst of the wreck and ruin of the times, to point the people to things imperishable, to tell them of a city which hath foundations, far beyond the reach of the enemies' guns; a home where peace undisturbed shall reign forever.

Now is the time for the minister to encourage the people in the work of the church, to unite themselves to every good cause and plan for relieving the suffering of the world. Now is the time to stimulate them to high and holy effort; to call the idler into the vineyard to unselfis hservice. No man can stand idle in the market place saying: "No one hath hired us." Today there is work for every one, and work is a great blessing. Every man, woman and child may find something useful to do, something to help our poor, staggering world upon the road to a glorious destiny.

The time of God's judgments has come. The Christian's opportunity has arrived. His words of warning no longer appear to be dreams; tremendous facts look us in the face. The foundations of society are tottering. All people who have any right to claim intelligence, are thinking seriously; they are ready to give attention to the man of God. They want to hear from the headquarters of the universe. In these times they have no desire to hear some one orate on the difference between Milton and Browning, or Paul and Shakespeare,or some other trifling subject that has no right to be discussed in the pulpit, that has no comfort for the troubled soul, no pardon for the broken-hearted sinner.

Hearts that are thirsting for the water of life in these days, and the New Year will mark many a new pilgrim on the way to life eternal. Men are craving the companionship of true hearted souls, are asking to be fed upon the living bread, that they may be sustained in this day of trial.

We need to comfort the sorrowing, the dying; wounds need the Balm of Gilead to make them heal. God has not forgotten us, and our faith should be strong, and our heart fixed, that out of this war will come peace; out of this struggle there will come joy and rest, in spite of the confusion and destruction we are moving forward to a golden age. In the home, the church, the camp, on the march, in the trench, among the wire entanglements, among masses of dead and dying, and in the hospital, there is the great and invisible, compassionate Christ, ready to forgive the penitent and save the lost.

This is the glorious fact that looms up in the wilderness of sin and confusion. This fact is a sun-burst amid the smoke and cloud of the hour however hard the wind may blow, however high the waves may roll. Let ships go down, let cities burn, let cathedrals fall beneath crashing shells, let villages and farms be swept away, while God remains to love us, Christ to forgive us, and the Holy Spirit to comfort us, we hope on and sing with inward joy in the midst of the conflict, rejoicing as we march on in the great Christian warfare for the salvation of souls for his kingdom, with hope in God, courage for our tasks and hearts and minds open for the opportunities before us.

Ashland, Ohio.

The Budget System of Subscribing to the Evangelist

BY H. L. GOUGHNOUR

Every individual squanders a lot of money in his life time in trying out unwise plans. Had the writer never made any unwise expenditures, he might be making his pastoral calls in a Hudson super-six, or a Cadillac eight; as it is, he is saving up his money to buy a bicycle this spring! Then he expects to go "over the top."

Organizations are quite as free as individuals in squandering money upon unwise plans. If the funds which the Brethren church and auxiliaries have spent unwisely could be gathered together, and the sum total turned over to Ashland College, it is quite probable that a very fine Brethren preacher could be released from a very undesirable job and a very efficient pastor added to our very needy ranks, while Ashland College would have more endowment than she needs.

Unwise expenditure of money, however, is not always to be deplored. It gives valuable experience to such as have the ability to learn. We usually learn the right methods of doing things by first trying out, disastrously, all available wrong methods. Yet, it is desirable that experience be forced to yield dividends as soon as possible.

If the Brethren church is to become a strong and efficient organization, her supreme needs are a strong and efficient college and a strong and efficient publishing house. It would be difficult to state which one of these institutions is more important.

These two institutions are the ones that pour life-blood into all the congregations, Sunday schools, conferences, S. S. C. E. and Y. P. S. C. E. organizations of the church. Our missionary organizations reach out after new converts and new congregations, and give assistance to weak and struggling congregations. The college and the publishing house support all the missionary endeavors of the church, both at home and abroad, **and in addition minister in indispensable ways to every vigorous and self-supporting organization in the brotherhood.**

In a word, the College and Publishing House contribute invaluable service toward keeping the established congregations and organizations of the church strong, **and also** support every expansion activity of the church.

For years earnest conviction has been growing upon the writer that the Brethren church is not giving proportionately enough support to her sustaining and strengthening institutions. Our enthusiasm for the development of our institutions has not kept pace with our enthusiasm for expansion.

A glance at the Four-Year Program shows that we are now aiming at an annual offering of $15,000 to the General Missionary Board and $10,000 to the Foreign Missionary Board. If these amounts are added to the amounts expended for district missions, and the missionary contributions of Sunday schools, S. S. C. E. and Y. P. S. C. E. organizations and congregations that do not pass through our regular missionary treasuries, we, certainly, shall be expending $35,000 annually for missions by 1920.

This is as it should be; or, at least, it is not any more than we should expend. But, compare with these amounts the contribution we have made to Ashland College, the Publishing House and the Superannuated Ministers' Fund.

The campaign for $100,000 for Ashland College endowment seems a big undertaking. But the Four-Year Program, at least if district missions are figured in, aims at more than $100,000 for missions. The campaign for college endowment is only occasional. For years we have put the college of with mere pittances.

The Four-Year Program calls for the magnificent (?) sum of $1,500 annually for the Board of Benevolences. This board provides support for all of our superannuated ministers. (May God kindly take us home before we need the assistance of this board.) The Four-Year Program provides **nothing** specifically for the education of poor, but worthy young men and women for the service of the church.

The Four-Year Program requires "The Brethren Evangelist in seventy-five per cent. of homes." For all these subscriptions, however, the Publishing Company will give to the subscribers, full value in materials and service. There is not a gleam of an idea in the Four-Year Program that would assist our Publishing House to become a large, powerful, adequate institution.

Frankly and honestly, therefore, we are forced to confess that the Brethren church has not been giving, and is not now planning to give, adequate and proportionate support to her vital institutions. She has not been supplying sufficient sustenance to the blood streams that course throughout her entire body. Some of these days she may find the opportunity to strike with all the force of a British tank, and find herself unable to sustain and operate a Ford.

The plea of this article is primarily in behalf of the Publishing House. It is an unsolicited article.

The Brethren church has not yet learned the potentiality for propaganda that inheres in the printed page. Modern freak religious movements gain their multitudes of adherents largely through the lavish use of printing. Why should not a sane denomination use the same effective method?

Our Publishing House ought to be distributing, free if necessary, millions of forceful and attractive pamphlets and tracts. The Evangelist ought to be brightened with more cuts and illustrations, perhaps with a cover printed in colors. Through the Publishing House, unique novelties advertising our various beliefs and activities should be poured throughout the entire brotherhood.

No criticism of our Publishing House officials is here implied. The very opposite in intended. It never ceases to be amazing how well Brethren Teeter and Gnagey do their work when their multiplied tasks are considered. That we are allowing one man to be both the Editor of the Evangelist and the Business Manager of the Publishing Company should cause us to blush with shame. The manufacturer who forces his employees to work 14 hours a day is no worse than we. "All hail," to the entire personnel of the Publishing House for the splendid work that is being done. Yet, both the personnel and equipment of the Publishing House are inadequate for our present needs.

Why should it be thought improper to take an offering each year for the Publishing House, or to provide a gift for her in the annual budget of the congregations? No institution contributes more, perhaps no one contributes so much, to the welfare of the entire church. It would not be improper. Neither will the Brethren church ever grow as she might, nor become as strong as she should, until something of this nature is done.

The Publishing Company is not asking for contributions and offerings, however; much as she is entitled to do so. She is asking only that the congregations subscribe to the Evangelist according to the budget system, and that the Sunday schools purchase their supplies from her.

Brethen congregations and Sunday schools that do not do these two things manifest a deplorable lack of Brethren loyalty, and show themselves pathetically incapable of appreciating and supporting a constructive program of Brethren advancement.

The budget system of subscribing to the Evangelist means simply that the Evangelist is sent into every active home represented in the congregation, and the bill is paid through the congregation's treasury. As an incentive to the use of this system, the Publishing Company charges $1.50 instead of $2.00 for each yearly subscription sent in according to this plan. If some of the yearly subscriptions in the congregation have not run out, proper deduction is made for them.

Viewed from every angle, this is a **constructive method.** It lessens the amount of detail work that must be done in the publishing office, as all the subscriptions from one congregation are sent in at the same time and paid for in a lump sum. It brings the church paper into the very homes that need it most, which under the old system would never receive it. It permits the publishing plant to be run more nearly to capacity upon its essential output, and thus makes possible a little more profit on each subscription sold. **It builds up and makes strong one of the vital institutions of the church by a method that brings back full value received into the congregations in the form of literature that will build up and make them strong.** It is a constructive plan; it is a plan that manifests **vision.**

Is it costly? The congregation which the writer serves receives the largest number of Evangelists of any congregation in the brotherhood. They are secured by the budget system. An effort is being made to have the members of the congregation increase slightly their payments into the local treasury and many of them are doing so. It is expected that in the course of a few years the Evangelist will wholly pay for itself. The first year the use of the budget system will not cost the congregation as much as one of the numerous contributions to missions. This would no doubt be true of practically every congregation in the brotherhood, if wisdom is used in adopting the system.

Certainly the future development of the Brethren church lies in the direction of building up and making strong her vital institutions that minister to the life and strength of the entire church, while at the same time her expansion activities are given proportionate, enthusiastic support. The budget system of subscribing to the Evangelist is a peculiarly happy method of building up one of her vital institutions. It is mutually advantageous to the Publishing House and to the congregations that use it. A strong Publishing House and a large circulation of the Evangelist and more intelligent support of every other general activity of the church. It appears that a congregation which can not find a way to use this constructive system in running the risk of becoming a "slacker" congregation in a predominantly important respect. That so many congregations are adopting the system as they become acquainted with it is highly encouraging.

"I would be true, for there are those who trust me;
"I would be pure, for there are those who care;
"I would be strong, for there are those who suffer;
"I would be brave, for there is much to dare.
"I would be friend to all—the foe, the friendless.
"I would be giving and forget the gift;
"I would be humble, for I know my weakness;
"I would look up, and laugh, and love, and lift."

The Sunday School

Improved Uniform Lessons

BY AMOS R. WELLS, LITT.D., LL.D.

The Internatioual Uniform Sunday School Lessons have been the pricipal factors in the growth of the Sunday school to its present noble proportions. Before these uniform lessons were adopted there was chaos in the Sunday school world, a variety of courses being put forward by many publishers, with only meager sets of helps for any one course. The coming of the International Uniform Lessons changed all that. The large field thus opened attracted many publishers and the best religious writers. Upon the passages of scripture chosen for the Uniform Lessons a wonderful flood of light was poured. Lesson helps of the greatest variety and of the highest helpfulness were multiplied. They appeared even in the secular newspapers, and all the religious newspapers treated the Sunday school lessons as a matter of course. Weeklies, monthlies, annuals in abundance contributed their guidance and inspiration. Every teacher and pupil had at hand all the aid needed for satisfying a Bible lesson.

All these advantages are retained and many others are gained by the Improved Uniform Lessons issued in January, 1918. The Committee have sought to meet all the legitimate criticisms that have been brought against the old Uniform Lessons, and produce lessons retaining as far as possible the advantages of uniformity, while incorporating as far as possible the advantages of the Graded and Departmental Lessons.

The framers of the Improved Uniform Lessons, admit of course, that there are many passages of scripture which should not be set for the study of children, and that there are other passages so familiar that they may not furnish a helpful basis for the study of adult classes. It will not be found that many of the first-indicated passages are suited, eitherfi for the Sunday school study of adults, and it will also be found that the Graded Lessons use the most familiar passages for the older pupils as well as the younger. But, aside from this, the Improved Uniform Lessons present to each grade or department a lesson that may wisely be taught to pupils of that age. These Uniform Lessons recognize every grade or department. In framing the lesson for any week the committee takes up each grade in turn and considers carefully whether the scripture passage will furnish a thoroughtly teachable lesson for that grade. If it will not, another passage is chosen for the grade. This is made possible, without departing far from the principle of uniformity, by the inclusion of rather larger portions of scripture, often an entire chapter, in the assigned lesson. It usually happens that if one part of the chapter is suited to the adults but not to the primary pupils, another part, closely related, is precisely adapted to the younger classes. The older pupils are set to studying the entire chapter, with special emphasis upon the parts that appeal to the mature mind, while to the younger classes are assigned the verses of the chapter that are within their compass.

While this is done as often as is necessary, and while the committee would not hesitate to appoint a lesson for any grade from quite a different portion of scripture rather than assign a passage unsuited to that age, yet in practice it has been found that usually the same passage wonderfully adapts itself to all ages and grades. Bible truths have a marvelous range. They are milk for babes and meat for strong men.

The first improvement, then, of the Improved Uniform Lessons consists in grading the uniform lessons. They have always been graded in the treatment of the lesson writers, but now the Lesson Committee makes the grade adaptations so plain that no one can fail to see them. Different titles, even, are provided for the different grades, and different golden texts, if no one memory verse can be found that is suitable for all ages. Illustrative story material is pointed out for the younger classes, if the lesson passage is not a story. It never could be said justly, save of very exceptional lessons, that the Uniform Lessons were not adapted to all ages; now this criticism can not be brought against any lesson of the uniform series. While the thought of the family, the school and the entire religious world is centered upon one passage of scripture, there are drawn from that passage just the truths most helpful to pupils of all ages. We have a graded uniform lesson.

Another improvement, and a very decided one, which has been made in the Uniform Lessons is the introduction of frequent topical courses, courses which depart from the cronological or historical order and study the Bible by themes. These courses take important subjects and trace them through the entire Bible, thus gaining a view of the scriptures as a whole, and focussing upon each theme all Holy Writ. Thus in the first year of the new lessons we have a quarter devoted to Studies in the Christian Life, with lessons on beginning the Christian life, on the Bible, prayer, obedience, growth, helpfulness, church work, speaking for Christ, giving, conquering evil, winning the world to Christ, and the fruits of the Christian life. Certainly the youngest as well as the oldest should be set to studying the Christian life, viewing it as a whole, building up its elements into a complete structure. Certainly every theme in the quarter has its applications to the youngest as well as the oldest. And certainly there are enormous advantages in setting fathers and mothers, sons and daughters, to studying obedience at the same time, or prayer, of the Bible, or helpfulness, or any others of the fruitful subjects.

Similarly in the second year of the new series we have six months given up to Great Teachings of the Bible, on such subjects as God, Christ, the Holy Spirit, faith, sin, salvation, the Sabbath—the lesson in each case being brought within the range of the youngest and widened out to stimulate the most mature.

In the third year the Life and Writings of Peter and John furnishes a topical course on a historical basis. In the fourth year (which is as far as the committee has definitely gone) there is a quarter devoted to the Social Teachings of the Bible, and it has been interesting to see how all the great social interests, such as labor, wealth, education, recreation, have their beginnings in the life of the child, and their easy and natural adaptations to all grades of the school; how easy it is, also, to find great central Bible passages for them all, passages within the child's compass while they present most inspiring outreaches for the most advanced student.

In the use of the Improved Uniform Lessons numerous minor improvements will be noted, such as the naming of a devotional passage for reading in the general exercises of the school when the central passage selected is not of devotional tenor; such as the numerous references to illustrative passages throughout the Bible given in each lesson for the use of teachers; such also as the many "additional references" for the older grades. These all mean unstinted labor on the part of the committee, and add much to the value of the lessons to both teacher and pupil.

The Improved Uniform Lessons meet every just criticism ever made of the old Uniform Lessons. To be sure, they do not begin with Genesis and plod straight through the Bible, but neither do the Graded Lessons. The charge of "hop, skip and jump," can certainly be applied to the Graded Lessons, if to any series that ever was put forth. They are constantly leaping from Old Testament to New Testament and back again, making the "hop, skip and jump" many times in the same year and even frequently in the same quarter.. To a far greater extent than the Graded Lessons the Improved Uniform lessons present a continuous view of the Bible history and an orderly view of Bible teachings. For the first six months they take up the study of Mark, and every chapter and every verse of the gospel is designated for study. Then they in three months present an orderly view of the Christian life, gathering material from the Bible as a whole. Next they begin a series of studies in the Old Testament which proceeds in historical order from Genesis to Malachi, pausing here and there for further topical studies, or for the constantly recurring studies of the life of Christ and the history of the early church. There is no confusion, no jumping from Elijah to Jacob, from Jacob to Nehemiah, and from Nehemiah to David, as in the Graded Lessons. When a course of study is begun it is followed steadily, though not continuously, to the end. Not continuously, because it is earnestly felt that no pupil should be allowed to spend many months in the school without meeting face to face the matchless figure of Jesus Christ.

The Improved Uniform Lessons are not modeled upon the secular schools, nor should they be. The public school analogy is a false one, though it is constantly pressed by the advocates of graded lessons. No one in his senses would advocate teaching calculus to six-year-olds or the primer to high school pupils. There is an age for natural history and an age for language, and an age for the higher mathematics, economics and metaphysics. But in the Sunday school we have one text-book, the Bible, and one theme and object, the development of Christian character. The work in all

REVIEW OF
The Thought and Work of the Church

A cable from C. F. Yoder says: "We have arrived safely in Buenos Aires."

The second number of the Brethren Missionary has now been mailed to all subscribers and will now continue regular quarterly visits.

Once again we are adding the name of a Brethren church to the Evangelist Honor Roll. This time it is the Berne, Indiana, church with W. F. Johnson as pastor. This is one of the live country churches of Indiana and the pastor seems to have the respect of all the community. Fifty-five subscriptions are sent us from this congregation which Brother Johnson says represents more than one hundred per cent. of the active Brethren families of the church. Here is our hand Brother Johnson, we loved you before you accomplished this feat, but we love you more than ever now.

Brother Drushal's pen has been silent for some time, though we have heard more or less frequently from Lost Creek through other sources, but we are sure our readers will be gald to read the news once again from Brother Drushal himself. There have been both glad days and sad days at Lost Creek, but the glad days seem to be in the ascendency just now. The incident related by Brother Drushal of the sacrifice made by Elizabeth Haddix for the good of Lost Creek should shame some of the rest of us.

Brother Lambert writes interestingly of the events of college life at Ashland and we are glad to give room to these notes weekly for we have learned that there are hundreds of former students scattered all over the brotherhood who are glad to keep in touch with old Ashland and to be permitted to catch a glimpse of college life and thus to be reminded of days long gone by. Moreover there is always something worth while to be reported from the activities of the student body and Brother Lambert makes a good reporter.

Morton L. Sands, of Sergeantsville, New Jersey, is another one of our pastors who seldom writes of his work, but this week he gives us a splendid report from his charges. At Sergeantsville three members were added to the church as a result of a special effort by the pastor. Brother Sands has been retained on this charge at a substantial increase in salary and he has been the recipient of a number of other valuable tokens of the friendship and love of his people.

Brother Cover seems to have been too excited to report all the good things that had happened at Hagerstown when he wrote last, so he makes request to be allowed to give a supplementary report this week. We gladly give him the opportunity for we are sure the entire brotherhood will be glad to rejoice with him that his people whom he serves hold himself and family in such high esteem. Sometimes people make light of a pastoral donation party, but he must be a hopeless case who would not rejoice over such an expression of love as that found in the donation party that called on Brother Cover's family recently.

Willis E. Ronk and his people at St. James, Maryland, had a most blessed time together in a thirteen day meeting. The immediate fruit of the meeting was five souls added to the church by baptism. Brother Ronk also has an important announcement for the pastors of the Maryland-Virginia conference which should receive the most careful and prayerful attention. Committees and directors are helpless unles sthey have the co-operation of the pastors of the districts which they serve.

A new corresponding secretary reports the progress of the Brethren at Clay City, Indiana. This is one of the newer and smaller churches of Indiana, but it has big and we believe holy ambitions and we most sincerely hope they may all be realized. They are earnestly seeking the goals set for them by our Four-Year Program committee. A parsonage has been recently purchased for the pastor which in itself is a good sign of permanency in the work of the church.

The work at Whittier, California, is also reported by a new lay correspondent of the church. Whittier has been blessed of the Lord during the past year. A healthy growth has resulted from intensive cultivation of the field and only recently seven more members were added to the church. The attendance at the midweek prayer service is remarkable. Not many of the larger and older churches can report as good prayer meeting attendance. An attendance of 125 at a country prayer meeting in addition to the one held in town is a most remarkable achievement. We pray the Lord may continue to bless the work at Whittier.

Brother George E. Cone, president of the Illiokkota district of Christian Endeavor presents in a very forceful manner the work programmed for the young people of that district. We are indeed glad to note that every department of work being carried on by the Brethren is being stirred up as we have not seen it in more than a quarter of a century's connection with the church. We believe this stirring up will send the church forward as never before.

Brother A. E. Thomas has found that the battles for the Lord in which he has been engaged as an evangelist this winter are often very real from a physical as well as a spiritual standpoint, and he has found the "going over the top" of snow drifts does not stir up religious enthusiasm as much as "over the top" from the trenches in France does for the armies of the Allies. But Brother Thomas is a brave soul and not easily discouraged and labors in the hope that better days will come. From the report we gather that he is now laboring at Middlebranch, Ohio.

We wish to call special attention this week to the contribution from the pen of H. L. Goughnour. This is a most forceful contribution and carries all the more weight because Brother Goughnour is not writing from theory but from actual experience. Many of the things he says we have thought but have never given public expression to our thoughts. One can not realize what great things might be done for the Brethren church, if only the most were made of the opportunities presented by the publishing interests of the church. Marvelous things have already been accomplished by the thirty-two churches that have accepted our plan to place the Evangelist on their annual budget. One good church increased its subscription list ONE THOUSAND per cent. The field was there, but lack of system had failed to gather the harvest that was only waiting for some one to thrust in the sickle in a systematic way. Our faith in the ultimate success of the plan is greater than ever.

The January report of the offerings for the support of the Kentucky work is a most encouraging one and we are sure the heart of Brother Carpenter is made glad as he realizes that it will be possible to meet all expenses of this work for a time at least. Brother Trent deserves credit for the masterly manner in which he conducted the campaign for the special Christmas offering for the work of the National Sunday School Association which includes Kentucky in its field of endeavor and good works.

Around the Editor's Table

A Call to Service

These are days when men are moved to listen to the call of the governments of the world to enter into the service of thier country. Though one may have deep convictions against Christians bearing arms in carnal warfare and may feel that entering their country's service and joining in an attempt to kill, even the enemies to one's country, would rob them of all hope of eternal salvation, yet one can not help being moved by the patriotic determination of the hundreds of thousands of young men who with a determination to "do or die" have renounced every other claim and have set about to heed their country's call to service. Such service requires physical courage of the highest type and in the minds of many, a man is all the more a man because he has heard the call.

But there is a call to service that requires a higher type of courage than the call to military service for in this call the courage required is moral rather than physical and Napoleon is credited with saying, "Even in war moral courage in comparison to physical courage is as three parts out of four."

When Christ passed the taxgatherer's booth in Galilee and said

to the collector sitting in his place of business, "Follow me," it required an unusual amount of moral courage for Levi to accept the invitation which necessitated the renouncing and abandoning of a position that carried with it an income ,that was considered by many in that day as "easy money," and become a follower of a religious leader who had no home, no worldly possessions, nothing to offer but toil and sacrifice and hardship and persecution and perhaps in the end death, so far as this life was concerned, but a promise of that which would be of vastly greater worth in the world to come. From what we are able to learn about Levi he accepted all this with true faith in the divineness of his call and never regretted the worldly sacrifice he made to enter the service of his Lord.

A Modern Duplicate

In these modern days Jesus walks by the high school and the college and he says to young men and young women, "Follow me," but sad to relate a very large number of them are not as willing as Levi was to obey the Lord. They stop to ask a great many questions before making the decision. They want to know just where the Lord would have them work and what the nature of the work will be. They want to consider its bearing on their future station in the social world and to know whether the world will consider them on an equality with men and women in other walks of life; and then, in altogether too many instances they pause to consider whether the worldly remuneration will be equal to that which the business world or some secular profession will offer to men of their ability and training. We do not believe Levi considered any of these things to any extent for had he done so the Lord would surely have passed on and he would have missed the opportunity that knocked at his door.

It is true that the average servant of the church does not receive as much in the way of worldly remuneration as the man of equal ability does who devotes his time to money making, but the young man who is not willing to hear the call of his Lord unless he has the promise of remuneration equal to what the world has to offer him would never earn his salary if he should decide to accept the Lord's invitation to join him in service to mankind.

It is hardly to be supposed that William Carey, or David Livingstone, or Robert Moffat, or Brainerd, or any other great missionary ever considered what they would receive as an earthly compensation for their heeding the Lord's call to service. And it is hardly to be expected that such leaders of modern Christian movements as John R. Mott or Robert E. Speer ever stopped to inquire what they might expect in the way of earthly pay when they heard and accepted the Lord's call to enter his service.

Unless a young man is willing to accept less than the world offers him for his life-work he can find no place in the service of the Lord for the Lord wants servants who have imbibed some of the spirit of sacrifice which moved him to renounce all that he might become once for all the sacrifice for every sin.

The Three L's

Many years ago an adequate knowledge of what was called the three R's was considered all the education the average man, or more especially the average woman, needed. Of course that idea has been outgrown for many years and we now know there is no field of knowledge or no land of truth that can not be profitably explored by man and the discoveries made brought to practical uses in the life of man who is to subdue all the earth and to bring its forces to minister to the welfare of all mankind.

In his exploration of the many great and unknown lands of natural truth man has sometimes forgotten that "man shall not live by bread alone," and some of the spiritual laws which should be recognized in the control of mankind have been somewhat neglected. As in the educational world of a former century the three R's represented all that was commonly thought necessary, so in the spiritual world at the present time there is a great truth that may be designated under the caption, "The Three L's." This has to do with the great truth of the Lordship of Christ, or with him as Lord of life, law and liberty. In a very brief period of his ministry he taught these three principles of his truth. When Jesus called Levi to follow him and when he ordered the man in the synagogue to stand forth, each case was but an exercising of his authority over them, an expression of his Lordship over their lives, they could do nothing less than obey.

When Jesus spoke of the impossibility of fasting, in view of the joy of his presence with his disciples, he showed his lordship over the law that controlled human emotion and made plain that every situation was to be ruled according to this principle; and lastly, when Christ said, "The Sabbath was made for man," he gave expression to the deepest and truest idea of its observance, but with this principle he coupled truth, "the Son of man is Lord even of the Sabbath," thus warning the disciples not to abuse the liberty he had declared was theirs in the use of the Sabbath day.

Subscribers' Woes

Not many people have a better opportunity to study human nature than do editors and circulation managers of newspapers or any kind of a periodical that has a general circulation. There is not a newspaper or a magazine published that does not have some difficulties with subscribers at least occasionally. Sometimes the mails miscarry, sometimes the label gets torn off of a roll of papers and the whole roll is lost, sometimes in the mailing room of the publishers a slip is made and a paper goes to the wrong postoffice. These are only a few of the most common of the many things that may happen to cause a subscriber to fail to receive his paper. But when a paper fails to arrive on schedule time, with altogether too many subscribers, the first thing is to blame the publishers with carelessness. Every housewife knows that they must exercise the greatest of care every time they give a "big spread" to count the pieces of silverware, especially the souvenir teaspoons after the event to be sure that all are accounted for. Even so common a thing as a bag of clothes pins must be carefully looked after or the supply will naturally and in some unaccountable manner dwindle away. How then can a list of thousands of names be kept in proper order on a mailing list, even with the most modern system, without an occasional error being made? And one of the peculiar things about it is a great many people feel at once that they have been discriminated against or have been treated with personal neglect, when in fact the employes in the mailing department are constantly urged to exercise the greatest care in handling the mailing list. The errors that do occasionally occur in the mailing department are nothing in comparison to those made by subscribers constantly. Scarcely a week passes that we do not receive one or more letters, or rather envelopes, with a two dollar bill or a money order or a check enclosed, with not a line to say what it is for, and sometimes without even the sender's name on the outside of the envelope. We have become rather usd to that now and no longer have any great difficulty giving the proper credit.

New Subscriptions and Changing Address

Quite frequently we receive a new subscription with the request to begin sending the paper with the next number, and frquently a subscriber writes requesting a change of address, with the admonition to be sure and make the change at once. Of course either of these requests CAN be granted, but it upsets the mailing system of the office to do so. Only a few readers have any knowledge of the way the mailing lists of a paper are kept and they do not understand that they cannot be changed or altered on a moment's notice to suit the convenience of the subscribers. With some publications a new subscription or a request for change of address must be sent in a full month before it can be done. Our mailing list is revised every two weeks, unless some unlooked for occurrence takes place in the business which once in a great while necessitates a delay of the revision for one week more. So people who ask to have their address changed immediately should not become impatient if they fail to receive the paper for a week or two, for their request may have been received on the same day a revision has been made, but "the door is shut" and it will have to go over another two weeks. Of course extra numbers could be sent but that requires extra time from an already overworked force; besides wouldn't it be easier for a subscriber to write a card two weeks before the change is desired than to put the workers of the office to the extra trouble of sending back numbers or of upsetting the routine of the work in making a change out of the regular order?

Let us all work together and we are sure we will all enjoy the work and the publications all the better. And please remember that within the last two months the list of Evangelist subscriptions has been enlarged almost fifty per cent. and no doubt some mistakes have been made by those who sent in the lists as well as those who have made up our mailing list in the office, so just be patient and let us know when an error is discovered and we will be only too glad to correct it at the first opportunity.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

The Prayer-Life of Chinese Christians

By Ding Li-Mei, Shanghai, China

Secretary of the Student Volunteer Movement for the Ministry in China

In the history of the Christian church, beginning with her Lord Jesus Christ himself and continuing through his apostles, all Christians who have been filled with wisdom and good works have held prayer to be a sacred service of prime importance.

The gospel has now been preached in China for over a century, in her twenty-two provinces, as well as in distant territory like Mongolia and Tibet. Christian believers and inquiries number more than half a million. God has opened very wide the door for preaching the word and for winning men to Him. Western and Chinese Christians alike will unite in acknowledgeing that the chief explanation for this is to be found in the great volume of prayer for China's redemption which has gone up from Europe and America, as well as from China. The prayer-life of Chinese Christians has commanded my closest attention from my youth up. During the ten years and more which I devoted to preaching in my native province, and the eight years which have followed in which my work has called me to many other parts of China, my ears have heard and my eyes have seen many things in regard to prayer, a few of which I wish especially to bring to the attention of the readers of The Missionary Review of the World.

1. The first week in every year is a time when practically every church in China holds special meetings for prayer, somewhat after the manner of the churches of the West. In some places cottage prayer-meetings are held in rotation, and in others, bands of Christians go from village to village preaching. Blessed results have followed.

2. The prayerful observance of Christmas, Thanksgiving and other special days of prayer is growing from year to year, and much good has come from such observance.

3. In these days family prayers is the habit in too few Christian homes. There are many hindrances, yet we cannot fail to see that the absence of this habit has much to do with the spiritual weakness of many Christians.

4. In times of national stress, or when the churches have confronted difficult problems, circulars have been issued calling on all Christians to pray. Notable illustrations of this occurred when the republic was founded and later when a constitutional limitation of religious liberty was threatening.

5. Every Christian school, hospital or other institution places an emphasis on prayer by conducting a prayer service once or twice a day.

6. The custom is growing of holding a special retreat of one or more days immediately preceding the annual gatherings of the various denominational organizations, and the universal testimony is that such retreats bring untold benefits.

7. The hearty response given by the churches to the suggestions of the Special committee on the promotion of intercession of the China continuation committee evidences the important place which the Chinese Christians give to prayer.

8. Many Chinese Christians live constant and sincere lives of prayer. I want at least to mention two or three.

In Gimeh County, Shantung, there lives a very poor woman, Mrs. Liang by name, over seventy years of age. She cannot be called bright; she is unlettered, and has no eloquence of speech. But in her prayers she is exceedingly zealous and sincere, and they are mighty in their working, as all who know her acknowledge. When she entered the church she was the only Christian in her family or village. Now more than eighty in her family and over twenty others in her village are Christians. All of her own family but one or two are Christians. Not far from her home a church has recently been built, with schools in it for boys and girls. Another school for boys has been opened in the village. Although the prayers of many have entered into this fruitage, it is safe to say that Mrs. Liang's prayers occupy the chief place.

In the Methodist church in Peking there is another Christian woman, Miss Pan Yuan Ying, who is much given to prayer. Every morning she prays for at least 135 people by name. She has a weekly cycle of prayer which she follows day by day. In evangelistic work she has much power. Those who hear her preach, whether Christians or non-Christians, are greatly moved.

In Shanghai Miss Dora Yu has opened a place for Bible study and prayer, and formed a Bible class for women. For all the expenses of this work, for her own personal needs, and for her work outside Shanghai, whether for Bible teaching or evangelism, she looks to God in trustful prayer. She is truly one of the prayer-leaders of the Chinese church.

A PERSONAL TESTIMONY

This brings me to my own personal testimony. From boyhood I have taken delight in conversing with my friends on prayer and Bible study. Even when in school I joined two or three of my most intimate schoolmates in secret meetings for prayer and the study of holy scripture. I also knew what it was to retire alone to pray for fellow-Christians in school and church, whose zeal had become chilled, or for other important objects. Many times was I conscious of the Lord's favor in answering my most fervent supplications throughout these early years. After finishing school I spent three years in theological studies, giving myself wholly to a search for Truth. During these years the number of fellow-pray-ers grew, until by 1899 my prayer list included 105 names, of which nine-tenths were students. The list has continued to grow, until now, in 1917, it numbers 2,347, and is divided into three classes.

The first class is composed of eighteen smaller groups, numbering from six to forty eight each, made up of those who have all promised to pray every day for all others in the same group. I keep a separate list of each group. The eighteen groups contain in all 342 names.

The second class has only the names of those who have made individual covenants with me to pray one for the other, and includes pastors, principals of schools, teachers, doctors, merchants, and military men; it contains the names of both men and women, of Chinese and foreigners, of children of seven or eight and youths in their teens, and also those who live in non-Christian families. We mutually remember one another and sympathize with one another. The strength of this bond exceeds that of any merely natural bond by a thousand times ten thousand. In this class I have 1,760 names.

The third class is made up of those whom I have voluntarily selected and especially delight in remembering before the Lord and who for the most part are carrying large responsibilities in some phase of other of the church's work in Asia, Europe or America, such as Dr. John R. Mott and Dr. Sherwood Eddy, of America, and Dr. F. B. Meyer and Dr. R. F. Horton, of England, a list of 245 names in all.

As I think back over twenty years of experience in intercessory prayer, the longer I practice it, the more its importance grows on me. I do not know all the benefits which others may have received through these prayers, nor does it matter that I do not. I cannot refrain from enumerating ten out of the uncounted blessings which I myself have experienced in the practice of this habit:

(1) I am so much with the Lord that He seems my closest friend.

(2) My spiritual life is refreshed like the sprouting grain with rain.

(3) Justice, peace and joy constantly fill my soul as the light fills the heavens and I get uncommon strength.

(4) When I study the Bible I seem to see heaven opened, and realize that I am having communion of heart with Christ Himself.

(5) When I talk about the gospel in private or in public I have an unshakable confidence that the hand of the Lord is supporting me.

(6) My love has been steadily expanded until I now am conscious of no man in the universe whom I cannot love.

(7) When I fall into sin, whether secret or open, whether great or small, I exper-

ience an immediate rebuke of conscience, which drives me at once to confession and repentance.

(9) In all my work for the Lord, although the results are not alike evident or immediate, I do not know of any effort that has been in vain.

(9) Intercessory prayer has greatly enlarged my circle of friends among God's co-workers, and through the Lord's kind care these friendships will never cease, but will continue to grow, thus far excelling the friendships of the world.

(10) And best of all, I am not the only one who is trying to perservere in intercession. Others in my own and in other Christian organization, both men and women, in church and school and ministry, have likewise been banded together in similar convenants of prayer these same twenty years. I am personally acquainted with not less than ten who have their individual lists for prayer besides the cycles prepared for the use of groups. They are unanimous in their testimonies to the blessings of this habit.

I know that the picture I have presented of the prayer-life of the Chinese Christian is not complete, but I earnestly hope that this brief statement of what I have seen, and hear, and experienced, may be of help to some who read this testimony.—Missionary Review.



Our Youngest Readers



The Stream That Got Lost

By Dennis H. Stovall

"Here it is! Here is the place to stop!" shouted Adele and Wallace in happy chorus. Their father promptly brought the big touring car to a halt under the hemlocks. Close by, a stream of ice-melted water chattered noisly. There was a huge snow bank not fifty yards away. The grass under the hemlocks was brightened with clumps of fragrant violets and wild verbenas.

For a hundred miles the Martin car had been following the Oregon highway—climbing and climbing up the winding road. It had brought the Martin family to this delightful spot near the summit of the Cascades, and into the heart of the Crater Lake region. All around lifted the tall peaks, white with everlasting snows. Nearer by were broad plateaus, covered with high grass and waving columbines.

"Yes, this is the place! Here is where we will camp!" Mr. Martin agreed, as he slid from behind the wheel. Already the boy and girl were out, skipping to and fro like a pair of wild fawns set free. They came running to help unload the camp stuff from the car. In a little while a tent was set up, folding cots were opened, and a convenient oil stove made ready for service. Wallace dragged up dry fuel for a campfire, and brought a supply of water from the stream. It was, indeed, a delightful camp, and the Martins were to remain a week or longer.

Wallace, in happy anticipation of the glad days that were to follow, paused in his work to look around again. He was struck with a desire to see more of this wonderful region The day was far spent. The high peaks cast a long shade across the green plateaus. Down from off the fields of everlasting snow blew the cooling breeze. Just below spread acres and acres of tall grass, speckled with crimson columbines, blue violets, and white forget-me-nots. Adele gathered an armload of the blooming beauties in a few moments. Months ago these flowers had withered and dried up down in the hot valley. Up here close under the tardy snows, spring had just arrived.

"Let's go on an exploring expedition!" Wallace called jubilantly, when he had helped his father get the camp in order.

"All right-o!" Adele agreed willingly, as she tossed the big load of flowers into her mother's lap.

"We'll follow this stream!" shouted the boy. "It ought to take us up near the rim of the lake—up where we can see the whole country anyhow!"

"You two be very careful!" cautioned their father, who was now busying himself in getting out his rod, reel and fishing-flies. "This is a mighty big country you know and you mustn't get far from the road or trail!"

"We'll keep right by this stream—and follow it back!" Wallace said. We can't get lost if we stick to the stream!"

"Very well," Mr. Martin replied. "But see that you don't lose it".

They scampered off then, shouting and yelling. Swarms of magpies, eager to make friends, fluttered in the hemlock boughs close overheard. They were audacious birds, daring to fly into the faces and even touch the arms and shoulders of the pair. This was great sport for Wallace; several times he all but had some of the boldest of the birds in his fingers.

When they left camp, the sun still shone warmly. And this warm sun, melting the snow, kept the stream rushing and chattering down the steep slope. It seemed queer to pick smiling violets that peeped up from under the tardy snows, and to see the succulent grass blades thrusting eagerly through the white mantle. A quarter-mile from camp the babbling stream led the exploring party into a narrow canyon, whose rugged walls of black lava rock lifted high on either side. It was cold in here, for the sunshine did not enter. Nor were there any flowers or grass. The two hoped to come out into a brighter, more open region beyond. Though the canyon widened, the mountain-side still lifted high above them, shading the sun. For a mile or more the boy and girl followed the little stream, entering a region more wild than any they had seen. They saw the pink tints of the lowering sun touching the top of the bluff high above them.

"Let's go up there!" Wallace said. "We would have a fine view from the summit—and we could easily drop back down to the stream!"

Adele shook her head. "We ought not to go so far away," she answered.

"We couldn't get lost!" the brother declared. "We would be safe, even though we came down to the stream farther up the canyon".

Adele did want to get out of the dark canyon—and she knew it would be gloriously bright up there on the crest of the bluff. She knew, also, that from such a height, they would have a magnificent view of all the surrounding peaks and ranges, as well as the distant valleys. So she followed her brother up the steep wall. They went slowly and carefully, looking back every little while. They could see the stream dashing over the boulders, even when they were half way up the bluff; and when they paused, they could hear its babbling. But they finally lost sight of it; nor could they hear its distant murmuring.

The view from the crest proved all, and even more, than they had expected. They stood a long while looking around them. Mountains, mountains, purple-hazed and pink-tinted, were piled endlessly. Away off in the distance, shimmering hazily in the heat of the August sun, spread the valley. It seemed good to be away from the heat and the dust—up here where it was so cool. Wallace led the way along the ridge for a distance. When the sun had dropped low in the west, painting the mountains in gorgeous colors of crimson and lavender, they realized it was getting late. Confidently, they struck down the canyon wall. It seemed more rugged, more rocky and steep than the way they had come. And when they reached the bottom, to their surprise and consternation, there was no babbing stream! Snow and slush-ice filled the narrow crevice on the canyon floor!

The astonished pair stood in mute silence, looking hopelessly around. Neither had the courage to speak the fear that had come upon them. This was the dreaful fear of being lost—lost in the great Cascade Mountains, with night coming on. Already, dusk was setting into the deep hollows. An ominous stillness filled the canyon, where before was the noisy chatter of a babbling stream.

"I can't understand it!" Wallace declared in a tone of perplexity. "I was certain we dropped back down into the same canyon. We were right up there—on the crest of that bluff!" He raised a pointing finger toward the high crest where the sunshine still lingered.

"I thought so, too," Adele agreed soberly. "But there was a stream in the canyon we left. And there is none in this one!"

"I know that!" Wallace returned dejectedly. "Let's go on down a distance, maybe we may find familiar landmarks."

They went on down for a half-mile. They left the snow, and entered a rock-floored, high-walled gulch. It seemed very much like the narrow canyon they were in before. Yet there was no babbling stream here. There appeared to be a shale-strewn crevice rough and irregular, in which a stream had been running. But it was dry now. And it was getting darker, darker, every moment!

"This is awful, Wallace—to be lost—lost!" Adele wailed in despair. She shivered with the cold, buttoning her coat more closely.

Her brother had seated himself on a boulder. His face was very sober, his eyes wide-open and he searched the cliff walls and the canyon floor. While he held his gaze on the bluff far above, an expression of increased fear and alarm came into his eyes. He saw something moving along the lava rock ledge. It moved slowly—a dark object of some sort As he looked, it took the form of a bear!

Adele caught the fear in his eyes, and she too, looked up to the ledge. An exclamation of terror came from her lips when she saw the bear. With her cry the animal halted; lifted itself, and peered down at them.

"Oh! Oh! What will we do?" she cried.

"Don't be frightened, Adele!" Wallace consoled. "It's a park bear—and it will not harm us as long as we let it alone!"

The two sat in silence, and the bear, after a long, curious gaze, resumed its lumbering gait, disappearing over the bluff.

Still there remained the dreadful realization of being lost. Wallace could not be fully convinced that this was not the canyon they had left. His keen scrutiny revealed to him a rock whose peculiar, hat-like shape he had noted on making the upward climb. From the rock he dropped his eyes to the canyon floor again. Darkness was settling swiftly, and only by stopping low could he see the ground plainly. He got dow on his knees when he saw something on the soft earth near the edge of the crevice. And by looking closer he saw what it was—saw it was a track—a footprint! Close by it were other footprints; prints they were of small shoes; then he knew!

"Here they are, Adele!" he shouted triumphantly. "Here are our own tracks! Here is where we crossed the stream when we climbed the bluff!"

Glad as she was to hear it, there still remained a feeling of uncertainty on the mind of Adele. "But where is the stream?" she wanted to know, as she stopped to look at the prints.

"It has lost itself!" Wallace told her.

"Lost itself?" she asked, not able to understand. "What do you mean?"

"Just this", he explained eagerly. "When we came up here it had been warm, and the warmth melted the upper snows, keeping the stream flowing. As soon as it got cool —which it did in a very short time—the snows quit melting, and the stream no longer flowed!"

"Of course! Of course!" the girl returned in a tone of happy understanding. "It is queer we did not think of it before. Really Wallace, I never would have thought of it. I was sure—dreadfully sure—we had come down into the wrong canyon!"

"But we are not lost—we are on our way back to camp!" Wallace declared as he started forward happily. They followed the dry bed of the stream through the dark gulch, soon coming out into the open vale where lingered the soft glow of sunset. At the lower border of the vale, under the gnarled hemlocks, squatted a little white tent, close by a motor car.

"There it is! There it is!" shouted Adele. "There is camp!" She struck straight across the broad field, her brother following her. Both came in on a run, panting like a pair of deer after a hard chase.

"Well! Well" their father exclaimed in surprise, as he looked up. "Your'e coming in from a different quarter I see. You must have left the stream—and got lost!"

"No, father," Wallace told him truthfully. "It was the stream that got lost."—Religious Telescope.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Christian Endeavor in Illiokota

In looking over the field of activity for the Y. P. S. C. E. for the Illiokota district again it appears to me that there is considerable to be done. If we of this district intend to reach the Christian Endeavor goal set in connection with the Four-Year Program it will mean that we shall have to get busy soon. So let us look over the field of work for a few moments.

To cover the whole field and come out A-number one, we shall have to do the following work: Organize at least three new young people's societies; four Junior and Intermediate societies. Then we are to get at least one hundred fifteen new Christian Endeavorers, thirty new church members (here is a place where some societies have placed little or no emphasis), three hundred forty-five peace advocates (we should have laid more stress here some few years ago); one hundred sixty Quiet Hour Comrades (the one phase of the work bringing us into close, quiet touch with God the fountain head of all spiritual blessings); one hundred Tenth Legioners (I feel this department to be one of the most vital and yet perhaps the most neglected of all the departments); one hundred ten dollars for missions (a blessed privilege offered us to give in the extension of God's work); ten Life Work recruits (here we are given the high and holy privilege of offering our life for the Master's work); and last forty Christian Endeavor experts (this work must be taken seriously if we are to be efficient Endeavorers) and the whole program must be taken seriously if Illiokota is to do her share in this work.

I have in my possession a list of the churches and groups in this district as well as the number and names of the Christian Endeavor societies of the district. I find by reference to it that we have eighteen churches and groups listed and only eight senior Christian Endeavor societies and two junior societies. From that we would conclude that the churches have ample room to meet all the goals by new organization.

I should like very much to be able to take the time and space to discuss fully each one of these goals but I can not at this time. One reason is that some of the topics or goals have been assigned to others and another is that time and space do not permit. I do wish to say that I feel that every member of the Brethren church in the district ought to feel the need of working to carry out the program. Further that the whole brotherhood is looking to us with wide open eyes expecting us to do our part and even more. "We can and we must. We must because we can."

Speaking of young people's societies. There are more than enough churches and groups in the district to organize three new societies every year for the next three years. I presume likely that some that are now partially organized could very profitably reorganize. Each society that is now organized should try, with all its powers, to come up to the standard of efficiency in all its branches.

Junior and Intermediate societies. So far as my record shows we only have two Junior societies reported and no Intermediate societies. Here is a field of activity which I presume, in many places, is ripe and ready for the harvest if only the laborers were in view. Four new societies in these two divisions of the work. That seems like a small number when the field is so large but remember that these are only minimum figures set as a least goal. We are urged to do as far as possible all the goals. We ought to have some one to take charge of this work in the district.

New Christian Endeavorers. I presume that it would easily be possible for the now organized and existing societies of the distrcit to take in the number of New Endeavorers called for if we would make an honest effort. We have made membership too easy in the past. That is one reason that we have not received more members. Young people want something to do and will have nothing to do with an organization which does not make it emphatic that they will have to do something. Shall we not give our young people something real hard to do and reach this goal before another year?

New Church Members. We are told that if our societies do not foster church membership they are not in good working order. Perhaps, if our societies do not lead young peoeple to unite with the church, we can lay it to lack of co-operation with the church through the Sunday school and pastor's aid committees. We have over three hundred members now and doubtless some of them are not yet members of the church. Let us get more of the present membership into the church and get more into the societies who do not belong to the church. This way we can increase our attendance, usefulness and ability to reach our goal.

We have said something about new members in the preceding paragraph so will just add here that the lookout committee should be co-operating with the membership committee and increasing the membership as far as possible. A warning is sometimes necessary to some societies. Do not try to increase indiscriminately for the mere sake of increase, but increase always because it will help you to be more useful.

Peace Advocates. The principal reason for peace advocates today is, to my mind, that they may keep before themselves and their associates the principles of peace as taught by the gospel and the principles which are at present being circulated among the nations. Peace is coming more and more to be talked these days. Thus the necessity that we keep informed along these lines. A band of young people meeting together with common ends in view may keep any subject before themselves and their associates better than if thinking individually. So it is with the band of peace advocates in the Endeavor society. Peace will come from this strife but we need to think and pray about it and to work unitedly for it.

Quiet Hour Comrades. I am wondering what better use one can make of a few minutes' time at the very beginning of the day than to use them for quiet study of God's word and prayer. Such study and prayer fortifies one against the trials and temptations of the day. It brings one into communion with God at the very beginning of the day and makes the work of the day seem more holy, more like work for and with God. Let us reach our goal here if nowhere else. But we need fail in none of them.

Tenth Legioners. In other words, tithers. How much more pleasant would be the work of the Christian Endeavor society if all members realized their responsibility here and met it. How many failures we now have because of this lack! It reaches into the church work too. All the finance of the Endeavor society, church and missions would be settled once for all if every Endeavorer and church member would become a tenth legioner. This could be proven conclusively to any one who is seeking the truth. Let us aim at a specific and high mark in numbers here. Our next goal will be made easier by the carrying out of this one.

Dollars for Missions. I know that in some societies of the brotherhood this has been a prized privilege. I mean to give money to missions. It should be in every society. Will we in Illiokota do our best? Will we pass the goal and repass it in the remainder of the program time limit? It is for each one of us to decide personally whether we will or not.

Others have been asked to write on the last two points so I shall not trespass.

Fellow workers of the Illiokota district, let us do our share and more in the time which yet remains to us.

GEO. E. CONE,
Pres. Illiokota C. E. Organization.
Udell, Iowa.

Challenging Charts

Within the past few weeks an attractive chart containing our Four-Year Challenge was sent to each society of the church. The chart presents, also the district and society apportionments of the general goals, and provides spaces to check up the society's yearly attainments.

The first thing of importance, therefore, is a careful checking up of your present standing. Determine and write in the spaces below "1917" the figures that will indicate your strength during that year. Let the year extend from April first to March thirty-first. If some of the spaces must be left blank, plan to recover your loss by March 31, 1918.

That means noteworthy advances in all our societies during the next two months. Why not? If we have wrought to any advantage during Christian Endeavor week, should there not appear ample evidence of our effectiveness? Count that week illy spent the following Sunday of which witnesses no new manifestations of increase and efficiency. Possessed with the vision of larger achievements, Mr. President, fire your committees with a like enthusiasm so that persistent endeavor on the part of all shall displace spasmodic effort on the part of the few. All at it and all the time at it until our goals are not only reached but exceeded. J. A. GARBER.

Note.—If no chart has been presented to your society, inquire if none has been received. In that event write us and one will be mailed to you immediately.

KENTUCKY MISSION NOTES

A Surprise With a Meaning

Not only a deep sense of appreciation but the real character of Miss Elizabeth Haddix, a Kentucky girl and now a teacher in Riverside Institute, is reflected in the following note which was handed to Superintendent Drushal, a few days ago:

"As an appreciation of the help Riverside has given me I hereby pledge myself to give my services as a teacher free of charge during this winter term of January, February and March, 1918."

(Signed.) ELIZABETH HADDIX.

Accompanying the note was the check of $25 just received by Miss Haddix for January salary. This means a gift of $75 by one who has been greatly helped in many ways by the many gifts through the years of those who have prayed and labored and given to our mountain mission work. Brother Drushal, who has labored so earnestly and so long with this people, sends us the note and the check and writes in part: "Now stay on your feet please while you read the enclosed note. I think it is fine, and for us, the best thing we have yet seen here."

Every real friend of our Kentucky mission work will certainly be grateful for having had a part and will say, "God helping me I will try to do more than ever before to send the gospel by means of church and school into the hills of Kentucky, and I will be more faithful in prayer for this work.".

It is safe to say that Sister Haddix appreciates also the great privilege she enjoyed of being a student at Ashland College for some time, and doubtless Riverside will be glad to share the honor. Such an act is not the result of a day's or a year's effort but rather the expression of a Christian character that has been builded slowly but surely for the Lord.

We are glad to thank Sister Haddix in this way, thus giving expression for a whole church. May the Lord bless her richly, and may many more of like noble character be discovered among the students of Riverside and among the members of the Brethren churches in Kentucky.

High Water

For the first time in the history of Riverside the tide has been of sufficient magnitude to fill part of the basement with water. The greatest damage done was in the loss of our footbridge which was washed away. The county suffers a great loss in the carrying away of the new iron bridge at Haddix. This bridge cost $12,000 and was constructed only last summer.

Students Turned Away

Brother Drushal writes: "Things are still going fine. We have had to turn students away from both dormitories. Some leave but more come to take their places."

White Gift Offering

Much needed relief has come to our treasury through the White Gift offering. We have just received from Brother Trent the balance of the one thousand dollars, the share of the White Gifts to be used for Kentucky missions. We congratulate the National Sunday School Association on the success of the Christmas offering. Their appeal for White Gifts has been met and more, the Sunday schools have gone over the top in fine shape. The Mission Board would thank every giver for the continued support of the mountain work. All of the regular pledges by Endeavor societies and other organizations and individuals should be met between now and the last of June. Thus the work of the Lord will go forward with "No debt in this work."

Testimony of Brother Akens

"I like the tone of things. If a war term is advisable then the 'morale' of the students of Riverside Institute is remarkable. This I say, after a year's absence. We have about 125 in attendance. The number of unsaved among them is on the mind of every teacher.

"Germs of good citizenship are being disseminated here every day by the teachers and workers of Riverside. Can I not see it? Contrasting my first year's work here with this one, the improved behavior, the respectful attitude and higher ideals of the individual student body give marked evidence that the sacrifices of some of God's children for home missions is bearing fruit in the mountains of Kentucky. And again we must not lose patience for a new generation must be born and old things pass away, that is, superstition and hatred."

Kentucky Mission Report for January

S and I. J. Cook, Harrisburg, Ore..	$ 3 00
Church, Burlington, Ind.	11 50
Mrs. J. R. Kimmel, McLouth, Kans	5 00
Fairview Class, Washington C. H.,	1 50
Mrs. H. J. Frantz, Enid, Okla.....	5 00
Sisterhood Girls for Ky. Nurse....	87 29
C. E., Louisville, Ohio.....	5 00
C. E., New Paris, Ind.....	5 00
Nat'l S. S. Ass'n, White Gift Off...	500 00
Mrs. Robt. Boring, Thornville, O..	5 00
Church, Hagerstown, Md.	10 65
C. E., Clay City, Ind.....	5 00
S. S., Turlock, Calif.....	10 15
S. S. Long Beach, Calif.....	19 75
Sunshine Class, Goshen, Ind.....	10 00
Memb. Calvary Ch., Pittstown, N.J.	5 00
Loyal Helpers, Waterloo, Iowa.....	10 00
Mr. and Mrs. A. Hazen, Fostoria, O	5 00
Prof. W. C. Perry, Grand Bay, Ala.	3 00
Nat'l. S. S. Ass'n., White Gift Off.	500 00
S. S. C. E., No. Manchester, Ind...	7 50
Bethel S. S., Berne, Indiana.....	19 00
Mrs. Nickerson, Lake Odessa, Mich	5 00

Miss Flossa Berlin, Goshen, Ind.....	25 00
Mr. & Mrs. N. C. Neilson, L. Beach	15 00
Quiet Dell Church, Cameron, W. Va	4 00
Mr. & Mrs. Smith, Cameron, W. Va.	10 00
Children's Day Offering, Fairview O	4 61
C. E., Louisville, O.....	5 00
Intermediate Boys, Brooklyn, Ia...	1 00
S. S. Brooklyn, Ia.....	5 70

G. C. CARPENTER.

Peru, Indiana

News From the Field

Clay City, Indiana

The First Brethren church at Clay City, Indiana, is doing fine. In orded to save fuel, cottage prayer meetings are being held instead of trying to heat up the church. These have been very well attended.

At a recent business meeting the Four-Year Program was adopted. A committee was also appointed to take charge of the budget system of finance and to consider the placing of the Evangelist in every home under the same. Many of the goals have been reached already and the remainder will be reached.

Plans for a revival are being laid.

The church has purchased a parsonage at last and Brother Kinzie is now happily located across the corner from the church, this making his third removal since he has been here.

ROBERT GOSHORN, JR.,
Cor. Sec'y.

Whittier, California

The year just closed has been a great one in more than one way for the First Brethren church of Whittier. There has been a decided improvement in both spirituality and earnestness among our workers and the spiritual tone of the church body as a whole was never as good as now. Some 30 new members were added to the church this past year and January 20 seven more were baptized. Many more are counting the cost. Our Wednesday night prayer meetings are largely attended, 75 to 90 attending. Our membership numbers about 160 of which about 140 are resident, many of which are children. Brother Kimmell is teaching the book of Genesis following the prayer services on Wednesday evenings. Our Sunday school is on the increase and is as fully organized as its size warrants. New features are added as fast as they can be worked out. We hope to be one of the Front Line schools this year. We have three C. E. societies, the Seniors, Intermediates and Juniors. All are well attended and much interest is shown. We hope to reach the Standard of Efficiency and to do our part in reaching the Four-Year challenge.

Since the first of the year the church has taken up a mission a few miles in the country. Brother Kimmel is teaching the book of Revelation out there every Tuesday evening. The interest is fine and growing, 125 present last week. We notice an increase in our attendance at church services here as a result. At Christmas time we observed the White Gifts service, combined with a short program by some of our Sunday school. Best of all was the gift of self Seven accepted their Savior and were baptized that evening after the other services. Many gifts of service were given and the gift of substance was given in cash, over $85 being given; part of which was sent for Kentucky missions and the rest was turned over to our Deacons' fund to care for the needy among us. We feel that the Lord has wonderfully blessed us financially as well as spiritually the past year, as we were able to meet our expenses and offerings without a deficit to make up, for which we truly thank the Lord. We believe the Lord is blessing us so because our people are rightly dividing with the Lord. We have about 50 tithers at present and are working for more. Pray that the time may come when all people will divide aright. We have had a beautiful winter here. Are needing some rains; it has been dry. Crops have been good except hay, which will be short unless rains come soon. Some are irrigating for hay this year which is unusual. Living expenses here are very reasonable as compared with the east at present. We would be glad to welcome any of our Brethren among us at any time. May God bless his people. Pray for us. Rejoice in the Lord. The grace of the Lord be with you all.

JESSE A. SHAMBERGER,
Correspondent.

Hagerstown, Maryland.

As we again come before the readers of our beloved Evangelist, it is with a spirit of rejoicing; rejoicing because amid the perilous times in which we live. The Lord has been pleased to bless us in various ways.

Our "White Gift" service was a splendid success. The presentation by the different classes was well planned and carefully executed. A splendid featture was the presentation by the cradle roll. A beautifully constructed cradle with a real baby in it was placed upon the platform; the superintendent of the department gave a report of the work and two little girls presented the gift in song. There was a large attendance, good music, and an offering amounting to $106. All classes responded nobly in offering and presentation. The noblest gift of all was two boys of the Sunday school giving themselves to Christ. The good people of the congregation during the Christmas season did not forget the pastor and his family. Upon a certain evening, in response to the door bell we were greeted by some of our parishoners. Soon others followed and before we could realize what it all meant. The pastor's home was filled with well wishing and well doing friends. They came not empty-handed but with well filled baskets which they left and very substantially filled the pastor's home with many good things to eat. But this was the preparation for a greater surprise. At the proper time Brother John C. Bentz called the gathered friends to order and in a few well chosen remarks presented the pastor and wife with an envelope which contained $100 in crisp new bills. He said it was a token of esteem and appreciation. Dear readers, we tried to say "thank you" but it was only a very feeble atempt in trying to express what we felt. After a very pleasant time together the parishioners returned home leaving the pastor and his family happy. How can we repay such kindness and esteem? We can not, but we pray the good Lord to make us more worthy in service.

Do you wonder that the Lord has blessed us in our meeting with such an expression of the Christian spirit? By the help of God and such a loyal people, we are confident of progress and we hope in the coming days to send great reports from this field. May God bless all his dear people.

A. B. COVER.

Sergeantsville—Calvary Charge

The splendid reports from different churches suggested the thought that a report from this field might be in order at this time. We are sorry that we can not write such glowing reports as some, but we are still on the job and ready to co-operate in all that is good for our beloved church and humanity in general. There are two or three happenings that might be of interest to the readers of the Evangelist.

We expected to close our work here September 1, 1917, but the brethren thought otherwise and gave us a unanimous call for another year. To show that they meant what they said they tacked another hundred dollars onto our salary and here we are.

The next event worthy of mention is our revival service which began November 8 and continued for three weeks. When we decided to have our meeting it was left for the pastor to decide whether he would hold it himself or secure help. After corresponding with some of the best men in our brotherhood and being turned down each time we concluded to hold forth ourselves and let the Lord do the work for us. So on the date mentioned we mobilized our forces and prepared to give battle to the hosts of evil. In our preparation we decided to depend largely upon the Holy Spirit through prayer and the attendant result showed this to be a wise move. Every evening 15 minutes before the services we began we gathered in the Sunday school annex for prayer and a blessed time we had waiting before the Lord. It just seemed as if the blessed Holy Spirit had right of way and went from heart to heart and bound us together in love and fellowship and inspired both pastor and people to put forth their best efforts for the advancement of his cause among men. It was a great inspiration to go into the pulpit from a meeting like this and we preached with greater freedom and power than ever before. The brethren were unanimous in saying we had good meetings. Three were baptized and added to the church and the membership strengthened in the Lord.

January 16 was a day long to be remembered. In the morning a man stopped at our gate and said he had some feed for us. We went to the barn with him and helped unload four bushels of ear corn, four bushels of oats, 2 bushels of shelled corn and one bushel of wheat. At present day prices this was like finding money. He also had a large roll of butter and a cake. Then in

the evening about 50 people took possession of the parsonage and after a pleasant evening of love and fellowship presented us with a purse of $46.76, more butter, coffee, sugar, potatoes and other good things to eat. Since then we have received $2 in cash and two bags of grain, making the total amount of cash and grain about $70. To say we appreciated all this is putting it mildly. We are doubly so and shall try and show our appreciation by renewed activity for Jesus and the church. We might mention also that we received $15 in cash at Christmas time from these good people.

Just now the cold weather and snow have about tied up our work, but we hope to get things going soon and do what we can on the Four-Year Program.

The work at Calvary has not made the progress we would like to see, but we are still going forward. Weather conditions have interfered more this winter than ever before, stormy Sundays and drifted roads making it impossible for us to make the trip at times. But we still have the faithful band of workers who may be counted on to do all they can to advance the Lord's work. They had quite a part in the donation party, several of them being present and always ready to help in every good cause. These people are paying a part of the raise in salary mentioned elsewhere in this report.

At Christmas time the president of the County Sunday School Association suggested that instead of having the usual treat we give the money to the Armenian fund. On a vote of the school this was done and the money forwarded to that worthy cause.

We are planning to have a revival service at this point in the near future when a special effort will be made to strengthen the church and win precious souls for the Lord.

Our arrangements with the churches here permit us to hold a few meetings for other churches. We do not claim to be a great evangelist, but if some church wants a meeting in which the old-fashioned gospel is preached, Jesus Christ held up and the Holy Spirit magnified, we invite correspondence to that end. Some of our weaker churches might hear something to their advantage if they write to us.

MORTON L. SANDS.

St. James, Maryland

The third meeting for this charge was held at St. James during the month of January. Although the weather was severe and the meeting was ccontinued only thirteen days, much good was accomplished. Five were added to the church by baptism and the church was strengthened spiritually. To God we give the praise for his continued blessings.

W. E. RONK.

Lost Creek, Kentucky

It has been a good long time since you have had a word from us through the Evangelist. Others here have written, but we have been silent. There has been a reason for our silence. This has thus far been the most eventful year that we have ever experienced at Lost Creek. We have had to meet the great sadness caused by death taking one of the brightest flowers from our home. Then we had much sickness in our family besides this. Then also an excess of work made us more to do than we could do and write much if any. We are happy now to say that we have regained our health in the home, and thus getting in shape for doing more work than before. Then another unusual event has recently been the big tide in Troublesome. The many big snows had accumulated much of the white stuff in the hills, and the severe cold weather, at one time 16 degrees below zero, made much ice in the streams. When this broke up it went with an all night's rain that made Troublesome 18 inches higher than it had ever been known to be. It took our foot bridge out, filled three of our basements with water, and came quite close, altogether too close to be comfortable, going over the bottom entirely. All this, with the unusual conditions, caused by the terrible war, has made it indeed an eventful year thus far.

But while we have had to face misfortunes, there have been some good things on the other side of the page to cheer us at Riverside. One of these we give below. It does us great good, and we are so thankful, that what Riverside has done is appreciated by some at least. I believe that this appreciation is even more than we might think for, and that this most excellent, godly example is but one expression of it. It makes us feel more like laboring and sacrificing on in the work. The apprecition that I am speaking of here is that of the people locally. For the first time, this year one of Riverside's graduates is teaching in the Institute. She is doing excellent work, too. She was to be paid what a regular teacher received twenty-five dollars ($25) per month and board. A few days ago her January check was handed to her. Shortly after this she handed me the check with the following note attached:

"As an appreciation of the help that Riverside has given me I hereby pledge myself to give my service as a teacher free of charge during this January, February and March, 1918.

ELIZABETH HADDIX.

Some who read this will know the one who has made this extreme sacrifice, for we know that it is a real sacrifice for her. But her God will care for her as he does for those who depend on him. There are some other good things which we hope to report soon.

G. E. DRUSHAL.

Out Somewhere in U. S. A.

Article No. 2

In the Trenches

Several real battles have been fought since our last report. The first was at Burlington, Indiana, with Brother Hoppes. This was our second visit to this field. We are glad to add to the recent report of the pastor, in saying that we won a splendid victory. It is a very interesting field and affords to us a worthy opportunity for good and the prospects in the future are very bright. We enjoyed the work here and certainly felt at home amongst them. May God bless them and their pastor is our prayer.

West Alexandra, Ohio was next on our program and with Brother Wimmer we entered into the fight with renewed zeal and vigor. This field presented a different battle. However we found a faithful, loyal people to assist us. The battle has been hard here for some time. In their many conflicts of daily warfare, many had fallen and the result was that we found a discouraged people. But we battled on. We turned on the enemy with the sword of the spirit. The enemy resisted us which made the fight more bitter. The opposition was in the terrible weather which we encountered and in the dead formality of many of the church members in this vicinity. The first Sunday after the first week a full house greeted us to hear the message on the "Second Coming of Christ and the World War". A message which we are finding the people everywhere in these days interested in.

Special mention should be made of the very excellent work of the chorus choir led by Miss Susie Snyder, one of Ashland College former students. Her solo work was indeed a great help to us.

The visible results as reported were five confessions. While here we paid a visit to Dayton, Ohio. We found Brother Bell still on the job and doing a splendid work, also we were privileged to be entertained at the home of brother W. C. Teeter and his good wife. These visits were much enjoyed. From this place we came to Allentown, Pennsylvania to spend the Christmas holidays with our family.

We are glad to note that the Allentown church though small in numbers, under the leadership of A. L. Delozier is doing fine work. We preached one sermon while here. We had a splendid service and good interest.

Our first meeting in the new year was with Professor Byers at New Enterprise, Pennsylvania. The work here is rather weak, not because of any indifference on the part of the pastor nor the people, but because there has gone forth from this place sons and daughters to other places all over the states. We began our meeting in very severe cold weather. The interest seemed to increase the first week, and the prospects were very favorable, but after going over the second Sunday and the first invitation had been extended and one confession was made the terrible blizzards and unusually severe weather which has so hampered the business of our nation came upon us and made the roads impassable so we decided to close our meeting and hold another one in the spring if possible. This was a bitter disappointment to us, as we believe that something could have been done. Professor Byers and his talented wife are doing splendid work both in the pulpit and in the new college at Martinsburg, Pennsylvania. At a great sacrifice these two people are doing all they can to be workmen that needeth not to be ashamed rightly dividing the word of truth.

Our best wishes and prayers go with all these whom we have labored with in the past few months. Our next field is Middlebranch, Ohio. In closing we might mention that we preached January 27 at Tenth and Dauphin church Philadelphia, Pennsylvania and we had a very pleasant day with this people. It is very commendable to say of them that in spite of not having a regu-

lar pastor that the work is in good shape. We wish also to commend the kind hands and loving hearts that have entertained us during these journeys out somewhere in U. S. A. in the name of our King Jesus of Nazareth.

May the Lord richly bless all His saints everywhere. We ask your prayers.

A. E. THOMAS,
Evangelist.

To the Churches of Maryland and Virginia

I have just sent to the pastors of Maryland and Virginia blanks to show the standing of each congregation. Please fill out and return promptly. Some pastors have failed to make a report of any kind thus far. "Is that somebody you?" Come, now, let's unite in making this district one of the best in the brotherhood.

WILLIS E. RONK,
District Director.

Ashland College Notes

January 27 to February 3 was a great week at Ashland College. Why? The notes will reveal the reason. Things were begun, things have happened, things are going to happen. In plain words we've had a student revival whose spirit and force can never be spent in the years to come. Messages, inspiring, searching, throbbing, impassioned and gospel-brimmed were, not "delivered" but "poured out" by the lips of Wm. Beachler. His talks spoken by tongue and lips were nevertheless the out-throbbings of his heart and as such in their sincerity, were convincing to the audience of students who gathered nightly to hear him. We venture to say that no such spiritual impetus has been granted the young men and women of Ashland College in a series of meetings as that granted them through Beachler's messages. Our big week began with a splendid C. E. Meeting led by Glenn King and Miss Edith Wood. Splendid testimonials and stirring music were embodied in the program, and an especially helpful time of prayer rounded it out. Such a meeting well prepared for one week of services. Mr. Beachler especially emphasized life-work decision and exhorted his hearers to find a task having God's sanction and "to stick." His subjects, which space will not permit me to elaborate upon follow: "Back to Bethel," "The Name Which Is Supreme," "A Great Man and His Choice of Life Work," "Debtors," "Daniel An Example for Students," "The Inheritance of a King," "A Great Christian Woman,,, "A Master and His Masterpiece."

An especially uplifting service was held in connection with the Theological Association meeting Thursday morning. At that time the ordination of N. V. Leatherman, '18, took place. Brother Leatherman has been pastor of the Rittman Brethren church since last June. Dr. Miller, Brother Beachler and brother J. A. Garber officiated at the ordination service. At its close a number of boys dedicated their lives anew to the Master's service.

Brother G. T. Ronk visited us over the week end and spoke at chapel services on "College Friendships." We liked Mr. Ronk and his message.

Misses Billman, Switzer, Marie Lichty and Smith, went to Camp Sherman, Chillicothe, to visit brothers and friends over the week end.

The basketball game Friday evening between Sophs-Seniors and Fresh-Juniors ended with the score in favor of the latter 29-11 was a hot and closely contested game.

The Seniors look more dignified if that is possible. It is rumored that they will shortly appear in full regalia—caps and gowns. They are planning some other worth while things also.

The Juniors are on the map also. Their annual committee is working to put out a fine number this year. Better get in on it for the number we are sure will be better than last year's "Pine Whispers".

The pines are not doing much whispering just now. The frigid winds are making them moan in their chilly clutches. To cross the campus is an advenutre—one which takes away your breath. But glowing cheeks and laughing eyes is all the harm resultant from King Winter's efforts.

Brethren pray for Ashland college, student body, faculty, and especially that the college of our church may be placed upon a sure basis. Adois until next notes appear.

F. M. L.

Brethren Evangelist

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grades and with all ages has an essential unity with which uniform lessons harmonize. We sit about a common table, and we eat the same food, though very likely in slightly different proportions, and the mouthfuls of the little folks are cut up very small. If a comparison with the secular schools must be made, our Sunday school study is somewhat like the English which runs through all grades of the public school and college, from the primer class to the most advanced classes in literature and rhetoric. But comparisons between two maters so unlike as secular and religious education do more harm than good. They have misled the Sunday school world grievously, and are fit objects of suspicion. They are possibly helpful only when the Bible is treated as mere worldly history, and its writers as ordinary authors like Milton or Dante or Emerson. They are not helpful but confusing when we seek to emphasize the fundamental purpose of the Sunday school, which is not to learn the history of the Jews, or to study the documentary history of the Pentateuch or the style of Paul's Epistles, but to build up souls in the knowledge and love of Jesus Christ, and to establish the Christian church upon that living foundation.

More Uniform Lessons are used each year than the preceding year. The increase, of course, is not so rapid as it would be if the Graded and Departmental Lessons were not in the field, but it is nevertheless a steady and substanital increase. This has been reflected in the constantly wider use of the "Notes," with which I happen to be connected, and it is testified by the reports of all denominations. A continually growing number of schools desire unification. A constantly increasing number of Sunday school teachers know by their experience that the Uniform Lessons are not unscientific, unpedagogical, contrary to child psychology or adult psychology. They see the Graded and Departmental Lessons breaking up the unity of schools, rendering impossible any workable system of substitute teachers, and destroying that invaluable aid, the teachers' meeting for the common study of the lesson. They see those lessons making it exceedingly difficult for parents to help their children in their lesson study, or establish any family Bible study whatever. They see pupils removing from a Sunday school in one town to a distant school, and quite at sea in the midst of a strange series of lessons. They note the dismay of commercial travelers and others whose work carries them from city to city and who find themselves at home only where the Uniform Lessons are taught. They see one denominational paper after the other giving up its department for commenting on the Sunday school lesson, finding it out of the question to comment on twenty different lessons a week. They see the treatment of the Sunday school lesson vanishing from the secular press, and that immense instrument for the diffusion of Bible truth thrown away. They see the users of Graded Lessons shut up to the same stereotyped text-books year after year,derived of the stimulus and light which the Uniform Lessons draw from endlessly varied and timely sources. Perceiving all this, more and more schools every year are following the Uniform Lesson plan, and many schools that use the Graded Lessons are looking toward the Improved Uniform lessons for relief.

I believe that the new Improved Uniform Lessons which came into use in January, 1918, will be received with joy and instant approval by the schools that are now using the Uniform Lessons, and that they will lead an ever-growing number of schools to follow the uniform plan. They will thus be Unified Schools, focusing the thought of parents, teachers, and pupils on the same great theme each Sunday, a part of the unified hosts of Sunday school workers over the world. The Improved Uniform lessons present the ideal combination of uniformity and grading, preserving the major advantages of both systems. They will keep the Sunday schools true to their noble past, and carry them on into the expanding future.

Brethren Evangelist

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Editorial

The Trial of Our Faith

It is but a reminder when I say these are critical days. No one is ignorant of the awful strain of these times upon the world. All nations and men are living at high tension just now. The god of war is working such havoc as the world has never before been called upon to endure. Never was the destruction of human life and property and the irrecoverable values of centuries carried on in such ruthless and wholesale fashion. I am incensed at the destruction of monuments of the genius of centuries. I am saddened at the awful waste of food and destruction of property in the face of the world's dire need. My heart is gripped in grief at the awful slaughter of human life necessitated by a world war brought on by the autocracy, inhumanity and satanic selfishness and greed of Germanic world-empire seekers. But there is a sadder misfortune than any of these that may befall the sons of God in the earth; it is the destruction of their faith. The loss of property is a hard blow, and the loss of life is much more severe and saddening, but if faith were gone I doubt if life would be worth the living. Such a calamity is not only a most likely probability, but in many places an actual fact. Faith is being so universally shattered by the awful carnage of hell let loose that it is no imaginary danger that we ourselves may lose faith.

We are in danger of losing faith in God. Men are asking, "Is God in his heavens?" "Why does he permit such a catastrophe?" "Why does he not stop this war?" Many hearts are asking such questions. Harrowing doubts are entering the minds of many. And it is not surprising that such should be the case so long as we continue to blame God for it all. It is not God's will but man's sin that has brought this awful destruction upon the world. And it is man's will pitted against God's that causes it to continue. God permits it because it is the result of man's violation of his established law—law intended for man's good. "Whatsoever a man soweth, that shall he also reap." Man has sown the seeds of militarism, of national jealousy and greed and is now reaping the harvest in a world war. It was not God's intention that man should sow tares when he established that law, but that he should sow good seed. Now, when man deliberately sets himself against God's desire and beneficent plans, as he has the power to do, and brings upon himself the awful harvest of his own sins, ought he to blame God for his terrible plight? God can not deny himself by altering his laws to suit man's fancy. The very fact that he is constant and unchangeable in his purposes and plans is reason why we should not lose faith in him. Let us believe that he still lives and rules and will finally over-rule in the affairs of men so as to bring good out of all this terrible evil.

We are in danger of losing faith in the church. It seems to be the popular thing these days to call in question the success of the church. Even ecclesiastics are frequently found courting popularity by discussing such questions as "What is the matter with the church?" And the mass of the people are coming to look upon the church as an institution that has almost run its course. In keeping with the spirit of the times I want to ask three questions and proceed to answer them briefly. (a) Is the church failing? (b) Is it vital to the welfare of the world? (c) Can the world get along just as well without the church in this time of stress? In regard to the first, if the church is divine in its origin and if it is still Christ's institution for saving the world, it cannot fail unless Christ himself should forsake it. And will he forsake his bride? Can he separate himself from his body? No! the question is almost idle! The church is the organized power of God in the world and can not fail so long as he is on his throne.

As to the second, Is the church vital to the world's welfare? Consider that all the great reform movements, national and community transformations, and individual regenerations have been brought about by the church and the divine power it exercises through its representatives. It has led civilization step by step into dark continents and caused ignorance, superstition and immorality to flee before its onward march. All progress has been made in the light of its truth. And the world has found it the only means of the soul's salvation. Surely it is vital.

The last question, Is the church essential in these times of stress? Or could the world get along without it just as easily? Evidently our government does not consider it a non-essential, otherwise it would not exempt the ministers from military service. For I take it that such exemption is not a mere act of courtesy done to the office of the ministry, but that the institution which the ministry directs and serves is so essential that the government can not get along without it. Besides, scarcely a week passes but an appeal comes from some official or semi-official agency for the cooperation of the church with the government's aims and plans. The churches are expected to preserve the moral equilibrium of the communities, help sustain public confidence and urge the people to submit graciously to the exigencies of war times. The government would feel itself quite helpless without the moral support of the church's strong right arm. But what do we think about it? Do we actually believe it essential? If we do, we should seek to make the church count for more now than at any previous time. We should throw ourselves into every church activity as never before. Patriotism demands our best efforts and forbids us slackening in our loyalty and activity. This is no time for closed church doors on the plea of helping to conserve fuel. The church that dismisses service "for patriotic reasons" has a mistaken idea of the demands of true patriotism in this hour of national trial. The church has a more vital obligation than that of conserving fuel. It is burdened with the care of the spiritual life of our nation, which is a matter of supreme concern just now. Never before was there such pressing necessity laid upon the church to keep open and zealously and aggressively active in the business of the King of kings. Better organize "Woodchopper's Unions," to keep the church fires burning if necessary; but at all odds, don't let those fires die out. We have a great work to do and our God and our country need us.

There is also the danger that we shall lose faith in our fellowmen. We are often tempted to declare as the Psalmist did in his haste that "all men are liars." But our more careful and Christian judgment advises patience and charity. Men are more inclined now than ever to accuse their fellow-men of being greedy and grasping and of making profit of patriotism. At no time have men been so ready to expose what seems to them to be falsehood or selfishness or hypocricy in the lives of others. This war spirit tends to make men suspect everybody until they prove themslves worthy of trust. Shall we partake of the spirit of this world? Paul admonishes us that love suffereth long and is kind, and even goes so far as to believe all things. But how can we believe the liars, thieves and hypocrites? We can believe in the good in every man, for, however small, it is there, if we have the spiritual ken to behold it. And our faith, if we have the grace to trust men, may become the star of hope to some wicked soul. Moreover, the Master says "Who art thou that judgest another man's servant? To his own master he

(Continued on page 5)

From the Editor's View-Point

Civilization and War

The very atmosphere of the world is so pervaded with the war spirit that it seems impossible to think outside of war terms, and it matters not how resolutely one may have determined to do otherwise yet almost unconsciously and involuntarily one drifts into the popular or common channels of thought and speech.

For many years we have given much thought to the high state of civilization which the world has reached. Many years ago as we studied our old school geographies we were taught that in cercain portions of the world dwelt uncivilized races of people and that in some portions of the earth the half-civilized had their abode while Europe and America were almost entirely inhabited by races that had reached the highest state of civilization. We have been taught to consider the difference between savage warfare and civilized warfare, and nations and peoples that employ methods of warfare that are supposed to be common to the savage races are looked upon with great disfavor by their civilized neighbors.

It has been declared by some that no great world movement that tends toward the uplift of the human race has ever been brought about except through the process of war and thus war itself has come to be regarded as a sort of civilizing process. Whether we believe the facts of this statement are necessarily true or not we are forced to acknowledge there is just ground for the claim. But whether war makes for civilization or whether civilization tends to make war less frequent may not be satisfactorily determinded just now, and yet there are a few observations that may be made with profit.

What is called civilization should have a strong influence leading toward the abolishment of war though it might never entirely succeed, yet it matters not what civilization may or may not do in itself, one thing is sure as has been stated by Prof. T. J. Lawrence, and that is, "If civilization can not destroy war, war will destroy civilization." But we might add that the only civilization that can accomplish this great thing is Christian civilization.

Heaven Upon Earth

The other day we noticed an editorial item in a city daily with the heading, "Where Babies Never Die." One might have been led to believe the editor was about to make a few remarks upon heaven, for that is the place usually considered in connection with the thought of the abolishment of man's last enemy, death. But in the editorial under consideration no such a far away land was considered. Reference was only being made to New Zealand that has been subjejcted to so many radical methods of treatment for political, social and physical ills and which has responded so nobly to them all. It may be an overdrawn picture to speak of it as a heavenly place or as a land where babies never die, but the result of scientific and common sense treatment of babies both before and after their birth has so greatly reduced infant mortality in this country that in comparison with other lands where the mortality of infants is so great it may well be called the land where babies never die.

The good results in New Zealand have been brought about largely as the result of the efforts of Dr. F. Truby King who is now visiting in America on his way to England where he hopes to accomplish, in part at least, some of the things he has accomplished in his welfare work in New Zealand. It has long been known that our American legislative bodies have taken too much for granted in regard to the children born in America receiving proper and adequate attention. And while much legislation has been enacted looking toward the raising of better pigs, better chickens, better strawberries, etc., the raising of better babies has very largely been left to chance or to the working out of the ideas of the baby specialist without the aid of any special legislation. It has been demonstrated over and over again that infant mortality is largely influenced by the conditions under which the parents must live and labor, but only a very little effort has been made by our lawmakers to remedy the defects of the American system.

Things We Have Missed

So much of the time of the average person is usually given to the consideration of the personal calamities that have been their individual portion that they have never thought of the worse things that have missed them in life. This thought was suggested to the writer by a few brief headlines in the paper the other day which said: "London Papers Point to Transports that U-Boats Have Missed." There is a world of comfort in the thought that while the life of one may occasionally be struck by some type of U-Boat and the life endangered, if not destroyed, yet there are so many good things that come to one in life after all that one can almost forget that the submarine attack was ever made at all.

Of course the Americn people were startled, even shocked when the report of the sinking of the Tuscania was received, and many "wise ones" would shake their heads and say, "I told you so." But not many of us were really surprised after all, rather we have been surprised that such a catastrophe had not befallen our troops before this. It is no small task to transport nearly a half million men thousands of miles across the boundless deep that is infested with every kind of enemy and modern device which seeks the destruction of all who would sail its boundless domain. We repeat that we are surprised that such an accident or such a fate has not met other transport ships long before this, and it must be credited to the eternal vigilance of the American and English navies that such occurrences have hitherto been avoided. But let us not lament over the one ship that has gone down, sad as it is, but rather let us rejoice that so many have escaped the terrible submarine. It would be a good plan for many civilians to learn the song of the soldier boys, "Then pack up your troubles in your old kit bag, and smile, smile, smile," for no matter how many troubles have hit us in life we are safe in considering that we have been missed oftener than we have been hit.

Professors Not Always Right

We are perfectly willing to grant to the college professors of the country a superior academic knowledge and are willing to admit their mastery in all theory, but in practice and actual demonstration of their theories some of them are woefully deficient.

Just recently some wise professor of Harvard University delivered a lecture on "Higher Education for Women,' 'in which he proved to the entire satisfaction of himself and some of his hearers that college unfitted girls for home duties. One of the statements of the professor was, "Who ever heard of a college girl who really cooked!" The theory of the professor may be entirely true to form, but one hundred twenty seven girls in one college for women proved that it is not true to life. Last spring these girls signed pledges to can at least two quarts each of perishable food during their summer vacation. A short time ago their reports upon the pledges made last spring were turned in to the college authorities and a tabulation of results shows that these one hundred twenty seven girls had canned five thousand seven hundred eleven quarts of vegetables and had made one thousand two hundred forty nine glasses of jelly during the summer at home. These were not girls attending some agricultural college either, but students attending a college that is exclusively for women.

The Harvard professor referred to might not consider canning as cooking but if he ever assisted his wife in pitting a few bushels of cherries or in peeling a few bushels of peaches no doubt he found there was some work to it even before the cooking process was begun. Some kind of education does unfit girls for home making, but it is unfair to both the college and to the girls themselves to make the unqualified statement that COLLEGE unfits a girl for practical home duties. Of course their heads are sometimes as full of theories when they leave college as are the heads of their professors, but it does not take long for a college girl to learn the difference between a theory and a fact.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Your Records

Before you read this, you will have sent in your report. The first of the permanent records will have been made if not tabulated. In a direction that has not yet appeared but which was aimed to appear a week earlier than it did, you were asked to get your report in before February 20. Regardless of other directions that you may have had by some one else, the ruling was that it should be in to the District Keyman by the 20 of February or you as a reporter will be counted delinquent on the first count. But this is yet in time to say to the District Keymen that they shall have reports in the mail for the Goal Directors named in the last issue, by March first. It depends on the postmark if your report shall be counted at par or delinquent. We hope that all have been busy on the task and that there shall be no delinquents. It is not a pleasure to be strict, but the thing must be done rightly or it will not get done at all.

An Interpretation; Very Important

Pastors and workers all over th ebrotherhood have received the clarion call of Goal Director Bauman for Foreign Missions. In it he asks for a heroic and mighty effort to collect 40 cents per member for Foreign Missions. For this, I do not condemn him, but I at once recognized the trouble that it might make the Committee and the injury that might come to the whole program if all our directors would likewise ask for the completion of the task of four years in one or two. It ought to go without saying that we could wish with Director Bauman that every church would reach the goal of 1920 in 1918. But it would be unfair to ask the churches that make an offering equal to 40 cents to obtain the star of record. Therefore, I at once addressed the Goal Directors asking them their opinion as to the interpretation we should make in lieu of the fact that we had made no schedule beforehand as ought to have been done had we worked out a systematic program of equality all the way through. In view of the fact that in 1916 the churches gave an average of 20 cents plus; in 1917, 25 cents plus, I asked the Directors if 30 cents plus this year would not be a fair estimate for the record. I now have enough answers to justify me in saying that a church that reaches an average of 30 cents each on reported membership will have reached a standard for this year, and shall be allotted a star, with the same rate of increase we shall in 1920, have a membership of 30,000 and at 40 cents our offering will be $12,000 instead of $10,000 as our goal sets forth. I do not like the position this places me in in reference to Foreign Missions, but I do feel that Brother Bauman will see the justice of it and I am sorry that I must publish this before his reply has reached me—but he is so far away!

Thawed Out?

Well, in Indiana, we can again see the ground! Looks mighty good, too, after the hardest winter for a generation. I hope that now all the churches will be busily planning to recoup their losses suffered by the stagnation of the weather. In 16 years of ministry, I have never seen the equal for bad Sundays and I have watched them pretty closely. But plan to make up the loss.

Twice As Many

In order to keep pace with our former record, we tried holding an extra prayer meeting for several weeks. It helped, you know. Now we are planning to have a Go to Church Campaign and end it with a rally for a week or two before Easter to try to align some of the people who have scarcely seen the church all winter. We are also using the conscription plan to hustle our Sunday school back to former records. To do this, we have assigned a goal of attendance for each class based on attendance and enrollment, for the next five weeks, every class will know at the end of each session, whether they have reached the goal they had set for them and whether they have done their "bit" and that is all any church needs to do to break records—get every member to break a record.

Everybody At It

If I had a thousand dollars and a year's time to work at this Program, you'd all get a letter from me, personally. If we did not have to make decisions very quickly, sometimes, we might work with a more united course of action; but as it is, we shall have to do the best we can, and cover differences with the mantle of charity. I am glad that the Committee has shown every disposition to do that, so far. The Directors have not been consulted as often as they ought to have been; the writer has been compelled too many times for his own pleasure to sit as judge as he has done with Brother Bauman's appeal; but if we all keep sweet and "do it as unto the Lord," we shall come out in 1920 with the crown of conquest on our brows.

Get 40 cents per member if you can for Foreign Missions if you can put put across every other demand of your church finances and the demands of all the other appeals of the Program. But be fair with all the goals and Goal Directors so that we shall not make our exit in 1920 lop sided. BAME.

Contributions

Christian Contributions to the Red Cross

BY V. M. REICHARD, M.D.

The American Red Cross Association found its inception at least, in spirit in the Christian Sanitary Commission of the late war between the states. Out of this grew by very gradual degrees under the kindly care and direction of Ciara Barton the American Red Cross as a component member of the International Red Cross Association. Its mission is the alleviation of distress and suffering of extraordinary character, as for instance, such caused by flood, famine, fire, earthquake, war or otherwise. My own first clear and keen acquaintance, as an onlooker, with the work of the Red Cross was in 1889 at the time of the so-called "Johnstown Flood." I have watched the development, and perhaps evolution, of the work, up till now where the general public is being asked to contribute millions of dollars and thousands of tons of dressings to alleviate in some degree the horrors of war and to try to reconstruct to some elementary extent the countries devastated and ruined by war.

A lifetime spent among suffering and pain and distress has not blunted my sympathies and I may not be an impartial judge, nor an unbiased advocate. I confess that suffering and pain appeal to me for relief. I have the keenest appreciation of James 2:15, 16.

Philanthropy may be un-Christian—it may be non-Christian, but as a matter of fact it is found only where the gospel of Jesus has gone. Shall a Christian contribute to organized philanthropy—or shall a Christian indulge in private philanthropy? Is it not best that the Christian keep aloof from all these things and "know only Christ and him crucified." Let's see. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." Then follows a concrete example in the story of four men: One needing somebody's physical assistance—two splendidly good religionists (their official position in the church compels us to consider them at least average good men) and then the man whose behavior has filled the earth with its fragrance for nearly two thousand years. He was the man who did just what the Red Cross is trying to do—found the man in distress, relieved his immediate necessities, paid for his care and then said, "Charge any additional cost to me and I will pay it."

And as a clincher to the whole controversy and as driving home the truth for all time, the Christ himself said, "Go thou and do likewise."

No man can be saved by his good works whether for the Red Cross nor by any local or private alms deeds. Let us be very clear on that. But I doubt the salvation of the man or woman who claims to be saved and yet is not given to almsdeeds! St. James makes this absolutely conclusive. The faith that does not overflow in works is dead! Mary. Dorcas. Why do their names carry with them the perfume of super-sanctification, if you will allow me. Because of what they said? "What she did shall be a memorial." "Coats and garments which she had made." To me the whole trend of the gospels and the epistles is that a Godly, saved Christian life should be redolent of "good works." Titus 2:14. Look up in any concordance the references to good works as the outcome of and fruit of a saved life. The Christ himself rested the proof of his divinity largely on the fruit of his daily life. Luke 7:18-23. John Baptist in prison seems to have become doubtful and wanted verbal assurance. All the assurance he had was the blind seeing, lame walking, lepers cleansed, deaf hearing, the dead raised and finally preaching to one class. To anyone familiar with the work of the Red Cross Association there is a wonderful parallelism. Bubonic plague studied and eradicated, leprosy being studied, typhus fever in Serbia studied and eradicated, men torn by shrapnel and shot, gassed and frozen in the trenches, maimed beyond all hope of repair or recovery in previous times—all these brought back to home and friends and usefulness through the agency of the Red Cross; and most blessed still given an outlook on life and its opportunities which nothing else in all the world could give them. Empey in his delightful little book "Over the Top," says the Red Cross nurse is to the soldier the embodiment of Faith, Hope and Charity.

To leave the abstract and come to the concrete. The U. S. alone will probably have one hundred and fifty thousand wounded men before this time next year. What does this mean to you? A neighbor of mine summed up a very general feeling when she said: "I do hope it won't affect any of us!" meaning her own individual family. There are now millions of wounded men being cared for and every wound an infected one. There are required for actual use eleven thousand tons of dressings a month and still the demand exceeds the supply! Do you know what eleven thousand tons represents? Allowing forty tons to the carload it means 275 car loads per month and that is not enough! But should Christians help in this work? Should they give money and should they help in the Red Cross work rooms? Do they not encourage war and the horrors of war when they give money or contribute work? What does the Christ say? Do you encourage pauperism when you feed the hungry and clothe the naked? Do you encourage the tramp when you lodge the stranger? Do you increase crime when you visit the prisoner?

"Then shall the King say . . . come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . . And the King shall answer and say . . . Verily I say unto you, inasmuch as you have done it unto one of these my brethren, even the least, ye did it unto me." Matthew 25:31-46.

"But so many things are done in the name of the Red Cross of which we do not and can not and will not approve!" you say. There you have just the thing that every man or woman who has ever done personal work for God comes squarely up against. Hypocrisy, inconsistent Christians, people not living up to their profession, is it not true everywhere? Shall I leave the church because I know an office bearer in the church is an adulterer? Shall I turn my back on Christianity because there are professing Christians whose lives are blackened by falsehood and fraud and immorality? God forbid! I know he is true, and I know when here he went "about doing good." And by his help I want to try in some way to make my life in at least a slight degree like his! I want to feel that some poor boy, torn and mangled and maimed and suffering may have some respite from suffering and be sent back home to friends by something which by God's help I have been able to do for him. If it were my own child who was maimed this is what I should want, and what I want for my boy I want for every other boy, American, English, French, German or whatever, and this by God's help and God's blessing is what the Red Cross is trying to do.

Fairplay Maryland.

Red Cross and Missions

BY J. S. C. SPICKERMAN

All things therefore whatsoever ye would that men should do unto you do you even so unto them. Matt. 7:13.

Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give.

For I was hungry and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison and ye visited me not. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto me. Matt. 25:42-45.

So then, as we have opportunity, let us work that which is good toward all men. Galatians 6:10.

That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord in all pleasing, bearing fruit in every good work. Col. 1:9, 10.

But to do good and to cummunicate forget not, for with such sacrifices God is well pleased. Hebrews 13:16.

Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. James 1:27.

But whoso hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 1 John 3:17.

If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit? James 2:15.

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you. Matthew 28:19, 20.

These ought ye to have done, and not to leave the other undone. Matthew 23:23.

Religion Among the Soldier Boys

"Thank God for the draft! Its brought me back to religion."

This was the exclamation of a private in a middle western army camp who had been won back to Christianity since his enlistment. He had been a churchman twelve years before. When the draft came he was a backslider.

But one night he passed a devotional group sitting before the cozy open fire in the Y. M. C. A. building—and something that was said there awoke in his heart a new longing for the better things of life. He asked permission to become a member, and now he is teaching a Bible class.

Thousands of boys and young men in the new National Army are today affiliating with Christian organizations as a result of the religious work of the Army Y. M. C. A., co-operating with the churches. There are Bible classes in every company and in some instances organizations that promote religious or evangelical work among the soldiers.

Hundreds of business men from the nearby churches have given their time and energy to the formation and teaching of Bible classes among both soldiers and sailors, besides interviewing thousands of young men of their relation to God. By means of the interview system, as planned and conducted by the Y. M. C. A. secretaries and business men, the men in the new army are being given a new vision of their mission in life as well as a means of salvation or redemption.

"If I can spend 15 minutes once a week in a Y. M. C. A. barracks Bible class with Christian men I can live straight," said a private. The Y. M. C. A. workers feel that they have no higher duty in or out of camp than to help that young man to live clean.

At Camp Sherman a strong Bible class work has been conducted for the enlisted men under the direction of the Y. M. C. A. and with the co-operation of the State Sunday School Association. As many as 110 Bible classes have been organized with a total attendance of more than 7,000 men. These are taught by a corps of 40 or more business men whose places will be taken by the enlisted men themselves as soon as they have qualified as Bible teachers. It is hoped that the enlisted men who become teachers can continue their work with their fellows even after they go to France.

Hundreds of young men have joined with the churches through having first established their contact with a Y. M. C. A. Bible class. Other hundreds of young men in the army have been reached by

some of the 700 business men who have carried on the personal interview work of the Y. M. C. A. It is estimated that more than 25,000 young men have been reached in this way by the hundreds of laymen who give much of their time to heart-to-heart talks with the lonesome or homesick boys in the barracks.

The work at Columbus baracks, which is a receiving barracks where hundreds of young men filter through daily, also has succeeded in touching the lives of men and giving them a right start. Discussion groups of 20 men each meet every Monday and the Sunday evening religious meetings held in the barracks Y.M.C.A. huts are popular with the men. The camp secretary and his assistants make constant use of the new testament, which they place in the hands of raw country boys away from home for the first time in their lives with a bit of friendly advice as to the comfort and solace to be found therein.

The W. C. T. U. of Columbus aids the Y. M. C. A. in its work in the barracks, conducting religious services for the men and also visiting inmates of the hospital and distributing pocket testaments or performing needful services.

International Poison

BY SIDNEY L. GULICK

The pernicious doctrine sedulously instilled for two generations into the rank and file of the German people, asserting the intrinsic superiority of their race, religion and Kultur and prophesying that they and their Kultur are to secure world domination by military prowess, has been the chief cause of the present world tragedy.

A similarly pernicious doctrine of "white race superiority" is being sedulously instilled into the heads of the American people. Its advocates talk continuously of "white race world supremacy," and the "inevitable conflict of the white and yellow races for world dominion." This propaganda is preparing us for another world tragedy. If this psychological poison is not overcome soon enough by the appropriation of anti-toxin, it is not difficult to foresee what the future has in store for the world.

The latest injection into the veins of the American people of this international poison, is a two column editorial in a recent edition of the New York American, from which the following quotations are taken. The editorial is no doubt reproduced in all the Hearst newspapers throughout the United States, which are more widely read by the rank and file of our people than any other papers in America.

"Americans * * must be deeply alarmed by the success of Japanese diplomacy and the situation created by that diplomacy.

"We do not know whether there is a danger of the Japanese joining with Germany which makes our govenrment so considerate of Japan, or whether our Government is merely unsuspecting of the very obvious designs of Japan. * * *

"It is a thousand times more dangerous to the United States to have west Siberia fall into the hands of Japan than to have it in the hands of the Bolsheviki, or even to have it fall under the influence of the Germans. * * *

"What is to protect the United States itself from the attack which the then great Oriental nation, embracing China, Japan, Korea and wesern Siberia, may launch upon us? * * *

"The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and yellow races for the domination of the world. * * *

The only battles (of the past) which count are the battles which saved white races from subjugation by the yellow races, but the only thing of real importance today is the rescue of the white races from conditions which make their subjugation by the yellow races possible. * * *

"The great problem with which the white races have to deal is the inevitable and irresponsible (irrepressible?. conflict of the white races with the yellow races for the dominion of the world. *

"Is it not time that the white nations settled their quarrels among themselves and made preparation to meet their one danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?"

Are the abonimable writings of Bernhardi, Trietschke and the whole cabal of Pan-Germanists any more damnable and fundamentally destructive than those quoted above? Wherein does the doctrine of "white race superiority" differ in arrogance from that of a "Teutonic superiority?" And is the brand of Christianity of which the last paragraph speaks a religion peculiar to the white race and its God particularly concerned in their victory over the world?

Shall Americans complacently let this doctrine run its course until it plunges the world into another ocean of blood?

The true antidote for this poison is a campaign of education promoting fair dealing, honest statements of facts and constructive legislation. We should remove the humiliating conditions we now impose upon Asiatics. By such measures America can win the lasting goodwill of Asiatics and make of the alleged "yellow peril" a golden opportunity for the practice of genuine Christianity.

(Continued from page 1)

standeth or falleth." Then we know that while God looketh upon the heart we can only look upon the outward appearance, and therefore may easily misjudge, so that men may not appear half so bad in God's sight as they do to our dull and beclouded eyes. And, further, we must have faith in our fellowmen if we would be used of God in winning them to a saving knowledge of his Son Jesus Christ. No man who is distrustful of his fellowmen will make a good soul-winner. The moment we lose faith in men, that moment we lose influence over them. And I doubt if we can lose faith in men without losing power with God.

True, these are days that try men's souls, but let us keep faith even though severely tried, knowing that the trying of our faith worketh patience. We must have faith, more faith, a living faith in God, man and the church. We can not lose faith in one without that loss affecting vitally our faith in the others. When we have lost faith in man we have thereby betrayed a lack of confidence in God's power and the success of his church. I pray that we may trust him more fully, that we may believe in his wisdom and have confidence in his guiding, keeping and transforming power in the world.

BAER.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER

Around the Fireside

How an Australian Jewess Found the Messiah

Selected by H. B. Lehman

My father insisted on his children going regularly to the synagogue. One day, while yet a child, I said, "Father, I do not feel any better for hearing the rabbi. I do not understand what he says. Will you not please excuse me from going?" He answered, "No, I cannot have a heathen in my family. I cannot excuse you. You must go".

We women and girls sit at the back of the synagogue, while the men worshipped on the floor in front. We sometimes discussed irrelevant matters—our servants, our engagements, the love affairs of the different homes, sometimes higher things, we all the while wondering what the rabbi was saying. Sometimes the women talked so loud that he would cry, "Will you women please keep silence in the synagogue?" Later on, when I knew something of the discussion as to whether or not a women should be at liberty to speak in a church, I was never troubled, for I knew perfectly well that Paul was addressing a Jewish audience, and that the women there were much like these here—that they discussed a good many earthly subjects while he was preaching.

I remember a strange yearly ceremony in our home—the celebration of the Passover. Two large cups were filled with wine. One was taken by the head of the house, my father, who pronounced a blessing upon it. Then he handed the cup to all the others who drank of it, sitting around a table. He then brought forth the hidden cake, and gave a piece to each of us. The second cup of wine was "Elijah's Cup". This was placed before my father and then the door of the room in which we sat was opened by me as the youngest member of the family.

A solemn pause ensued. It is expected at this moment in the Jewish home that the coming of Elijah will announce the glad tidings that the Messiah is at hand. I was young and fearful, yet I was anxious hoping and longing that perchance he would come. Though I knew that for many years my people had been continually expecting his arrival and had been continually disappointed, yet I shall never forget the beating of my heart as I opened that door and stood waiting for Elijah to come in and say, "The Messiah is at hand!" Oh, happy you who believe that the Messiah has already come!

A very painful love affair led to deep depression and a serious illness.

Finally, when I was convalescent, I was sent to St. Kilda, Melbourne. I walked up and down the seashore, heart-broken, feeling that my loss was irreparable. One afternoon as I looked out into the blue ocean, I said in my heart:

"I do not want to live, I am not going to live; and to-night I shall end it all."

I went back to the hotel, and as I was climbing up the broad stairway, I sighed heavily. A young woman going down the stair heard the sigh, and said:

"Excuse me! You sighed deeply. Are you in trouble?"

I replied, "Well, yes. I was thinking that life is not worth living."

"Indeed,' 'said the young woman, "I think life is worth living."

I turned with a little bow, a look of unbelief on my face, and said, "Your secret, pray!"

The young woman replied, "My secret is that I have a Friend who comforts me in all my sorrows, and delivers me out of all my troubles. He is my companion through life".

"Will you introduce me to your friend?"

"With pleasure; I shall do so by means of a book. Will you read it?"

"Yes,, anything that will tell me of your friend who can heal one's sorrows."

"Then wait a minute, while I fetch it".

The young woman brought a New Testament and said:

"This is the book."

"What is it? A New Testament? I have never seen it before".

"Will you read it?"

"Most assuredly."

I took it to my room. I opened the Testament at the first chapter of Matthew, and read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham". Something struck my heart, and I was almost afraid to proceed. But there was a fascination about the whole genealogy, and not one name did I miss, no, not one, of the long list that meant so much to me.

When further on in the same chapter my eye fell upon the verse, "And thou shalt call his name JESUS: for he shall save his people from their sins," I asked myself, "Is this the one she meant? Is this the friend she spoke of, who comforts her in her sorrows?"

I was now much agitated, and for a moment I was staggered; for that was the name that was never allowed to pass Jewish lips lest they be degraded! But I read it, and it burned like fire into my heart.

And I came a little later to the wonderful Sermon on the Mount. "Blessed are the pure in heart: for they shall see God." I thought, "Why, nobody but a good man could evey say that!" "Blessed are they that mourn: for they shall be comforted". My own heart was full of anxious care, and sorrow and disappointment and desolation and unrequited love, and I wanted to draw near to Him. And I said to myself, "Surely he is not the one whose name I was not allowed to utter, for he must have been good! Surely he is not the one for whom we are looking! If he is, how wonderful, and yet how terrible, that we rejected him." And then I went so far as to say, "God forgive me, but I half believe the story!" I read on to where he cleansed the leper, and gave new life and gladness and song to those who were in sorrow; to where he ate with publicans and sinners; and my heart was begining to love him. And when I saw him take the little children in his arms and bless them, I said, "I believe I love him".

I hurried on through the pages. I saw that I was letting my heart go out to him. Then I again asked God to forgive me. But the truth was riveting itself upon my mind. I could not get away from it, and I slowly and thoughtfully read on.

I came to where I found that a plot was being formed against him, and I said, "I will hate my people if they do any injustice to this man, for I love him." I went on still further, to where I witnessed his trial; and I was so indignant with Peter that I positively hated him.

When I reached the greatest tragedy of the world, the crucifixion of Jesus Christ, and heard the scoffing, and saw him nailed to the cross, saw the forehead of the one I had learned to love bleeding from the thorns that pricked it, I said, "They will never kill him, they cannot kill him. He will come down and defeat them yet!" I waited almost breathlessly with fear and yet with hope, and when he bowed his head and gave up the ghost, I closed my New Testament, and returned it to the young woman, saying, "I told you I was full of sorrow. You brought me this book and said that by means of it you would introduce me to some one who would relieve me. You are welcome to your book. Your Christ is a dead Christ, but when our Messiah comes, He will be a living Messiah".

The young woman said, "Read further." I read further—of the first Easter morning, of the resurrection of Jesus Christ, of his victory over the grave, of his speaking to Mary, and of his appearing to his disciples. Then I knelt beside my bed, with only my New Testament open, and raising my hands to heaven, said, "O God, I believe that Jesus is my Messiah!" And I arose from my knees a converted Jewess.

I went home, restored to health. I said, "Mother, I am back again." "Yes, and you are looking well." "Oh, mother, I am so happy!" "Are you engaged?" "Something better than that, mother. You will not misunderstand me, will you? I am sorry if I am going to hurt you, mother. I have found the Messiah!"

Mother said, "Do you mean to say that you are going to bring upon me a greater sorrow and disgrace than any other? Do you not know that I must renounce you? That I must refuse ever to see you? That I must curse you if you say that again?"

I said, "Mother, will you read this book?" She took it from my hand, but in a few hours she said, "Here is your book. I must never read it again. You must never again ask me to read it, for it frightens me. I was born into a proud Jewish home, and I must die as I

was born. If you ever speak of this again, you will have to leave".

I was silent for six months. Then the time came for the celebration of the Cup Day of Melbourne, when people come from America and all parts of the world and the city runs wild.

My mother, sister and brother said, "Come with us this afternoon."

"No," I replied, "I cannot."

My brother rose from the table and said, "You have never been what you used to be since you read your cursed book about your cursed Christ".

I rose and replied, "The time has come when I must confess that he is the Messiah".

I had said all that was necessary. I was driven from home. As I was leaving, my mother fixed her eyes upon me and said:

"In the name of your fathers, I curse you!"

I stood alone on the sidewalk, with my trunks about me. I hailed a cab. Looking back to my home—mine no longer—I saw that the windows were closed, the blinds drawn, the doors shut. There were my mother, brother and sister and fortune. Then came the thought, "Suppose, after all, that he is not the Christ!" But instantly there was a new love in my heart, and a new light in my soul, and I answered the doubt with, "There is no supposing! He is the Messiah, he is the Christ!"

The cabman approached me and said:

"Where shall I drive you?"

I stood a moment and looked about me and then shrank back in awful dismay, saying, "I do not know."

"But," said the man, "I must take you somewhere."

I replied, "I have nowhere to go."

Suddenly there came to me, I know not how, a name, "Dr. Robinson." I was never able to recall that I had heard it before. I did not know who he was or where he was, but I said. "Drive me to Dr. Robinson's home".

"Certainly," said the cabman, and soon he stopped near a door bearing a brass plate, on which I read, "John Robinson, D. D." I was admitted, and there came to meet me a dear old Presbyterian minister.

I asked, "Is this Dr. Robinson?"

"Yes".

"I am a Jewess. I have accepted Jesus as my Messiah. I have been driven from home and cursed; I am alone and without money. I believe God has sent me to you. Will you help me?"

"Will I help you? Why, bless your dear heart, we are just needing a daughter in our home".

Then he called out, "My dear, come down." In a few minutes a beautiful little white-haired lady, his wife, entered the room. He repeated my story, and then added, "She wants to know if we will help her".

"Will we help you?" she said, putting her arm around me. "You have left one mother, but you have found another".

Then said I in my heart, "There is no supposing, He is the Messiah! Oh, He is the Messiah!"

Elinor Stafford Millar, when speaking about this young Jewess in Moody Church, Chicago, said:—

She crossed my path not so many years ago, when I was looking for some one to follow me in the position of superintendent of a Rescue Mission. As soon as I saw her, I said:

"It is you I want, and you have to come."

"What for?"

"To take charge of forty of the worst women that were ever inside or outside of jail; poor, wretched, outcast sisters of the night. Will you come?"

"I do not know how to do such work."

"Never mind, I know something about it. I have been labouring with them for years. I will teach you. Will you come?"

"Yes".

I afterward saw that delicate, refined, converted young Jewess as she paced up and down the room at night with a frenzied opium-eater, a drunken, outcast creature, who was raving and tearing her hair.

She said to me, "Lock me in with this woman all night."

I answered; "I am afraid to. I have to leave".

"Lock the door, or we shall not save her, and save her we must".

All night long this woman screamed and tore her hair. I am stating what is true when I say that she pulled it out by the roots. She cursed the Jewess and said, "I will kill you if you don't let me out. But you won't let me out, will you?"

"No, I will not".

And all night the Jewess paced up and down with the insane woman, repeating, "God loves you. Jesus is the Messiah. He is able to save you. He saved me. Won't you let him save you?"

As the morning broke, the poor, exhausted, wretched woman knelt at the bedside, with the Jewess beside her, and said, "Since you love me as you do, I believe in Jesus as the Messiah. I know he is able to save me". And deliverance and the opening of heaven came to this poor victim of sin—she was savingly converted to God. As those two went out of that room, there went with them another, and the form of the third was like unto the Son of God. He was Jesus, the Messiah of the Australian Jewess. Hallelujah!

Ministry is Poorest Paid Calling in U. S.

"The circuit riders of that day were not so very grand,
They took degrees at rolling logs and clearing up the land.
But when they rose to preach it seemed that you could smell
The fragrant flowers of heaven and the stifling smoke of hell."

Rev. Seth Reed, the "grand old man" of Detroit Conference, not long ago in an annual meeting of the conference told the story of the Methodist circuit rider of Michigan frontier days. With gun and Bible nestling side by side in saddlebag, he rode through almost trackless forests of the interior of the state, often the target of savage hunters. To the outermost pioneer families in their lonely cabin of logs, the circuit rider carried consolation of religion. He was associated with every great event in the lives of these lonely pioneers. He would ride for days to attend a wedding or a christening. He was not always polished in speech and manners. He could fight as well as exhort. The wilderness was his alma mater; the Bible, the discipline, Fletcher's checks and the writings of John Wesley constituted his biblical and theological library; he loved God, believed in a very devil, hated sin and loved sinners.

Dr. Reed told how his salary was raised to $90 a year. It was a very substantial increase. It made him feel quite opulent.

The day of the circuit rider and his "$90 a year opulence' 'is gone, but the financial condition of the average preacher is not much improved. He works as hard to make both ends meet and raise his family as did the circuit rider. It is still ture as Bob Ingersol once said that "the Methodist preacher can do more preaching on less money than any other variety."

It is still true that ministers' families are larger than the average laymen's families. They are expected to dress better than most people to clothe their families neatly. They must educate their families, contribute something to charities and missions, buy books and magazines; the period of preparation for the ministry is unusually long and arduous.

Yet the latest United States census report gives $663 as the average income of the ministers of the United States—$37 below the income upon which the average family can live "with any approach to decency."

Is it any wonder that not one in ten ministers can save up anything for old age?—Detroit News.

No Money Making Job

BY REV. M. S. RICE, D.D.

The ministry is no money making job. All this good and commendable effort to increase the average salaries of the preachers today I hope I will succeed, but they will not be men with lucrative salaries even then, and no preacher will ever make money off his salary. Just what the figures of that salary may be matters little. The job of the preacher is of a sort that it will keep him from ever having to worry personally over the homiletics of the Scripture about the camel and the needle's eye. The man who enters the pastorate, if he be of ordinary ability, may be sure he has accepted a task of sacrifice. I am not decrying this fact, I am simply stating it, so that I may also say that we can even afford to be poor in order to preserve the single aim of our high calling and say meaningfully to men everywhere, "I seek not yours but you." There is no virtue in poverty, but in a day when a whole world seems money mad, there is virtue in men honoring a calling that promises no cash reward. Up to this fact comes the church's appreciation in her pension system for the veterans of her ministry, and I believe the church will be jealous enough of her duty to make full proof of her appreciation.

REVIEW OF
The Thought and Work of the Church

Thirty-two churches have now won a place on the Evangelist Honor Roll, the latest addition being Louisville, Ohio, and we rejoice with Brother Baer in this victory. Brother Baer received his appointment as District Goal Director after all other directors had been named; but given a little time he will get the conference lined up with any of the other districts. So far as the goal for the Evangelist is concerned in the number of churches on the Honor Roll, Southern California has three, Kanemorado six, Illiokota four, Indiana seven, Ohio six, Pennsylvania five and Virginia one. As compared to the number of churches in the district Southern California and Kanemorado are in the lead. But the leaven is working and we are optimistic as to the final outcome for the goal set for the Evangelist.

The call issued this week by Brother Wolford is one of the most important matters before the church at the present time. It is nothing to the credit of any of us that the funds for the Board of Benevolences are allowed to become exhausted. Every pastor and every church should heed this call at once.

The Ashland College notes this week reveal that since old "Boreas" has let up a little on his steady drive the student activities have taken on new enthusiasm and various stunts peculiar to college life may be chronicled most any time now. Given equal opportunities and the Ashland students will show about as much life as the students of any college.

Brother J. C. Beal gives our readers a very comprehensive and interesting report of the work in the Compton Avenue church of Los Angeles this week. Among the many good things that have come to this church during the last few months was increase of the strength of the church by seventeen confessions and reconsecrations. Brother Beal acted as his own evangelist in a short meeting and gave very satisfactory service. The Sunday school and Christian Endeavor society are good working auxiliaries of this congregation.

There may be other pastors that do as much preaching in their regular work as Brother Platt of the Lathrop, California, charge does, but if there are we have no knowledge of it. But the field Brother Platt covers is too large for any one man and should be divided with another good worker. From the communication from the church correspondent we gather that Brother Platt is greatly beloved by the people with whom he labors so earnestly.

We have previously spoken of some of the difficulties of the field in Columbus which Brother Christiansen is cultivating, but from his letter which appears elsewhere in this issue we are led to believe he is nearing a harvest time. Prayer and work go hand in hand and Brother Christiansen is employing this dual force to reach the hearts of the people who so much need the gospel in Columbus. After having passed through all the experiences that have been her portion since the work in Columbus was started the mission can not hope to be full grown in a season.

Brother E. A. Myer, superintendent of the Tenth Legion department of the work of our young people makes a strong plea for the work of his department this week. No department of the work of the church will work by itself. All departments of the work must be directed and given force from both human and divine sources. If the young people's societies will listen to the teaching of Brother Myer he will bring his department up to the standard required by the national organization.

Professor J. A. Garber, National Christian Endeavor president directs the minds of the district officers of the greatness and importance of their work. Charts have been distributed for keeping record of the advancement made by the societies and it is urgent that these reports should be made as soon as possible and to make an attempt to have the reports really worth while. Brother Garber also reports the organization of new societies in Indiana. For our National Endeavor society to reach the standard of its goals a number of new societies must be organized in each district.

In a recent number of the Canton (O) Daily News, appeared the following item at the top of the first page, "Conservation of Coal at the First Brethren Church, Louisville, has resulted in the forming an organization among the male members of the church known as 'the Woodchoppers.' In an effort to keep the church fires burning, members of this organization made regular trips into the woods to obtain fuel. Several cords of wood have been chopped." An organization of this democratic character will result in good aside from that resulting from the saving of coal. Whatever brings the people together in a common cause results in mutual helpfulness.

That the work of Brother Oberholtzer at Fremont is being blessed and is acceptable to the people is evidenced by the pleasant surprise that was perpetrated upon him shortly before Christmas and likewise by the call the church has extended him to continue as pastor for a period of three years after the expiration of the time of his present engagement. A revival meeting is now in progress at Fremont. The Ohio conference will meet at Fremont in April though the exact date has not yet been determined upon by the executive committee.

Milledgeville, Illinois, has been handicapped in the work of the church and Sunday school as hundreds of other churches have during the present winter by the extreme cold and excessive snows, but they have not given up. Their revival meeting which was so sadly interfered with by the elements will be resumed again next fall with the same evangelist, F. G. Coleman, that was stormed and frozen out in January. Yet eight members were added to the church by baptism. A splendid Christmas service was held by the Sunday school and the pastor and his family were not forgotten by the membership at that time. It seems the churches are growing more considerate of the needs of their pastors as the years pass.

Sylvester Lowman sends us his first report from his work on the Pacific coast. Brother Lowman was fortunate indeed to be permitted to escape the rigors of the seasons those of us in the East had to endure the past winter, and we trust he will find his labors for the Lord profitable in souls as well as pleasant in earthly comforts.

One of the lay members from Roanoke, Virginia, reports that one thing that is ever kept before their people by their pastor, and that is that to fulfill all the functions of a Brethren church they must ever be mindful of the work cut out for them by the General Church in establishing the standards of the Four-Year Program. This is the Lord's work and it can not be emphasized too strongly.

We still have a few hundred copies of the Report of General Conference and the Brethren Annual and Church Year Book that should find sale among the churches to insure the Publishing House against loss in publishing this report. We have received many words of praise for the good qualities of this little booklet and we appreciate the commendation, but commendation does not pay bills. Cold cash is required to buy paper. Order one or more copies at twenty-five cents. It is a bargain.

Around the Editor's Table

Chosen of Him

It was a most blessed day, that day when Jesus went up into a mountain apart, and "calleth unto himself whom he would." How well we remember the days long gone by when schoolboys "chose up" for a game of ball. The leaders of the opposing sides were selected, the bat tossed into the air and caught by one of the leaders, then hand upon hand passed the length of the bat until the

last grip was made that would permit the contestant to toss the bat back over his head and then he had FIRST choice. How honored the boy felt who was first chosen to have part in the contest of skill upon the old ball ground! Usually he felt just above his fellows and a touch of pride possessed his soul as he realized he was the most efficient assistant the leader could choose. Not a little envy and sometimes considerable bitterness was felt, by the boy who was not chosen, toward his playmates that were more fortunate or more skillful than he. Sometimes it was felt that favoritism rather than ability prompted the leader in making the choice.

There must have been a thrill of expectancy surging o'er the souls of the disciples of Jesus as they realized he was about to call from their number those whom he would have share his most intimate thoughts. It is true they did not realize what great responsibilities would be placed upon the shoulders of the chosen ones but they felt the honor, and, not knowing the sacrifice required, no doubt many of those who were left in the valley while Jesus and the few went up into the mountain felt that they could have made a better choice of Apostles than he did. Undoubtedly some of them felt they had never been given an opportunity to show the Master and the other disciples all the good things they could do, that they were discrimiated against and held back whenever they attempted anything for him. Such is human nature and we can excuse it for we are all human and most of us have experienced similar feelings. Yet we must admit that there is an honor attached in being "chosen of him." Sacrifice there may be and hardship a plenty, but who would not make sacrifice and who would not endure suffering and undergo hardship for his dear sake? Such are the feelings many of his followers have until they have been put to the actual test, but in discipleship, as in everything else, the "proof of the pudding is in the eating of it."

Only twelve men were called of the Lord to become his apostles during the days of his earthly ministry, but now we are ALL called, we are ALL chosen of him. Were Jesus to stand in our busy streets today we are sure he would lift up his eyes as of old and "behold the multitudes as sheep having no shepherd," and he would have compassion on them. After all these years the call is urgent that the ones who have learned to love the Lord, those who have tasted of the fullness of his grace should feel the urgent call to go out into the highways and the hedges and "constrain" the people to come to the feast prepared. We need not wait until we feel that we are numbered among the twelve before we begin our work for him. We are all chosen of him to be ambassadors to an alien people, those who do not know the Lord.

Beside Himself

What a common thing it is to hear an enthusiast spoken of as being beside himself, especially if that enthusiasm be along moral or religious lines. We have seen old men, gray haired men throw their hats up in the air and have heard them "yell" themselves hoarse at a political demonstration and no one thought anything about it. It was all right and proper, only a method of giving vent to one's intense political convictions, but should any of these men conduct themselves in a similar manner at a religious gathering or at a prayer meeting they would be considered "beside themselves." If the attendants at a Wednesday night prayer meeting made as much noise as the crowd at a political meeting the neighbors would likely lodge a complaint with the police and the meeting would stand a good chance of being broken up for disturbing the peace. We are not making a plea for a noisy prayer meeting, for we do not believe in that kind of prayer meetings. It has been reported that at a revival meeting in one of our neighboring towns the preacher called upon a dozen of his members to pray all at the same time and made the request that they should all pray LOUD. Such services may work UP a revival of feeling, of emotion, but they certainly do not bring DOWN a revival of deeply spiritual religion. But while some few people may bring shame upon the cause of Christ because of their unbridled emotion on the other hand there are a great many more who, for fear of being considered beside themselves, repress and smother all religious convictions and feelings to the great loss of the good they might othrwise do.

The religion of Jesus Christ is more or less radical and one can not become an earnest follower of him without taking some radical steps in one's life and there is danger of having it said, "he is beside himself," but one had better have it said of him that he is beside himself for Christ than to have it said at the end of time, "depart from me for I never knew you."

Story Telling and Preaching

Many an otherwise good sermon has been spoiled by the preacher's attempt to relate humorous stories, but on the other hand many a poor sermon has been made effective because the preacher has been able to tell a few good stories that make clear the points he otherwise was unable to develop either to his own satisfaction or that of his hearers.

There are those who would condemn all story telling in a sermon, while others regard all sermons as dull and uninteresting unless they are freely interspersed with stories of various sorts and kinds.

One of the gospel writers in speaking of Jesus says, "Without a parable spake he not unto them," and a parable is in reality nothing more than a story, and as Jesus surpassed all other teachers in his grasp of truth so he surpassed all other teachers or preachers in the art of story telling. The occasion of his telling of his stories and the subject matter of what he had to tell are worthy of note because of the real difference of his method from that of the modern so-called popular after-dinner speaker or the convention speaker or even a great many of the popular modern preachers.

Jesus' parables or stories always carried a most valuable and impressive lesson with them as they were used to make clear to the minds of his hearers the message he desired to convey. In this they were different from the stories of many popular preachers which are related in order to entertain or to amuse without thought of their teaching value or the lack of it. A story that has no bearing upon the subject at hand but that is interjected into the discourse for the sake of amusing the audience or in order to awaken a lagging attention is not of the type the Master used in his ministry. Some people are not able to relate a story in an interesting manner no matter how hard they try so it is worse than useless for them to attempt it, while others are natural born story tellers and can make the most common things of life appear to the audience with a halo of glory about them and leave impressions for eternal good. But after all story telling is largely an acquired art and the art grows by doing though the people must often suffer while the art is being acquired, but this gift which Jesus used so successfully in all his ministry is one worthy of painstaking effort on the part of one who would use it for his glory.

War and the Sunday School

One of the last institutions in America to be affected by the war might be thought to be the Sunday school. With the Sunday schools conducted as they had been until more recent years, chiefly for the sake of the children only, this might be true, but as the modern Sunday school has come to emphasize the work in the adult department more and more, especially in the adult men's department, it is not at all difficult to understand that all schools that have been active in these departments must have been greatly affected by the world's conflict.

Mr. A. T. Arnold, state secretary of the Ohio Sunday School Association, who recently has been busy making arrangements for the great state convention to be held at Springfield May 28-31, has declared, "The war has created problems in Sunday school management which only those in active charge of departments can realize, and the convention will be devoted largely to solving such problems." One might think that the religious life of a people and the religious activities embodied in their public worship could escape the baneful influence of war in foreign countries; but since America seems to be destined to play so important a part in the great conflict it is impossible that any one great and common interest of the country should remain untouched. And the very fact that the American Sunday schools are so largely affected by the influences developing out of the war is a testimony concerning the large place the Sunday school occupies in the life of the American people. We only hope the great Ohio Sunday school convention may be able to successfully solve some of the intricate problems the Sunday schools are compelled to face.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

The Relation Between Seeing and Doing

What They Saw

Captain Allen Gardiner, an English naval officer, saw the hopeless condition of the natives of Tierra del Fuego, whom Darwin pronounced "lower than many animals and incapable of being civilized."

A party of tourists were "seeing China." One young girl was impressed with the need of Chinese girls for Christian schools and teachers.

A man of wealth was shown through an orphan home and saw the need and destitution of the children there.

Some girls in a southern city were taken to visit the negro quarters and saw that the cooks going out to work either locked their small children in a room alone or turned them out on the streets.

A girl, who went to the Blue Ridge mountains in North Carolina for her summer vacation, saw the ignorance and destitution of some of the children of the mountains.

When the Laymen's Missionary movement began its work, a party of sixty-six laymen went out to see for themselves the mission fields of the world.

What They Did

He determined to return to South America as a messenger of the Cross. There he gave his life in the effort to bring the gospel to those destitute people.

She let her friends return to America without her, and Frederica Mead stayed in China to teach in Ginling College, Nanking.

He wrote a check which provided a pair of shoes for the little bare feet of every orphan in the home.

These girls started a day nursery for negro children and secured funds to provide nurses, a kindergarten teacher for the younger children and industrial teachers for the older ones.

She wrote back home for Bibles and papers and spent her vacation teaching the children, who had never had any other chance to learn.

When they returned, their messages so stirred the first Laymen's Conventions that gifts still continue to come in to supply needs they saw in non-Christian lands.

Items Gleaned from The Missionary Review of the World

Armenian Refugees at Port Said

The little congregation of Protestant Armenian refugees at Port Said were, before their terrible experience, inhabitants of six villages in Asia Minor and most of them belonged to the old Armenian or Gregorian church. Their religious ceremonies were recited in a dead language—old Armenian, not understood by the present generation. So these members of the "Illuminator's church," as they called it (after St. Gregory the "Illuminator"), were in dark ignorance of the gospel. About fifty years ago the efforts of American missionaries brought them the Evangelical movement, and introduced a Turkish translation of the scriptures. About eighty families from these six villages were converted, but it has been very difficult to maintain a Christian atmosphere among a people who have had no mental preparation for it; no back-ground with which to apprehend spiritual things. Since their arrival on Egyptian soil, Rev. Dikran Andressian, a native pastor has cared for the spiritual needs of a congregation of about seventy families. He writes that "The sowing has not been without its crops, the most prominent part of which is diffused in the hearts and lives of men and women—something which numerical statistics cannot comprise."

A Great Future for Egypt

Dr. Charles R. Watson, of Cairo, is well qqualified to speak of things as they are likely to be in Egypt. He says, "Comparing Egypt of two years ago with Egypt of 1917, certain marked changes are discernible. Then, business conditions were greatly depressed. Today Egypt seems to be prospering, Cairo especially so; there is great activity in many lines".

Dr. Watson's imagination has been captivated by the prospect for Egypt and the entire near East after the war, assuming, of course, that the pernicious influence of the Turk is to be broken. "Imagine," he says, "the Near East freed, including Turkey, Arabia, persia and Egypt, with a vast area of almost 3,000,000 square miles—more than twice that of India—with a population of almost 50,000,000, freed from the blighting influences which have limited its population, retarded its industrial development and degraded its moral and spiritual ideals. Imagine Egypt at the center, geographically, of this liberated world of the Near East. Think of the start it has by virtue of the political liberties and industrial development which the British occupation has secured for it in the past thirty-five years. Consider its strategic location along the highway of the nations, the Suez Canal. From Egypt may be exerted influences making for enlightment, for moral uplift, for spiritual regeneration, such as the New Day in the Near East demands."—The Christian Express.

The Basel Mission on the Gold Coast

There will doubtless be many missionary readjustments after the war. For example; the Basel Mission has been at work in the Gold Coast for seventy years. While it is a Swiss society, it has drawn the greater part of its financial support and a large number of its missionaries from South Germany. The work it has accomplished has won the highest praise from government officials and other impartial observers. A Christian community numbering 25,000 baptized persons has been built up and 8,330 pupils attend the schools.

The British government recognizes the value of the work and is anxious that everything possible should be done to save it from injury, but has concluded that it is necessary that all German influence be eliminated from the Mission. This means that a new society must be formed to take over the German work on the Gold Coast. An appeal has been made to the United Free Church of Scotland to co-operate in conserving the results already gained and the Foreign Mission Committee feel that the call is not one which can be set aside, in spite of the difficulties due to the claims of the war on the young manhood of the nation. A Christian community of 25,000 Africans cannot be left without provision for their spiritual and educational needs.

The only other large mission in the Gold Coast is that of the Wesleyan Methodist Society, which faces such great demands for expansion that they cannot accept further responsibility. The deputies of the United Free Church of Scotland who have studied the situation say: "The difficulties are great; they must be frankly recognized, but with the will to serve, they are not insuperable." They, therefore, plan to take up the work.

Training Evangelists for the Congo

"News comes from our African mission", says a writer in The Missionary Intelligencer, of the Foreign Christian Missionary Society, "that all the stations are delighted with the Bolenge school for evangelists, which has recently been started. This is the beginning of a strong school for the training of all our younger native evangelists in the work. It is believed by the mission that courses laid out in this school will be of great help to the young preachers coming on. The Congo people did not have any school until our missionaries went to them. They did not even have a written language, and our workers have had to start the educational service from the ground."

Church Union in South Africa

The Christian Express, published in Lovedale, South Africa, comments editorially as follows on church conditions in that part of the world:

"Historically the Independents and Presbyterians have been very closely associated. The Scotch Covenanters for the Presbyterians, Cromwell and his Ironsides and the Pilgrim Fathers for the Independents, these are a historical and spiritual ancestry of which no man and no church need be ashamed. The coming together of their descendants is a natural thing. We are glad to see that the South African Presbyterian assembly welcomed the proposal and has appointed a committee 'to consult and report'. It is an unhappy fact that a further union with the great Dutch Presbyterian church of this country has not yet even been suggested."

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Tenth Legion Department

How many know what the Tenth Legion is? That's good. This article is for those who do not know.

The Tenth Legion is "an enrollment of Christians whose practice it is to give God for his work not less than one-tenth of their income".

Mr. W. L. Amerman originated the plan and named it from the famous "Tenth Legion" of Roman history.

The motto of the "Tenth Legion" is "render unto God the things that are God's."

There are no dues or taxes to be paid and membership is not limited to Christian Endeavorers. Any one that gives God the tithe may join.

Any time you wish you can withdraw from the Tenth Legion (but you will not want to).

The names of the members are not published but considered strictly confidential.

Each is to decide for himself what is the truth of his income and how to spend the money given to the Lord for his work.

Join by sending your name to one of the Tenth Legion superintendents. Join the Tenth- Legion: Because you receive ten tenths of your income from God and should certainly return not less than one-tenth for his work.

Because such systematic giving practiced by all would speedily cause the gospel to be preached in all the world. Because in this way we can fulfil our Lord's command to "go into all the world and preach the gospel to every creature."

What will you do? E. A. MYER,
Flora, Indiana.

Tithing

(Selected from the "Indiana Farmer's Guide" by A. E. Myer.)

The giving of tithes is one of the Lord's commands and should be practiced to a much greater extent than now prevails. We are admonished: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord".

Thus, even though we do give our tithe, we are but following the teaching of Holy Writ, doing our duty by the Lord, but still not giving of our own. We are not actually giving when we lay aside a tenth of our store; we are only turning to God that which is his. To give of our own we must go a step further and give more than the stipulated tenth.

To those who have never practiced tithing, to those who have neglected this beautiful custom, feeling that it was impossible in the present state of inflated values, not only those pertaining to food, but to practically everything else, to those fearing to give the tithe which really belongs to God, least worse times overtake them, turn to Proverbs 3-9, and read: "Honor the Lord with thy substance and with the first fruit of thine increase." If still in doubt read the next verse: "So shall thy barns be filled with plenty, and thy presses burst out with new wine".

Why then, if we are believeres of the Word, should we hesitate to give unto God that which is His own? Does not this verse give the assurance that by giving unto the Lord that which is his own, we will not suffer loss but shall, instead, be prospered until "our barns are filled with plenty?"

In our homes we have practiced tithing ever since the real meaning of the command was made clear to us. However, we do not confine our giving to the church. The Bible reminds us or the needs of the widows and orphans. We are told that "Whosoever giveth to the poor lendeth to the Lord." So we parcel out our tithes as we believe the Lord would have us do. First, we give to the church. This includes the minister, missions, etc. Secondly, we give to charitable institutions, and last, to whomsoever needs our aid, let it be saint or sinner.

When first we began tithing it seemed a very hard matter. The thought of those dimes and what they would buy would obtrude itself upon us. But we never wavered. We laid aside our tenth, as soon as we received a dollar. Now it seems the easiest thing in the world to retain 90 cents and drop 10 cents into the little savings bank kept sacred to that purpose. We do not wait until we have accumulated our whole year's income before dividing the dimes. Instead we lay away the tenth as fast as we earn and receive a dollar. By this means one scarcely misses the tenth. Never having found a single instance in the Bible which commands us to give to the church alone, we feel we are acting as the Lord would have us when we divide our tithes as above outlined.

For instance, near us is an orphans' home where almost one hundred little children are sheltered, clothed, and fed. We keep in touch with the needs of this home and whenever possible aid them by the purchase of clothing, shoes, etc. Last Christmas we bought new suits of underwear and stockings to the limit of our tithes and sent down to them. We had the comfort of knowing that six children were given good, warm underwear and two pairs of stockings each with part of our dimes—the Lord's dimes. And that part of our Christmas shopping gave us the greatest joy of all. Another time a widow came to us begging bread for herself and child. She was not a church member, made no profession of faith, but she was hungry. We aided her from the tithe box, feeling it was what Jesus would have done had he been here in the flesh. These are but two instances to show how we spent the Lord's money. Some may say we are wrong and that all should go to the church, but until we find in the Book explicit commands to give only to the church, we expect to go on as we have been going.

To those who have never returned to the Lord that which is His, I would say: Try it just one year and learn the meaning of true happiness. Hunt up some poor, unfortunate and with some of God's dimes. lighten the burden. But do it in God's name—not your own. If you have any of your 90 cents to spare, well and good, give that in your own name, but do not cheat God out of His tithes. You may say times are hard. I admit that. The chances are that they will be harder. But remember, and according to Holy Writ, you have no more right to it than I. Let us not rob God.

Illinois. C. R. L.

Indiana's New Societies

Our Four-Year Challenge calls for sixty five new societies. Ten of these were apportioned to Indiana and we are pleased to report the organization of two.

Muncie, Indiana

On November fourth a new Y. P. S. C. E. was organized at this place with eighteen charter members. The following officers were chosen: President, Ruth Kimmel; Vice President, Marie Kimmel; Secretary, Ellen Rogers; Treasurer, Floyd Paul; Corresponding Secretary, Hazel Garrett. A splendid interest is shown by all the workers and every one is enthusiastic about making this a "Superior" society.

Miss Kimmel, the president, writes: "We had a rousing Ashland College Night meeting with Mrs. Ora Paul as leader. Our Evangelist did not arrive in time to procure the college songs from it, but we happened to find one old copy of "Rah, Rah, Rah for Ashland." Although the people had never heard the song before, they sang it with a feeling that made one feel that they treasured her in their hearts as their own dear college."

Nappance Juniors

Recently Nappance organized a Junior Christian Endeavor with twenty charter members. Miss Freda Price was chosen superintendent with Miss Shirley Price as secretary-treasurer.

In reporting the organization Miss Price, the superintendent, who is a graduate of Ashland College, made this observation: "We are going to do everything to make this society a success, to lure the young people into serving their Master by doing their 'bit.' And we hope we will hear of other new Junior societies throughout the brotherhood."

We share this hope, too, and are glad to avail ourselves of the opportunity of welcoming these new societies into the fellowship of our National Union. They have launched their work in a most promising manner. May they enjoy a full measure of blessing in their service of Christ and the church. J. A. GARBER.

District Officers at Work

In last week's issue we called attention to the Challenging Charts. For the most part these were distributed through the district officers who approved the society apportionments for their respective district. It is gratifying to note the enthusiasm and op-

timism with which they promote their work.

George E. Cone, president in Illiokota, "Enclosed find the requested article for the Evangelist. Have enclosed the charts, and at present will do my best to organize societies in churches that have none at present."

The secretary in Kanemorado, Miss Faye Atwood, writes in similar tone: "Have the charts ready to mail, and believe we shall be able to organize some new societies. Have asked the various societies to report back to me so that I can get our district standing for 1917."

Our National Tenth Legion superintendent, E. A. Myer, who is also president of the Southern Indiana district, rarely disappoints. He wrote: "Those charts arrived in good shape, and have been mailed. They are fine and will be a great help in keeping a record of our yearly gains."

Pennsylvania president, A. L. DeLozier, was equally prompt in his response: "Sent out the charts the same evening of their arrival along with circular letter which Miss Bracken (district secretary) had composed and sent on for me to duplicate. Since then I have divided the societies among the three officers, and have asked the other two to join me in sending occasional letters relative to the various goals."

These unsolicited comments and suggestions are full of encouragement. Other disdrict officers may have been equally as active, but we have not heard from them as yet. We can only hope that the society officers will respond as promptly and enthusiastically. If they do we will not only attain but exceed the goals of our Four-Year Challenge. J. A. GARBER.



Our Youngest Readers



THE POOR LITTLE HOBARTS

By Hilda Richmond

"What do you think, Auntie!" cried three voices at once the first Sunday morning that the Bliss children were home from the country. "We know some children who never get to Sunday school."

"I think I could understand better if one talked at a time," said the young lady with a smile. "What is it, Bobby? You are the biggest."

"I said we know some children who never go to Sunday school—they never did go, Auntie."

"That is perfectly dreadful," said Auntie. "What is the reason they do not go?"

"There is no Sunday school near them," said Ruth. "Their father has to take them five miles to school every morning and go for them at night. They live way off in the big woods with no neighbors."

"It is the Hobart family, Helen," said Mrs. Bliss. "They have charge of the big tract of land Will is manager for. We lived in a shack near them for a week or two this summer. You see the Company must hire men to live in the forest to see that people do not steal the timber and molest the cattle that graze there. They are very nice people, though they are so far from school and church. Their children had a good time with ours this summer."

"Let's save them some of our papers, and send them," suggested Amy. "I know they would be glad for some pictures and stories."

"Let's," cried the others, but they soon forgot all about their kind resolution. Perhaps you know that boys and girls, particularly little boys and and girls, have many kind thoughts, but often they forget to carry them out.

So the Hobarts were forgotten until in the winter, when Mr. Bliss had to make a trip to the tract of land; and as the weather was very nice and the roads fine he took his wife and the three children with him in the big automobile. The three children bought candy and nuts and chewing gum and taffy for the Hobart children, but they never thought of tucking in the Sunday school papers they had once planned to send.

"Have to stay over Sunday!" cried three voices sadly, when the big storm raged and made traveling out of the question. "We'll miss Sunday school tomorrow!"

But it could not be helped. They were comfortable in the snug farmhouse while outside the wind howled. Amy cried herself to sleep at the thought of missing Sunday school for the first time in three years, and the boys were very sorry, but you know boys of seven and eight do not cry so easily as little girls at half past five.

"Come into the sittingroom," said Nellie Hobart promptly at nine o'clock next morning. "It's time to begin."

The children wondered what it was time to begin, but they went in soberly to see. Mrs. Hobart was at the piano and her family and Mr. and Mrs. Bliss were sitting with books in their hands. She played a tune the children knew at once, and soon they were singing merrily, for it was one they used in the Sunday school at home. Then Mr. Hobart read from the Bible and he asked Mr. Bliss to pray, and then they had more singing. The little Bliss children looked on with open eyes and mouths.

"Since we have some visitors we can have two classes," said Mr. Hobart. "Usually we have but one. But first we must take our offering."

The money was taken up in a little gasket and laid by for a real Sunday school miles away, and then they had the lesson and more singing. "And you have papers, too!" cried Bobby when the familiar little papers were brought out. "I like this nearly as well as our school."

"And we have entertainments, too, don't we, Mamma?" said Joe Hobart. "If you don't get to go home today we'll give an entertainment for you tonight."

So that night there was more singing and the children spoke pieces, and Hr. Hobart told them Bible stories and Mr. Bliss read from a book of Bible tales and Mrs. Bliss sang and played, so that every one was amazed when the clock struck nine.

"Come back again!" called the little Hobarts when the road was cleared and the big automobile started on its way. "We like to have you."

"We will be back soon," whispered Mr. Bliss to the children, "and we'll take them a magic lantern and some Bible pictures for their Sunday school. That is a little secret, so you must not tell it."

So the Bliss children are looking forward to getting back to the tiny Sunday school very soon with the big, splendid magic lantern and all the books and papers they have collected for the Hobart children. And what do you think? They never say "the poor little Hobart children" since they went out to see them that winter day and were snowed in for two whole days. Can you guess why?—S. S. Times.

Give and Live

When the tree stops growing sprouts it begins to die.

There are trees which do not begin to show signs of life unitl after all their neighbors are in full leaf. There they stand, still grey and apparently lifeless. One of these late-growing trees is the hickory. Looking at it when the season is late we are led to wonder if it be indeed alive.

Then slowly nature's great mystery is repeated, and away out at the tip of the branches something creamy white appears, and we know all is well with the old hickory. It is indeed alive and our hearts rejoice once more.

Cut a tree down and as long as sprouts spring up at the base we know there is still life.

Some streams have a way of diving deep under ground in certain places. Above is the fountain; down yonder it disappears out of sight. Has the spring failed? Go a little farther down stream and here we find the brook bubbling up out of the earth and laughing its way on to the sea.

Give and live! As long as we have something the world wants and give it freely, our hearts are alive. The day we stop giving we begin to lose our place.

What is it that makes some men hard and cold and bitter? Ah, you know what is the matter. They do not give anything of themselves to those about them. They have made up their minds that they will creep away all by themselves, enjoy what has been given them all alone and let others care for themselves. It is the hour of death when they make that decision.

You have heard of the lakes that have no outlet. From different sides streams come rushing in. The waters those creeks and rivers bring are pure and clear and sweet, but when they take their plunge into the lake they never are pure and clear and sweet again. Water that is never given back to the world is spoiled and worthless. If it does not run it becomes dead water.

If you want to live, give. Give the best there is in you. Give hope, give good cheer, give the love God has given you, in good measure and unstinted hand.

Never was a truer word spoken than this —Give and live.—Kind Words.

News From the Field

To Pastors of Brethren Churches.

Whereas conference has set aside the second Sunday in June a day for offerings for the superannuated ministers the board finds itself without funds to meet its demands until that collection is taken. It is therefore necessary that you ask your churches to respond to the needs of this board now. Some of you have provided for this contribution in your budget. Will you ask your treasurer to remit. Others of you are requested to take a special offering. If you send an offering there will be no acknowledgement unless you request it. This is done to save postage and stationary. Since the increase in postage this amounts to considerable. The return of your check will be your receipt unless you request acknowledgement. Let there be a quick response.

H. H. WOLFORD,
Secretary Board of Benevolences,
1063 Middlebury, St.,
Elkhart, Ind.

Milledgeville, Illinois

The first thing here of special interest as we approached the Christmas season was a program given by the church choir on the morning of December 23. It was a beautiful and very appropriate musical program, a Christmas service in song and story. A similar program was given last year, and they prove to be deservedly popular and highly appreciated.

Last year the Sunday school here used the "White Gifts" service for the first time. So well did it commend itself that it was used again this year with better results and increased satisfaction. A total of $65 was received in money, together with other gifts of substance and pledges for service. The material gifts went to the National C. E. Association, the National S. S. Association, and the work in Africa.

At the close of the Christmas ,service something not on the regular program was presented. A table groaning under its load of edible things piled high upon it was brought in, and, on behalf of the church and Sunday school, our superintendent presented the "shower" to the pastor and family as one of their "White Gifts." It was a splendid manifestation of their kindness and goodwill, which the pastor and his wife highly appreciated and for which they were truly grateful.

For many years there were no special services of any kind in this church marking the beginning of the New Year. After some agitation, the matter was taken up some weeks before the close of the old year, and it was decided to have a Watch Night Meeting on New Year's eve. A very interesting and delightful program was arranged. The meeting was well attended and all present were not only well entertained but were edified and profited; and it was the unanimous opinion of those privileged to enjoy the evening that there should be another meeting next year.

Begining the first of the year, the Brethren Evangelist was sent into the homes of the membership of this congregation, and thus another goal was more than reached. We are glad to be in the list of churches sending the paper into every home, and believe much good will result from such an arrangement.

The first Sunday in January marked the beginning of our evangelistic campaign. Evangelist F. G. Coleman arrived here that morning in the midst of the worst snowstorm of the winter up to that time, but it was only the beginning of our worst weather. Every day was a zero day, and roads piled full of snow made it impossible for country people to get out. We made no progress the first week, but started in on the second only to find new and greater difficulties. Besides the most severe winter weather, a scarcity of fuel began to be felt. And with no relief in sight at the end of the second week the meetings closed.

The visible results were five confessions and one reconsecration. The following Sunday we had three more accessions, making a total of eight new members by baptism since our last report. Brother Coleman worked heroically in the face of many discouragements. It was my first opportunity to labor with him in an evangelistic campaign and I found him a good yoke-fellow. It has already been decided that he shall come back to Milledgeville for another campaign next September, when it is hoped that both the weather and the fuel situations will be more favorable.

January 26 will be remembered by Milledgeville people as the first time in the history of the town that electricity was available for lights in the homes. The church had the parsonage wired and the fixtures installed all ready for the "juice", so we were among the first to get it when it came to town, and since that time we have enjoyed the change from the old way.

MILES J. SNYDER.

Compton Avenue, Los Angeles.

Progress in our work has been made since our last report. A number of things indicate this and also give expression to the spirit of unity that prevails in our work.

Some weeks ago the members of the congregation, with some of their friends, took possession of the home of the pastor and spending a social hour together they left behind gifts that bespoke their love and interest. I scarcely need say that this act of kindness was appreciated, not alone because of the monetary value of the gifts, which was considerable, but because it manifests the bond of love which binds together pastor and people.

All the auxiliaries of the church are in splendid condition. The Dorcas Society is doing commendable work. They are a help not only in a financial way but by their ministrations they are constantly making friends for our work.

The C. E. societies are furnishing an opportunity for the development of the powers of our people. Leaders are being trained who will be of value to our own work as well as the work of the church at large in the years before us. Since the last report an intermediate society has been organized. This meets a long-felt need. It will now be possible to reach and enlist the services of young people who heretofore could not be reached. The young people are manifesting an interest that means definite success for the future. We now have a senior, an intermediate and a junior society.

One of the important factors in our work is the Sunday school. Under the leadership of Brother Neher and an efficient corps of officers and teachers the school is constantly gaining in numbers and power. At our Rally Day some weeks ago, we set the mark for attendance at 250. Some thought this mark too high but with a faith that knows no obstacles the task was undertaken and the goal was more than reached. The school is constantly reaching out into new families and a great deal of our success is due to this agency.

Since the last report a short meeting was led by the pastor. It was planned to have Brother Bell lead in this campaign but when it was impossible for him to come to the coast the task fell to the pastor. The meeting followed the Sunday campaign. We were so far from the tabernacle that the only results we achieved from the Sunday meetings was the deepening of the consecration of our own membership. At the close of the union campaign it was deemed wise to make an effort in our part of the city. The meetings were continued for a little more than two weeks and the visible results were eleven confessions and reconsecrations. During this meeting people were reached for whom we have been working and praying for months. In this number are those who are to be definitely led, I believe into a definite work for the Master and the church is likely to hear from these young people in the years to come. Before the meeting two estimable women were baptized and received into our membership. On the Sunday evening following the special meeting four more made the decision. This makes a total of seventeen confessions and reconsecrations since the last report. This is the second meeting held by the pastor in nine months and to him who is able to convict men of sin all the praise is given.

On New Year's day an all-day meeting was held. An innovation was tried in that the men of the church entertained the ladies. The men had charge of every detail of the dinner. The dinner was fine and all had a good time. A business meeting was held following dinner at which time plans were formulated for the prosecution of the work. The indebtedness on the church property was provided for and this hinderance to our work was removed. The pastor received an unanimous call for another year beginning April first. The beautiful spirit manifested and the definite work accomplished mean a step forward in our work.

We hope, as a church, to meet our part or the Four-Year Program. This will be taken in a more definite way from this time. Some conditions have made it impossible to give this part of our work the attention it should have had. Some of the requirements have been met and we hope to reach

all the goals before the end of the four year period.

I could not close this communication without in this public way expressing my appreciation for the kindness of the people at Compton Avenue, the many friends in the surrounding Californian churches, and the many all over the brotherhood who have given us their sympathy and prayers and love in these dark days through which we are passing. I hope to soon be able to acknowledge the letters of sympathy. Human sympathy and love mean much but I I am glad there is one who understands and to whom we may go when the way is dark and the clouds overshadow. To him and all these friends I give the sincere thanks of myself and the children.

J. C. BEAL,
6213 Miramonte Blvd.

Roanoke, Virginia

The work of the King is moving steadily forward here. We have one main goal kept constantly before us, and that is to "go over the top" with our part of the Four-Year Program. We have been favored with visits from Brothers Jennings and Rowsey since last report. Brother Jennings delivered a wonderful sermon on "Heaven" and Rowsey gave a talk to our C. E. society on the "Quiet Hour,' 'which was helpful to all.

Ashland College Night was properly observed by a special program. Mrs. F. L. Brumbaugh was leader and the members took part freely. The pastor's message for the evening was in keeping with the program and on the theme, "The Divine Call to Service." An offering was taken for Ashland and one "Life Work Recruit" was secured. We solicit the prayers of the brotherhood in behalf of our work in this field.

HERBERT H. ROWSEY.

News from the Lathrop, Calif., Church

The Lathrop Brethren held their regular quarterly business meeting on January 9th It was well attended, and good reports were brought in by the different committees appointed at the previous meeting. Also our pastor gave a splendid report of his work, which was highly appreciated.

Brother Platt is at present preaching four times each Sunday—at Ripon at 9:30 A. M.,; Manteca 11; West Colony in the afternoon and Lathrop in the evening. Needless to say, he is an exceedingly busy man, attending to two prayer meetings a week, besides calling on the members of the four places, ever giving out good cheer and counsel to every one with whom he speaks. Indeed we do count it a blessing and a wonderful privilege to have a man like Brother Platt in our midst. We are praying that it may be possible to get another man on the field to relieve him of a portion of the work before very long. Iathrop called Brother Platt again, which makes the 6th year.

We had communion service in the evening after our business meeting, which was well attended. A good spiritual time was enjoyed with many blessings. There were a number of Brethren from Manteca present.

Ripon also enjoyed a love feast on Saturday, January 26th.

The Lathrop Y. P. S. C. E. is doing good work, having taken in young boys and girls now to the extent that it looks like an intermediate society. This being almost a necessity. Our prayers are that several preachers might be the outgrowth from these intermediates, a number of whom are baptized, and are trying every day to learn more of God's will, and to be like him.

Our Sunday school is well attended, 64 being present last Sunday. The attendance at prayer meeting is also good, with more interest manifest in missions than usual. We are studying about South America one evening in each month, and we are praying earnestly for Brother Yoder and Brother Gribble and their work.

Our boys who are gone from us in the draft have proven to be real soldiers of God, refusing to bear arms even though every pressure was put upon them. A gun was put right into the hands of one young brother who refused to tighten his fingers about it to hold it in his grasp. They write that they prefer to die at peace with their God rather than do anything contrary to his will. To which we all say Amen, Amen.

We pray that the next time we write we may report another pastor on the field and that souls have been won to Jesus by their united efforts.

SUSIE G. REYNER,
Correspondent.

Ashland College Notes

The fuel situation has been relieved for a time and the extra curriculum activities of the college have been resumed. Both Philo and Hesperian societies met Friday night and good programs were rendered. Philo had an evening of parliamentary drill. The Hesperian girls' quartet was the feature of the latter society's program. Miss Ruth Teeter is now president and Harvey Becknell is vice president of the Philomathean organization. Miss Josie Wogoman serves as president and Miss Dora Zimmerman as vice president of Hesperian. Both societies are planning many good things for the spring weeks.

The students of the vocal, piano and expression departments gave a splendid recital in the library Friday, February 8. Much talent was displayed. Much praise is due Miss Martin, head of the voice department, Miss Lichty, of piano and Miss Kanauer, of expression departments. These recitals are always well attended and appreciated.

The Freshman class is up in arms. They have challenged the entire school to basketball, tug-of-war, tennis, baseball and anything athletic. We upper class folks admire their "nerve" but seriously doubt their judgment. However the head men claim we can prove the soundness of the same by engaging them in the things they have named. This "band of hopefuls" is always up and doing. Last Saturday night they had a distinctively Freshman social, and a good time they had we can be sure of that.

Basketball game and—defeat. But we fought 'em all the way. At the third quarter it was 15-15, but they nosed us out by two baskets and a foul. However Mansfield knew they played at Ashland! On account of lack of heat our boys did not have sufficient practice. Gnagey and Starn did splendid work in the game.

Our chapel services led by Dr. Furry are moments of benefit to all the students. Dr. Furry has been giving us "good stuff," as the boys express it. The services are well attended.

Miss Irene Brumbaugh on account of illness, has again been removed to the Samaritan Hospital. The sympathy of the school goes out to her. Mr. Brumbaugh came up from Dayton to see his daughter Sunday.

With the spring months college spirit is revived in a more lively form. From now on be prepared to hear of inter-class games, debates and other matches.

The Purple and Gold is off the press for this month. Better get a copy. Address N. V. Leatherman, Business Manager, of P. & G.

Will write at more length another week. Perhaps one column next week might be labeled "Freshman Doings," if they make good their challenge. F. M. L.

Columbus News.

God's loving kindness has surely been with us here in Columbus the last few months. Without his mercies we could not have succeeded in the work. The pastor is glad to relate that the members are taking firmer hold than before. The attendance is better in each department. In fact the Columbus church is being resurrected to new life in Him. Our Sunday school is increasing in numbers and interest. Christian Endeavor is becoming one of our great resources from which we draw our evening congregation. One of the greatest problems here was to get our members to Sunday school and church in the morning. We prayed, we pleaded, we urged, and we taught the duties from pulpit and to the individual. All these took like oil on ice, and caused some restless nights in prayer to know how to have influence over these members. Theories and schemes of all kinds were tried but all seemed in vain. The undersigned had persuaded and interviewed the teachers that they may try to keep the children from 8 years and on for church. This however worked as previously. While some walked out others ran to get away from church services. The pastor's mind was set on "conquer or die" in the attempt. The question rose what was left to be done. Then it was decided for and by the pastor to pray more earnestly, to work more intensely for we were on the right track and God was bound to hear. Four sermons on prayer were delivered. These and other sermons were taken home with our people and began to work like yeast in flour, and the writer confesses that his congregation is becoming more and more fervent workers for the cause of Christ. The merged services which did not take in the few first months, works fine now, and 80 per cent. at our Sunday school remains for church.

The noblest helpers we had during our struggle were Brother and Sister Horne. I confess there were never better aids given the pastor than these afforded me. May God richly bless both.

I must also refer to one more although he and family are not members yet this family works more faithfully than most of our members. The family referred to is Mr. J. Bowers. I am sure both pastor and peo-

ple enjoy their faithful helps, and may God help us to appreciate their loyalty and bless us together.

February 2nd we had the pleasure of having with us Brother McBride, of Dayton, O., who showed unto us one hundred beautiful stereoptican views of Africa and its people. These pictures and connecting talks were intensely interesting and our congregation was much pleased to have seen the views and to hear Brother McBride explain about Brother and Sister J. Gribble as well as their African mission life. The members here expressed their appreciation and will be glad to welcome Brother McBride at any time on a visit like this. The pastor and people have given sincere prayers for the upbuilding of a great stronghold here.

Yours in Christian love,
S. E. CHRISTIANSEN.

Los Angeles, California

Dear Evangelist Readers:

I thought possibly you might be wondering where we have gotten to by this time. Some months ago we heard the call of the Southern California Mission board to come to Southern California, so the last of November we sold out my contracting business and household goods and packed our trunks and set our faces toward the setting sun, and after four days and nights we woke up on November 30, in Los Angeles, California. Brother Reagan was there to meet us and took us out to one of our good brother's home and we started out to see what could be done. We like the country and there is room for plenty more of our good Brethren here on the coast; and one thing I can assure you that you will not have any of that 30 below zero weather here, for we have sunshine and flowers the year round. But if you come you will find the fighting good. Our work on the coast is not so old as it is back east, but by God's help and many loyal workers here our churches are "going over the top." We now have five good churches in Southern California. Some splendid properties, especially at Long Beach is one of the most modern and complete Brethren churches I have yet been into. Now I know some of my Dayton, Ohio, brethren will want to pull my hair, but you can not get to me. I am safe, 2,700 miles away from you. But go to it old Dayton, we love you and still expect big things from you. Whittier California, has a very beautiful church and a good working body of believers. Then we have the Compton Avenue church in Los Angeles and our work at Lordsburg, with a good, live bunch there. I am very much taken with our work here for we can push things all the year round with no bad winters. I am filling brother F. J. Reagan's place here at the First church of Los Angeles until Brother Reagan finishes his school back east and returns here May first, then I will take the field for the mission board to try to start some new work and if the Lord will lead us on, we may be able to report another new church in the Four-Year Program some day. We were very sorry to leave our new church at Camden, Ohio, and did it with many regrets, and hope some day to visit them again if the Lord tarries awhile yet. There are some splendid fields here for the Brethren, but it takes hard hammering and teaching the word. But this will win any where if we persist in it. If the rest of the churches over the brotherhood will do as good for the Evangelist our church paper will take a great leap ahead. Come on Brethren churches all over the nation if you have not placed the church paper in your budget yet, plan for it next year. I believe every one of our churches should do this. Three out of our five churches adopted this plan this year and we are hoping that every one of them will be in on this next year. Count on Southern California for large things, for our people have a mind to work, though it is hard working here among all these isms. I never saw so many in my life, but Southern California churches are standing on the whole Bible and nothing but the Bible and we are winning in his name.

If this misses the waste basket I thank you. I am sorry to take so much of your valuable space, but I will not come often.

S. LOWMAN.

4133 Woodlawn Ave.

Fremont, Ohio.

We are happy to report advancement in the work of the Lord at this place. On February 3 one new member was received on statement, or by relation, as we usually say. Christian Endeavor Week was observed by our young people with three mid-week services and the beginning and concluding Sunday evening services. Each was well attended and very helpful. The last, Ashland College night, seemed to be the most interesting of all. The program suggested by the Life Work Department was carried out very successfully. A commendable offering and one new life work recruit for the ministry was realized. This makes the second such recruit from this church within the past year. We have probably more than reached our goal in the Four-Year Program in this regard, but we will not cease our endeavors.

Miss Mae Smith, of Ashland, was with us recently in the interest of the work of our women and girls, relative to the carrying out of the Four-Year Program. Her visit was appreciated and her counsels were very helpful.

The White Gift service of the Sunday school was a grand and delightful success, resulting in a splendid offering and many pledges of service.

One evening, shortly before Christmas, our choir rehersal at the church was disturbed by the assemblage of a large number of members and neighbors, who brought with them a large quanty of food supplies and a sum of money as a donation to the pastor and family, in token of appreciation and good will. The choir rehersal came to a sudden halt and the deacon came to the pulpit and very gracefully explained the interruption and presented the gifts of the people.

A program of special songs, recitations and suitable entertainment was given, which was followed by refreshments and a social hour in the basement room. It was a most complete and delightful surprise. To all our dear brethren and neighbors and to God we are truly grateful.

At our business meeting on New Year's day, by a unanimous vote of the church, the pastor was extended a call to continue his pastoral labors with this church for another term of three years after the close of the present pastoral term, which will end October 1, 1918, with an increase in salary beginning at once. This was another surprise. coming so long before the expiration of the present pastoral term. Feeling that the voice of the church was surely the voice of God, and that our work in this place is not yet done, we accepted the call, subject, however, to the will of God as yet to be revealed.

We are now planning to begin our winter evangelistic campaign Febuary 10. We will be joined in our effort February 19 by Brother Arthur E. Hoppes, of Burlington, Ind. We are hoping for a great victory. Brethren, pray for us.

H. M. OBERHOLTZER,

Marriages

MISHLER-PEARSON.—At the home of the undersigned in Dallas Center, Iowa, on December 31, 1918, Mr. Clifford Mishler and Miss Nellie M. Pearson, were united in marriage. The groom is a member of the Brethren church. We wish these young people heaven's blessing as they undertake the battle of life together. Ceremony by

R. F. PORTE.

PHEBUS-BRUNNER.—Harry Thomas Phebus and Margaret Schultz Brunner, November 10, 1917, both of Frederick, Maryland.

McCLANATHAN-KUHN. — David H. McClanathan and Cora E. Kuhn, November 28, 1917, both of Greencastle, Penn'a. The bride is a member of the Hagerstown church.

CARPER-McCORMICK.—Walter G. Carper, Hagerstown, Maryland, and Marion L. McCormick, Harrisburg, Pa., December 22, 1917.

VERDIER-TAYLOR. — William Edward Verdier, Mt. Alto, Pa., and Addie C. Taylor, Dames Quarter, Md., at the home of Sister Carbaugh, Hagerstown, December 24, 1917.

VIRTZ-GOOD.—Lloyd V. Virtz, Eakles Mill, Md., and Adeliade G. Good, Hagerstown, December 28, 1917. The bride is a member of the Hagerstown church.

The above are splendid young people and we wish them a happy journey across life's matrimonial sea.

A. B. COVER.

Our Dead

BEACH.—Catharine Miller Beach died January 26, 1918. Sister Beach was a Christian from girlhood and a faithful member of the New Enterprise congregation where she will be sadly missed.

She is survived by her husband, brother James Beach, and a number of children. Her cheering voice and unselfish service will be missed here far more than in her congregation. Funeral was held in the New Enterprise Brethren church by the writer assisted by Elder David T. Detwiler, of the Church of the Brethren.

EDWARD BYERS.

LICHTY.—John R. Lichty, of Idaho Falls, Idaho, died at the home of his daughter, Mrs. Bertha Eisenbise, at Kingsley, Iowa, Saturday, January 12, 1918, of Brights Disease. His wife and brother-in-law, F. P. Beachy, of Carleton, Nebr., were with him when he passed away. Frank D. Lichty, of Idaho Falls, an only son, arrived a day after death. His body was taken to his home in Idaho for burial.

John R. Lichty was born August 5, 1847,

and was aged 70 years, 5 months and 7 days. He was a son of Daniel and Rachael (Miller) Lichty and born at the old Lichty homestead in Summit township, near Summit Mills, in Somerset county, Pa. After one year in the west he returned to his former home in Pennsylvania and was united in marriage in December, 1869, with Harriet Beachy, daughter of Mr. and Mrs. John W. Beachy, of Elk Lick township. They began life together on the Lichty home farm and the following year bought and located on the Peter Miller farm, a mile south of Meyersdale, Pa. But Mr. Lichty was thinking of the west and its opportunities and in 1882 he sold his Pennsylvania farm and emigrated with his family to Davenport, Thayer county, Nebraska.

Mr. and Mrs. Lichty moved to Idaho Falls, Idaho, seven years ago.

Mr. Lichty was one of the founders of the Meyersdale, Pa., Brethren church ,as also an organizer of the Carleton Brethren church. He was always enthusiastic in church, moral and religious activties and did not forget to support his church well financially, although isolated therefrom.

Mr. Lichty is survived by his wife and five children.—Carleton Leader, January 24, 1918.

HARRISON.—Mrs. Elizabeth Strayer Harrison, wife of David Harrison, of Waterloo, Iowa, peacefully departed into the life eternal on December 27, 1917, at the age of 76 years, 8 months and 4 days.

A daughter of John and Martha Benshoff Strayer, pioneers in that region, she was born near Johnstown, Pennsylvania; married when not quite 20 years of age to David Harrison, they moved in 1865 to Black Hawk county, Iowa, where they engaged in farming until several years ago when they retired to Waterloo.

The oldest daughter among ten vigirous children, she is survived by eight of them. Her aged husband survives her, as do also four daughters and one son. One son and a daughter, preceded her into the future life. Seventeen grandchildren and two great-grandchildren honor her memory.

Her father was a deacon in the Church of the Brethren. She united with this church early in life, but later transferred her membership to the Brethren church. All of her brothers, sisters and children have remained loyal to the Brethren faith. The relationship is a tower of strength to the Waterloo congregation, of which the bereaved husband, also, is a highly respected member of long standing.

Sister Harrison was a true mother in Israel, a good woman, an inspiration to her loved ones and friends. The funeral service was held in the First Brethren church of Waterloo, Sunday afternoon, December 30, conducted by her pastor,

H. L. GOUGHNOUR.

HAHN.—Brother William Hahn, of Sunyside, Maryland, passed away January 17, 1918, aged 78 years, 5 months and 27 days. Funeral service was held at the Gardner Union church by C. E. Glenn. He was a member of the Brethren church for many years. Thirteen children, 47 grandchildren and 19 great-grandchildren survive him.

C. E. GLENN.

COBAUGH.—Mrs. Susan Berkey Cobaugh, widow of Elder Louis Cobaugh, departed this life January ninth, in her 85th year. She was a resident of Johnstown for more than fifty years. She was a charter member of the First Brethren church, Somerset street, and remained loyal and faithful to the end. She was a sincere and devout Christian and possessed a beautiful personality. To know her was to love her. She had a host of friends who loved her and enjoyed visits in her home as long as she was able to see her friends. For many years she sheltered the ministers of the church who came to Johnstown. Hers was the prophets' home. I never entered the home but that she insisted on having worship. It was a real joy to pray with her.

She leaves a brother, Peter Berkey, of Muncie, Indiana, a son, Paul J. Cobaugh, of Allentown, Pa., and a daughter, Miss Sarah Cobaugh, of Johnstown, Pa. Funeral services were conducted by her pastor.

J. FREMONT WATSON.

SHIERY.—On January 26, 1918, sister Lucretia E. Shiery passed from the scenes of earth to be with her Savior. Mrs. Shiery has been a loyal member of the Brethren church since her girlhood and was at church te Sunday before er death. During the 66 years that God permitted her to spend upon this earth she endeavored to do her part in the home, church and community. Her husband preceded her to the eternal world 14 years ago. She leaves seven children and sixteen grandchildren. The funeral services were conducted by her pastor. R. F. PORTE.

MOATS.—R. Landry Moats departed this life July 17, 1917. He suffered intensely being afflicted with cancer of the stomach. He died at the home of his brother, Jessie J. Moats, Hagerstown. His remains were laid to rest in the Manor Cemetery.

TITLOW.—John Arthur Titlow, infant son died October 27, 1917. This little life was but of few weeks' duration, yet in that time called forth the parental love and then was taken to the heavenly home. Sister Titlow is a member of the St. James church.

DERR.—Seward Derr for six months and nineteen days brightened the home of the mother, Elizabeth Good Derr and the grandparents, brother and sister George Good. This little one was suddenly called to a higher home. The father is away serving his country.

BRUNNER.—Frances Marion Brunner, a member of the Hagerstown church who lived at Frederick, Md., died January 22. She was a woman beloved by all who knew her; a kind neighbor, a good mother and a loyal church member. She attended the communion services last spring and called her pastor to anoint her with oil about three weeks before her death. She leaves a husband and two married daughters to mourn her departure.

LAUGHLIN.—Dr. J. Royer Laughlin died December 14, 1917, at Hallendale, Florida. The doctor's health had been failing for some time before his death. With his family he went to Florida in October. After being there for a short while he seemed to improve but a turn for the worse took place and all that loving hands and medical skill could do, did not stay the disease to which he succumbed. He had been superintendent of the Sunday school for about eight years. He was an efficient leader and brought the school to a Front Line place. He was also chairman of the Board of Trustees and presided at the regular business meetings. He took a keen interest in all church work to the very last. He was loyal to his church and pastor. As a citizen he was widely known and respected. He took an active part in all problems of vital interest to the uplifting of the community. As a professional man, he was skillful and had a lagre practice. It is said that he would never refuse a call anywhere and perhaps it was due to unselfish service that the disease was contracted. He leaves to mourn his early departure a wife and two boys aged six and two, father, mother, brothers and sisters. May Almighty God who knows all and who alone can heal the brokenhearted, pour upon the bereaved his abundant grace. Amen.

A. B. COVER.

Peru, Indiana

Four members were added to the church on Chirstmas Sunday, one by letter and three by baptism. The winter's work has been hindered as in many places by the extreme weather, and here also by the shortage of fuel and unlighted streets. However our people have done well and the outlook is good. A union tabernacle meeting is to begin in Peru on March 17 and we ask the prayers of the many friends and supporters of our work to join with the members of the church in special intercession, to the end that showers of blessing may come to "The Little Brown Church."

Recently a traveler among us said that in all parts of the country he had heard "The Little Brown Church" sung about and talked about, but that he never knew where it was until he chanced to find it in Peru.

For several weeks we are having union Sunday evening services with the Evangelical church, alternating the place, and we are finding the services helpful. All the churches of Peru are having union prayer meetings. We are glad to report that the church is aiming at doing her best to help reach the goals of the Four-Year Program.

G. C. CARPENTER.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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Brethren Evangelist

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Editorial

LIFE-WORK

Long before the leaders of the young people's work of the Christian church ever thought about instituting such a department in the Christian Endeavor society as the Life-Work Department it was recognized that some definite work should be done by each individual belonging to the family of man.

When Joseph's brethren were driven by famine into Egypt and were presented by their distinguished brother to Pharaoh the king's first question was, "What is your occupation?" From this we would conclude that the king never entertained the thought that a man could go through life without an occupation, and we feel justified in saying that no man has a right to go through his allotted days doing nothing.

In the days of Pharaoh and the brethren of Joseph life was of such simple form there was not a very wide range of occupations from which men might choose and the life-work problem very likely gave them very little trouble, but in these modern days with new fields of work opening almost every day it is an altogether different matter. And yet, while it may cause one to hesitate longer than formerly before deciding upon the career they shall follow or make for themselves, the opportunities for one to make the very best of one's talents or abilities are so much greater than in former years that the young people should thank God they have been born in this twentieth century.

As the professions or callings in life are so widely diversified so are the endowments of the people equally diversified. All men have not been made according to the same mold. It was never intended that all should follow the same occupation in life, and anyone who thinks simply because someone else has done something he can do the same thing is the personification of egotism.

One of the very first principles to consider in the choice of a life-work is that of ability. Be what nature has given you the ability to be and your life is bound to be a success, be anything else and the chances are ten to one that your whole life will be a disappointment, if not a failure. Do you not remember the words of the English man of letters of a former century who said,

> "While still a child, and yet unknown to fame,
> I lisped in numbers for the numbers came."

For this man to have given his life to anything else than that of a writer would have disappointed himself and impoverished the literature of the world. There is such a great variety of needful things to be done in these modern days that one need not think one's life must be narrowed down to a choice between two or three of the old and well established professions. This is a great industrial age of the world in which we are living and yet many young people seem to think there is nothing worth while left for them unless they are able to break into some of the over-crowded professions. Then to some it seems to be a little more genteel to be able to open an office and to be counted as one of the professional class of the world.

Acting upon this principle thousands of young men have attempted to prepare themselves for law or medicine when they were no more fitted by nature for such a profession than they were for becoming an aviator. Someone who has investigated the matter and has gathered statistics upon the subject declares that of the men who have been admitted to the bar in America only thirty-five per cent. are practicing law, and of men who have completed medical courses only thirty per cent. are practicing physicians. This would indicate that many of these men discovered after having determined upon their life-work that they had made a mistake and they were wise enough to try to remedy that mistake.

To insist upon following an occupation for which one is not fitted by nature is almost certain failure. The writer knows a number of men who completed a course in law but later went into some other line of business, and he has also known a number of such men who have taken up the Christian ministry and have made a success of it. Unless we are mistaken, Charles G. Finney was a lawyer before he became the great evangelist that made him known to the Christian world and of the present generation of successful preachers of the gospel may be mentioned the eminent Charles E. Jefferson, of New York, who was a lawyer before he became a preacher. The writer has also had personal acquaintance with men who had prepared themselves for the practice of medicine and then later taken up the work of the ministry for their life-work, and we have all known men who have made preparation for the ministry who afterward discovered they had made a mistake in their first choice of a life-calling and in order to keep their lives from being complete failures they have gone into law, medicine, business or have become industrial workers of some nature.

I know some zealous churchmen count it a disgrace to the cause of Christianity for a man who has taken up the work of the ministry to lay it down for what is called a secular profession. But we have been convinced for some time that that is the only honorable thing for some men to do, for they have learned that they were mistaken in interpreting the call that came to them in their youth and that their work as a minister is not fruitful and that it never will be. We hold that it is a mistake to tell our young people that God and the Holy Spirit can take any young man and make a successful minister out of him. Maybe it CAN be done, but we do not believe it is according to God's plan to do it that way, and when a man learns that it was the over-persuasion of his sincere but greatly deluded friends that caused him to determine upon the ministry as a life-work rather than the call of God and then he decides to become what God fitted him for even if he must give up what he should never have taken up he should not be censured, rather he should have our sympathy that he had thus been misled and has not been able to make of his life all that might have been possible. For the man who abandons the work of the ministry because of a larger remuneration the world has to offer him we have nothing but condemnation, but we do want to make a plea for the man who discovers he had made a mistake and has the courage to acknowledge it. Pastors are urged to help their young people to decide their life-work, but too often that is taken to mean that they must urge all their young people to become ministers or missionaries. That is a mistake for all of us know men who have given from four to eight years to the preparation for the ministry only to discover they had never been MADE for that work and often they feel bitter toward the church that can find no place for their labors.

The church does need more ministers and there should be many recruits secured annually, but we should be exceedingly careful and seek the guidance of the Holy Spirit before we urge any young man or young woman to give years of the best days of life to the preparation for a work they may later be compelled to abandon. But what the church today needs more than ministers and missionaries is men and women who have consecrated themselves to work for God and humanity while they are following any one of the multitudes of useful occupations in life.

EDITOR.

From the Editor's View-Point

Straining Out Gnats and Swallowing Camels

It has been stated by some that it is the duty of the American people to criticize the methods employed to win the war for democracy by those who are in charge of American affairs when it can be pointed out that inefficient men are in charge, or that inefficient methods are employed. These are great conservation days through which we are passing and the training we all are supposed to receive will be for our general good, but after all is said and done and the war is over and peace declared we feel certain it can be easily pointed out that we had been only playing at conservation.

The backbone of the winter is broken and there will not likely be the same shortage of fuel that we passed through during the months of December and January, but we are too slow or too blind to see that the method adopted to conserve fuel was a very unsatisfactory method after all. Practically every newspaper of any standing in the country has had its columns open to suggestions from its readers who have felt the inconsistent policy of our conservation directors. The church papers and the political and social reformers have been emphasizing for months the weakness of a system that provides for the closing of churches, schools and places of legitimate business, places an embargo on much freight that the business of the country really demands to have moved, that coal may be conserved and congested shipping be relieved, when at the same time it has been pointed out over and over again that the brewereies have had all the coal they wanted to use and that while commission men could not get refrigerator cars to carry the potato crop from the farming communities to our great cities the breweries have had all the cars they have wanted to ship their beer to any section of the country.

But it is not only the religious or reform zealot that has offered these objections. Only the other day a German in Cleveland, Ohio, who said he had been a beer drinker and saloon keeper for more than ten years called attention to the fact that 600,000 tons of coal are used every year in the state of Ohio alone in the manufacture of beer. To close up a few rooms in a private dwelling and have the whole family sit around the kitchen stove to save fuel while the breweries are belching forth from their tall smokestacks the blackness that pollutes the air as the products of their vats pollute the lives of those who consume them is indeed straining out a gnat and swallowing a camel. It is time to lay the axe at the root of the matter.

An Awakened Conscience

Conscience is not always a safe guide in life, for conscience can be trained and developed until it becomes exceedingly sensitive or it may be neglected and smothered until it gives no response whatever; and what some can do without disturbing their conscience in the least will cause others to feel compunctions of guilt which they can not overcome until an honest effort has been made to make right the thing that is wrong in their conduct. When Zaccheus received a visit from Jesus his awakened conscience would not give him peace until he had made right any wrong he had committed even to the extent of restoring four-fold to those from whom he had wrongfully taken anything. It has often been demonstrated during a great Billy Sunday campaign that many men have so had their consciences stirred that old grocery bills and butcher bills that business men had given up all hope of ever collecting have been paid. These men felt they could do nothing less and be Christians.

However, we are often amazed at the seeming lack of conscience on the part of many respectable citizens and some of them good church members at that. But they will occasionally have a stirring up of conscience that causes them to attempt to do the right thing. During the past few months when a coal famine stared many cities and towns in the face a goodly number of people took the law into their own hands and helped themselves to coal from any car that might be found on any railroad siding. At Tiffin, Ohio, fifty or more citizens "confiscated" coal in this manner when they could not buy. Evidence was secured against many of them and they were forced to settle for the coal thus secured, but one man feeling he had done no wrong went to jail rather than pay for what he had a right to take for the protection of his famliy. But the point we wish to make is found in the conduct of one man whose act was not discovered, but whose conscience condemned the act committed under dire necessity and he mailed twenty-five cents to the railroad company stating that he was a Christian and felt he must make settlement for the coal he took to ease his conscience. There may be some process of law whereby the officials of a city may confiscate a car load of coal when the city is threatened with death from freezing, but private citizens must not undertake to be a law unto themselves. We sincerely hope the coal situation will be so in hand before another winter comes on that no American, Christian or not Christian, may feel driven to help himself to a wheelbarrow load of coal from a car on the siding to keep his family from freezing.

The Kentucky Way

A great many sarcastic remarks have been made about old Kentucky. She has been praised for her thoroughbred horses and her handsome women, but she has been blamed for many of her "colonels" whose greatest accomplishment seemed to be to get drunk like gentlemen as well as for her great number of mountain "moonshiners." But Kentucky has seen a great light and a state which thinks as much of itself, even as Ohio does, can go to school to Kentucky. Not only was Kentucky one of the first states to ratify the prohibition amendment to the federal constitution by the action of her legislature, but not willing to wait until thirty-five other states have taken similar action, the Kentucky legislature has passed a a state wide prohibition bill, submitting the question to the people in 1919 which it is hoped will bring about prohibition some time before the federal amendment can be put into operation. This bill was first passed by the Kentucky senate and then passed by the lower house by a seven to one vote. But poor old Ohio, such dilatory tactics as legislators have usually employed in the past do not offer the encouragement the righteous people of the state would wish. And even now, when it is pretty generally conceded that the Ohio legislautre, when it gets to it, may ratify the federal amendment, the wets of Cincinnati are planning how they may fool the people once more and slip in an amendment to the Ohio constitution that will refer the action of a future legislature back to the people when they hope to undo any good the legislature may do. Sometimes we feel sorry for our native state. But still we can not imagine the voters of Ohio will be so negligent of a patriotic duty that they will allow the brewery interests of Cincinnati to longer control the destiny of so great a state. One thing is needed to make Ohio safe for prohibition and that thing may be made possible only by the united action of the temperance people, and that is that every dry vote in the state be gotten to the polls at the next election.

Like Father, Like Son

There is no law that compels a son to take up the work his father lays down or to follow his father's occupation, but there is a law that inclines him to do so. Many of the families prominent in the business and professional world are descendants of a vigorous scion of the common people who made a place for himself in the world and his children have walked in his footsteps. There are families that become distinguished in business in this manner as the Rothschilds, the Goulds, the Vanderbilts, the Morgans, the Rockefellers and numerous others. The same principle has held in the religious world and the church has had its Cottons, its Mathers, its Beechers, its Spurgeons, its Dixons and many others. But just now the military world is seeing the operation of this law with Hindenburg and his four sons, and in America with the four generations of Grants, and just now old B. F. Wade is still fighting America's battles in the person of his two sons, three grandsons and a son-in-law all officers in the American army. There is something in heredity.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

"As You Like It"

I am congratulating myself that the Page is being made to suit or I would have more helpers. I have offered the page to the goal directors publicly and privately and they all seem to think I have a monopoly on it. If they think it is so easy, they may be delegated to do it a month at a time some of these hot months and then they shall see. As it is, I can just compliment the editor all I desire that he is making the page so excellently that they do not care to spoil it. Congratulations, editor.

Is It Fair?

But do you think it altogether fair that one member of the committee should be compelled to do all the writing? I do not. Come ,boys of the committee, and let us have some of the good gray matter product you have stored up for a time like this.

California Heard From Again

Glad to have this District Organization. I had thought that all districts had reported, but this letter came today to awaken me to the fact that our northwest was on the map, even though they had not drawn the lines sooner. Northwest, note your leaders! Leaders, look into the task at hand and be busy with your special task Here is the personnel:

District Director of Four-Year Program, J. Wesley Platt, Manteca, California.

District Goal Directors

Spiritual Advancement, Goals 1, 2 and 3,—Roger Darling, Turlock, California.
Church Extension, Goals 4, 5 and 10—C. H. Ashman, Sunnyside, Washington.
Recruiting and Endowment, Goals 6 and 8—Mrs. Lois Shank, Jenny Lind, California.
Financial Methods, Goal 7—R. Paul Miller, Spokane, Washington.
Extension of Publications, Goal 9—Mrs. Etta Wilson, Turlock, Cal.
Foreign Missionary Extension, Goal 11—J. Milo Wolfe, Lathrop, California.
Benevolences and Statistics, Goal 12—Mrs. Effie Gibson, Turlock, California.
Sunday School Promotion, Goal 13—W. A. Ryhiner, Lathrop, Cal.
S. S. C. E. Promotion, Goal 14—Mary Ronk Schmiedt, Manetca, California.
Christian Endeavor Promotion, Goal 16—Ira Clinton Shank, Jenny Lind, California.
Conference Promotion, Goal 16—Susie G. Reyner, Lathrop, Calif.

As to Interpretation

My experience in filling out the blank that came to me from the committee to be returned by February 20 taught me that there were some problems that had to be solved and some interpretations that had to be made if we were to get any uniformity of action till 1920. It was no easy task to answer the questions—some of them —as problems suggested themselves and solutions that could be different and still be right. Therefore, I am going to make this a personal letter to the directors and any others that care to write to me about them so that I may correctly judge these questions:

(1) Does Goal 1 ask for 25% increase this year or each year till 1920?

(2) Does Goal 2 ask for 75% present at each communion or at all communions during the year?

(3) What % shall Goal 4 require in 1918? Shall it be divided or not?

(4) Should not a mere increase in the number of Evangelist subscriptions merit a star in 1918?

(5) Should not 30 cents merit a star for Goal 11 in 1918?

(6) How can a church reach Front Line standing in 1918 unless there is some special interpretation of Goal 16?

Now, there may be other questions that suggested themselves when you filled out the blanks and on these I shall be glad to have your constructive thought. Of course it would be easy to say hard and harsh things about the whole procedure; I see a lot of chances to "rip and tear" about it all but that will not help. We want good and fair suggestions as to how we can best work out this program symmetrically and successfully and inspirationally. If we can not do that, we shall have failed altogether. National and district goal directors are both asked hereby to give me at the earliest convenience, short, clear and concise answers to the questions asked above so that I may interpret for the next set of blanks these problems that need an explanation.

I Said "Symmetrically"

Symmetrical development of the church is what will happen if we work out this program rightly. It is aimed to bring all the organizations to a certain standard by the year 1920. Of course, if all can be reached this year, then we have made the Program too small. If it can be done next year, it is. If some are finished this year and some not at all, then we shall be growing lopsided. None of these results are wanted. "All together and each for the other" is a mighty good motto for this program. Symmetrically is God's way. "Your whole spirit and soul and body, be presented wholly," is the apostle's prayer. That is the way we want to get this program done, I think. If we find one part of it waning, then we may well work the harder for the progress of that one. If one goes too far over, then there will be nothing to aspire to the rest of the Program period and it may be at the expense of some of the others.

Now Then, Do It

You will soon see that a good deal of this might have been done by private correspondence, but that would not have let you all into the bigness and complexity of this Program work. Any one has a right to offere me suggestions as to the problems herein suggested. Indeed I should welcome them but the goal directors should answer me right off. BAME.

Present Status of Church Extension Program

As the first six months of the conference year draw to a close we can record some progress. The first district to present an adequate survey was Maryland-Virginia. While some of the pastors failed to respond, enough information was gleaned to present a fairly adequate report. Keep your eye upon Maryland-Virginia. The history of our country shows that when that section takes a notion to move, it leads. We wouldn't be surprised in this case if they make a brilliant showing.

To Every Brethren Pastor

Some district directors complain that they can get no response from many pastors. Some mighty prominent men have not answered a word after all these months. Dear Brother, if you have nothing to report will you not at least state the fact, that our files may be complete? Are you taking these plans to spread abroad the Brethren church seriously? You have asked this department to further the launching of 40 new churches. Where? You must be our eyes as we have neither the money nor time to investigate personally. Besides, all must help. This is no one man job. The information we gather will be put at the disposal of every district board as well as the general board. Must we spend an entire year in a survey of two hundred churches that ought to be completed in a week? Rouse up, brethren; we have done all that planning can do. Bring us the grist. May the Spirit lead us all.

Yours for the coming Kingdom,

G. T. RONK, Extension Director.

Contributions

Man the Crown of Creation

BY E. E. JACOBS

TEXT: What is man that thou art mindful of him or the son of man that thou visitest him. . . . Thou hast made him a little lower than the angels. Thou hast made him to have dominion over the works of thy hands. Psalm 8.

There have been two general attitudes which have been held in regard to man and his place in the scheme of creation and of his destiny. There is that view first, which holds that man is vile, inherently wicked, full of sin and generally unworthy. This view makes much of the original sin, pride comes in for its full share of condemnation, and the child is considered as guilty of sin even from the time of its birth, forgetting that wholly justifiable fact that the child is born of parents over whose life it had not the slighest control; forgetting that no one could possibly be morally responsible for the sin of another and that no one is to be condemned for the inheritances which he brings into the world and that he is responsible only for the use made of these inheritances.

The second view holds that not only is man the crown of creation, but so superior is he that he has no need of God at all and that he can lift himself to a higher life and light, so to say, by pulling on his own boot straps. It has in it something of the superhuman idea which has been the worship of the German universities for some years and is a doctrine of stupendous conceit.

As over against these two, I want to set another which I believe is the more nearly justifiable one, for either of the other two views held to exclusion has ever led men into folly. The former view, that man is wholly bad, debases life, takes the courage out of one and casts the gloom of the orinetal religions over life and leaves a nation as inert as India, China, Turkey and Arabia are today. No great art, or invention, or music can come from such a viewpoint. It makes a man grovel where he ought to stand upright and invites one to look upon life as unholy and to be escaped as soon as possible. And the path of history as marked out by such religions is smeared with blood. In them, human pain, suffering and sacrifice are held as the highest achievements of life and religion.

But the second view offers little that is better. It holds that might makes right, that the strongest wins and that they may trample on all the sacred things of God and man if only they succeed. In it, favored people or favored strata of society must be put always in positions of advantage, let the riff-raff do the best it may. But not so in the mind of Christ. The glory of the Christian religion is, that it puts in hope where there was despair ,it bids man to stand upright on his feet and, in the words of scripture, have dominion over the works of the divine hand. It makes men the crown of creation, but it does not exalt him above God. It clearly recognizes that man is prone to sin but it does not put him past redemption nor does it yet insist that all his time, or all his energy be spent in doing penance. It recognizes the two natures in man, yet it everywhere insists that the spiritual way may and ought to be Made supreme. A higher tribute was never paid to the frail body of man than when St. Paul said, "Know you not that ye are the temples of God" and that these bodies must not be defiled. One is not asked to throw down his prayer rug many times a day and pray with the face set towards some Mecca and then rise to a life of lust and sin, but it does insist that one be in the spirit of prayer always; that one be so surcharged with the Holy Spirit that he may pray anywhere. In it, there is no need of any ecclesiastical hierarchy to stand between man's naked soul and his God and Creator. We have come to Mt. Zion and to Jesus, who can be touched with our infirmities.

Now in the words of the text, man has been bidden to have dominion over the works of nature, but there is one thing over which he has as yet failed to exercise anything like control, and that is himself. And so in the light of the foregoing, I want to make a few simple statements of man, viewed mostly, only as one of the many life forms found upon this planet. In other words, I want to view him in the light of biology and anthropology, rather than of religion.

First. No matter whether you believe in special creation or in evolution, in either scheme, man is not only last but highest of all created things. He is the last term in a series which it has taken thousands of years to complete. The Bible account is, come let us make man. This after the worlds had been made and the evolution account is much the same. In my class in Biology, I always say, when we find an organ or function incomplete, "let us wait until we come to human physiology and then we are likely to find them more nearly perfect." We classify man last in our taxonomy, not only because he came last but because he is highest. All animal forms before him were but the scaffolding, he is the building, and the scaffolding, some of it only, still stands. But he gives it meaning and use. All Biologists agree that every plant, insect and beast came to this planet before the advent of man. But this is not as important as the second point.

Second. No matter whether you believe in special creation or evolution, it still is true that out of one blood hath God created all the races of mankind and this legend was cut in stone on the frieze of the ethnology building at the Pan-American Exposition at Buffalo, as being the best expression of an authenticated fact. This being the dictum of both science and religion it ought to give us pause. It means, does it not, that it is a piece of colossal conceit for any race or set of men to set themselves up as the ones over which the great Father of us all is bound to have an especial care? God straff England? God only straff the wrongdoer! There is no race in the world today, or has there ever been, which is divinely appointed to rule and reign and the rest be in subjection. This attitude is both vicious and false, both from the standpoint of science and of the Bible. And I can not conceive of the Jewish nation as being more than the best channel through which after all, all the nations of the world should be blest. We are all made of common clay from the king down to the humblest bushman or bushwoman of Africa and both show their very close relation with lower animal forms. And the true elite of the world today, are, in the words of Giddings, those who have wrought best for the welfare of the race and only those. It is high time, in my judgment, to check this spirit which a great modern scholar has called the anti-Christ of today, namely, the ideal of the super-man, or the development of one race or one favored strata in society to the utter exclusion of the rest of us. All the warring races of Europe today and all of the white Americans, have had a common origin in western Europe within very recent times. I agree with Boaz that much of the talk of superior races is utter nonsense, and if it is not, we ought to remember the Bible injunction that the strong should bear the burden of the weak. If that is not Christianity,then nothing is! If there are any such creations today as superior races, they certainly have a duty toward the less strong. Of one blood hath God created all the races of the earth and a human soul is valuable in his sight, we must believe, no matter into what race it happens to be born.

Third. In all his history, man has been his own worst enemy. The pessimistic Huxley long ago said that if the race did not give promise of something better than we yet have seen, we could not help but welcome some friendly comet which would brush out its existence. Man must be saved from himself. He has killed more of his own race than all the wild beasts of all time. He has been the arch murderer of his own race. He is without exception, the most blood-thirsty of all animal life. Most animals are content to fight when driven into a corner by hunger or what not, but man goes about ten times worse than a roaring lion seeking whom he may kill for there has been no important race of all history which has not waged war for its own sake. Wars are as old as man and even tens of thousands of years before written history begins, we find evidence of man's blood-lust. The first evidence we find in the earthworks of ancient man both on the Continent and England, is not his art, not his literature, to be sure, but his weapons and weapons mean that he took life. No other race of life forms could possibly have survived if it had been so prodigal with its own members. It has been man's delight through all the ages not only to kill, but to enslave, to bind and to oppress his fellows.

Note some of the wastages of human life today. In India during the decade of 1900-10 there died of starvation ,which could have been in large part prevented, more than were killed in all the battles of the world. (Russell.) Hobson estimates that every three years more are killed by alcohol than were killed outright in battle since written history began. It costs more for England to police India than it would to feed it, and yet they starve there by thousands and over half of the natives are always hungry. Industrial accidents in America amount to half a million a year. Nor is this all. Humanity has always been prodigal with her elite. Sages, seers and prophets have been martyred by thousands,—and martyrs

are the world's greatest gifts. Brune was burned at the stake in Rome less than 300 years ago for teaching what everw schoolboy now knows. The last man was executed for witchery in England within the memory of men now sitting before me, and almost as much may be said of America! Just a few days ago a transport went down with over 2,000 of America's finest manhood on board. Aye, compare this, if you will, with the words of Christ, that it were better that a millstone be hanged about the neck than that one of these little ones should perish!

Man is man's worst enemy and the only one worth considering today. Swamps, pestilence and wild beasts are as vapor and nothing as compared to man's inhumanity to man. I want to register my firm conviction, from the standpoint of a biologist, that man in all history has lived a perverted and wholly unnatural life. His hands are red with the blood of the ages and it is about time for him to quit. I hope I have not overdrawn the picture, but I want to bring you face to face, if I may, for a moment with the utter senselessness of this wasting of human life. It has been centuries since St. Paul fought with wild beasts, but ever since his day, we have had a fight with the wild beast that is in man! What this would have been if we could have had more of the "love of others" of Drummond or of "the mutual aid" of Prince Kropotkin, or of the unselfish love of the Christ, no mind can imagine. To the biologist, this waste of a life form at the hands of its own kind, is nothing less than appalling.

Fourth. Man's destiny under God, is absolutely in his own hands. No one else will right the wrongs of life but man. If we want to fight to extinction we may. If we want to join hands, the strong with the weak and bless the world, we may. If we want to conquer and subdue the world,—a task which still awaits our hands—we may. Astronomers assure us that the present system is stable for at least many millions of years yet. The end of the world, so far as natural causes are concerned, is very, very remote. There is plenty of time for the race to throw off its superstition, its poverty, its disease, its sin, blood lust and war and rise to walk in a newness of life. It still has time to wash the blood smears from the pages of its history. There is no comet coming our way to brush us aside. The race, viewed in the light of other life forms, is still young. We are not so far removed from the cave man. It has not traveled half its way, doubtless. According to what seems a just estimate, if the age of the earth from the very earliest traces found in the Archaen down to the present, be compared to a day of twenty-four hours, the time since Christ has been about two and one-half seconds. Forces are at our finger tips for race improvement. The conditions are here. The last revelation has been made through Christ. There will be no better future form of religion than the Christian. The very Son of God was made flesh and blood and dwelt among us. What more can we ask or expect? Why not close up the gaps, join hands, cease the fight, and let humanity spend its glorious energy for the betterment of the earth and make Jesus Christ King of this world! Why not? God hasten that happy day.

Fifth. Every human life is worth while. Some time ago a young man in my class in astronomy asked a very pertinent question. We had been discussing star streams, streams of stars which flow through the sky like a mighty river and yet they have not appeared to change their position within the past five thousand years, so remote are they. We discussed star clouds, clouds of light so far away as to be only dimly seen, perhaps universes so remote as not to be plainly visible. We spoke of star clusters, great clusters with a common center marching and counter marching. And then we spoke of the countless millions of men who have lived upon this earth. Then this young man said, "Well, anyone who thinks that he is of any great importance amidst all this must be a mountain of conceit." I replied that he was both right and wrong for in such a plan, no one can hope to accomplish much. And yet without the human soul, all this would be meaningless and useless. The little nursery rhyme here expresses the truth:

> Great, wide, wonderful world
> With the wonderful water around you curled,
> I am more than you, though I am such a dot,
> I can love and think, and the world can not.

The old idea everything was made especially for man's delight is doubtless wrong, but yet if they do not serve him, they are useless. Man is to have dominion. The whole Bible account is to this end. May God hasten the day when he may be willing to exercise dominion over the works of the divine hand—and over himself.

Dishonest Preachers

BY GEO. A. COPP

Some time past I met a man on the train who asked me if I knew a certain preacher who had recently moved into our valley and not far from our vicinity. I told him I did and he remarked that the fellow was dishonest as he would not pay him for a casket furnished for his own child some time past, and he had now moved away and he never expected to get his pay. I let this case go by as an unusual one, but recently I met another party who had furnished a preacher some goods and he had written him a number of times about the matter without getting a reply. Then more recently I had some personal experience with a big fellow preacher from the Pacific coast who laid his trap for me with a number of others after preaching some fine sermons as a "stand" in with the people. All these are preachers of other churches and not of the "whole Bible" kind, but I am not through yet; and perhaps it would not be best to tell all I know and I shall not, but have this to say at least, that I have in mind several "whole Bible" preachers who have not paid their debts and I feel certain they never will.

The Evangelist for years has been supported by contributions principally by the ministry and all the productions have been addressed to the laity. I think a good shot now and then for the preacher is good and it should awaken his drowsy and may be repentant soul. Just how a preacher can go into the pulpit and tell others to do right and he himself a base hypocrite is a puzzle that God himself only can solve.

Paul said it is possible for he himself to preach to others and then be a castaway. The scriptures emphatically declare that we should owe no man but to love him and this is as much of a commandment as anything recorded in the New Testament. I would far rather take my chances going to heaven not having washed the saints' feet than to owe a man and not pay him.

"Thou shalt not steal," is one of the ten commandments and he who obtains money or goods under the pretense of paying for them is a defaulter and a thief and ought to be jailed here and certainly will be in eternity.

A Call to Duty

This call is issued to bring to your attention the ANNUAL EASTER OFFERING FOR FOREIGN MISSIONS IN THE BRETHREN CHURCH.

By the time this is read all pastors and churches should have their annual letter from the secretary, brother L. S. Bauman.

Let there be a clear understanding by every reader of the Evangelist. From this day forward until your OFFERING is taken and SENT IN let every reader become an active and earnest worker for the largest offering ever made by the BRETHREN CHURCH for Foreign Missions.

WHY SHOULD NOT GOAL 11 BE REACHED THIS YEAR?

Let it be remembered that a considerable number of churches in the past have more than passed the standard necessary to reach this goal.

THE DATE.—Easter Sunday, March 31, 1918.

THE PURPOSE.—To receive for the spread of the gospel the largest offering ever made by the Brethren church.

FROM WHOM.—Every church in the brotherhood ought to have a share in this offering. The Foreign Board plans this year to follow up the Easter offering by an effort to enlist the support of all churches not responding at the first call. Pastors, please save this extra labor and expense. Take your offering. Besides we should like to enlist every auxiliary society of the church. Sunday schools, Christian Endeavor societies, Sisters' societies and Aid societies, Organized Bible classes,—ALL OUGHT TO HAVE A SHARE IN THIS THE GREATEST WORK COMMITTED TO THE CHURCH. ALL ISOLATED MEMBERS should at once send in their offering.

HOW TO BE USED.—The money received from this offering will be used in supporting the faithful and self-sacrificing workers of the Brethren church in the foreign fields. Please note that the cost of administration is less than 1%. YOUR MONEY GOES

DIRECTLY TO THE PLACE INDICATED AND FOR THE PURPOSE YOU MAY SUGGEST.

The missionaries we support and the fields in which they labor are as follows:

South America.—Our workers in this field are the following: Elder and Mrs. C. F. Yoder who have just returned to their work after a brief furlough in the homeland. Elder and Mrs. E. C. Atkinson and Elder and Mrs. W. H. Bock. Besides these there are some native helpers employed. These workers are under definite contract with the Board and are guaranteed stipulated salaries. It should be added here that Brother Yoder supports himself at the present though should his position fail him he would be protected by the Board.

Africa.—The workers who have gone to Africa are Elder James Gribble and Dr. Gribble, his wife, and the Misses Estella Myers and Mae Snyder. The African workers are sent forth on the "faith basis." While no definite amounts are stated we ask the brethren and sisters everywhere to remember this work by their gifts.

EXTENSION OF WORK.—We repeat here the statement made in the years past that the Foreign Board is anxious to extend the work by sending out new workers into the needy fields we occupy. The board will do this as rapidly as the gifts of the people we serve make it possible by their support. There are now TWO OUTSTANDING FACTS that ought to make the Brethren church do the biggest thing in missions ever undertaken. These are, first, a list, in my possession of almost TWENTY persons who have expressed their willingness to be sent to one or the other of these fields. And second, the world-wide CRISIS that confronts foreign mission endeavor. A church committed to the program of Jesus dare not fail in such a crisis.

It is the confident hope of the Foreign Mission Board of the church that you will not fail in this duty, I should say, in accepting this great opportunity to serve.

When nations will spend their last resource and spare neither men or money to win a world-war, what should not the church of Christ spend to win a share in the coming kingdom that can not be shaken?

FOR THE BOARD, J. Allen Miller, Pres.

ARMENIA

BY HENRY MORGENTHAU

Former Ambassador to Turkey

Few nations have suffered as much as Armenia. So terrible and continuous have been the atrocities to which it has fallen victim that the very name Armenia has, to most of us, become synonymous with martyrdom. Its sufferings during the present catastrophe have been greater than any known in the history of the world. None of the fearful horrors perpetrated in the various zones of the war can compare with the tragic lot of the Armenians.

Though deprived of their political independence, the Armenians have never been assimilated by their conquerors, the Turks. They have tenaciously clung to their racial traditions, religion, language and ideals. Their early history—embracing periods contemporaneous with the ancient Assyrians, Babylonians, Medes and Parthians, is still a source of pride to them, and their religion—Christianity—is and has been the great moral force sustaining and inspiring them against the attacks of the many hordes that have emerged from Central Asia and passed through their territory on their way to Europe.

The final and worst measure used against the Armenian was the wholesale deportation of the entire population from their homes and their exile to the desert, with all the accompanying horrors of the way. No means were provided for their transportation or nourishment. The victims, which included educated men and women of standing had to walk on foot, exposed to the attacks of bands of criminals especially organized for that purpose. Homes were literally uprooted; families were captured; men killed, women and girls violated daily on the way or taken to harems. Children were thrown into the rivers or sold to strangers by their mothers to save them from starvation. The facts contained in the reports received at the embassy from absolutely trustworthy eye witnesses surpass the most beastly and diabolical cruelties ever before perpetrated or imagined in the history of the world. The Turkish authorities had stopped all communication between the provinces and the capital in the naive belief that they could consummate this crime of the ages before the outside world could hear of it. But the information filtered through the consuls, missionaries, foreign travelers and even Turks. We soon learned that orders had been issued to the governors of the provinces to send into exile the entire Armenian population in their jurisdiction, irrespective of age and sex. The local officers, with a few exceptions, carried out literally these instructions. All the ablebodied men had either been drafted into the army or disarmed, The remaining people, old men, women and children, were subjected to the most cruel and outrageous treatment.

In Mamuret-ul-Aziz the people were subjected for two months to almost unbelievable torture, the families of the better class were dealt with most severely. Feet, hands and chests were nailed to a piece of wood; nails of fingers and toes were torn; beards and eyebrows pulled out; feet hammered with nails, as they do with horses; others were hung with their feet up and heads down over closets. Oh, how one would wish that all these facts were not true. In order that people outside might not hear the screams of agony of the poor victims, men stood around the prison wherein these atrocities were committed, with drums and whistles.

On July first, the first 2,000 were dispatched from Harpoot. They were soldiers, and it was rumored that they would build roads. People became frightened. Whereupon the Vali called the German missionary Mr. ——— and begged him to quiet the people; he was so very sorry that they all had such fears, etc., etc. They had hardly been away for a day, when they were all killed in a mountain pass. They were bound together and when the Kurds and soldiers started to shoot at them, some managed to escape in the dark. The next day another 2,000 was sent in the direction of Diarbekir. Among those deported were several of our orphans (boys) who had been working for the government all the year round. Even the wives of the Kurds came with their knives and murdered the Armenians. Some of the latter succeeded in fleeing. When the government heard that some of the Armenians managed to escape, they left those who were to be deported, without food for two days, in order that they would be too weak to flee.

All the high Catholic Armenians, together with their Archbishop, were murdered.

Up to now there still remained a number of tradesmen whom the government needed and therefore had not deported; now these too were ordered to leave and were murdered.

As this massacre of the Armenians, judged both by the numbers involved and the methods used, was the greatest single horror ever perpetrated in the history of humanity, the questions will often be asked, how many Armenians were actually murdered or died of starvation or exposure? How many were driven into a miserable exile? Following the important collection of documents made by Viscount Bryce is a careful summary of the facts. The



Three Little Armenian Orphans

total Armenian population in the Turkish Empire in 1912 is here placed at between 1,600,000 and 2,000,000. Of these 182,000 escaped into the Russian Caucasus and 4,200 into Egypt. One hundred and fifty thousand still remain in Constantinople. To this figure must be added the relatively small number of survivors who escaped death and are now living in hiding or are scattered in distant provinces. We must conclude that a million Armenians were hurried out of their homes in the peaceful villages and populous towns in Asia Minor. The murdered number from 600,000 to 800,000. The remainder, in pitiful want of the barest necessities of life, hold out their hands to the Christian fellowship of America.

A Call to Arms

BY VERNON L. FRYE

The militant note needs to be sounded in religion. Toleration and compromise are the sirens that have been luring the ship to the rocks. The church is facing the most tremendous crisis in her history. Materialism threatens to crush out spirituality. Ease and indulgence are stifling the rugged Christian virtues.

Not in combats but in comforts skepticism has had its birth. The days of the church's persecution were the days of her greatest triumphs. Her soldiers are now in deadly danger; not from bullets on the battlefield but from asphyxiation in the bed chamber.

The great need is to get men to come out of their hiding and to commit themselves. Obliterate the lines of demarcation between the church and the world and the church must perish. The church needs men of convictions, not of mere opinions. Red blooded men, vigorous workers; not anaemic, apathetic idlers. Spiritual athletes, not jelly fish.

The issue is clearly drawn. Christ has done it. "He that is not with me is against me." If your religion is false give it up, but if it is true promote and propagate it. If Christ has power to forgive sins and grant eternal life it is the greatest fact of the centuries. Everything else is secondary. A true soldier must show his colors. Put on the uniform. Line up and fight.

The campaign must be both destructive and constructive: destructive of evil, personal, political; and constructive of regeneration and righteousness. There is no place in the Christian ranks for laggards, for trimmers, for sychophants, for flatterers or mere dress parade cadets. Lives must be gripped by the gravity of the issue of eternal life or death. The church was intended to be a recruiting station, not simply a reception parlor; a hive, not a hospital; a place to save sinners not to coddle saints. Every member ought to be a minister, every recruit a recruiter.

Clear the camp of parasites, of triflers and traitors. Be good, be brave, be true. Today I must go to my work for tomorrow I must go to my reward. Soon settleth down the night upon our earthly activities and after that dawns the eternal morning. In that day may you be able to say: "I have fought a good fight. I have finished my course, I have kept the faith."

(Continued from page 9)

the killing of thousands of German young men whose greatest crime is a blind subservience to the state in which they have been schooled from childhood, men who believe that God made these young men, and that Christ died for them, are not to be pilloried if they come to the acceptance of this method only after long mental and spiritual travail. But with few exceptions to this decision they have come as the only alternative in sight to the spread of tyranny and cruelty throughout the world.

"With certain points in Mr. Odell's article we are in hearty agreement. His emphasis on the need of simplifying the message of the Christian religion, on doing away with useless ecclesiasticism and competitive denominationalism, and on getting down to reality is admirable.

"We wish, as he wishes, that we had more prophets among us, more men of courage, insight, and leadership capable not only of summoning the nation to arms, but of keeping alive, while the mighty physical conflict goes on, the great enduring spiritual ideals of Jesus Christ. But let us not ignore or berate the prophets who to the best of their ability are declaring the counsel of God unto this generation, and who are as eager as their critic to interpret aright this world-calamity and to turn it to spiritual account."

The Sunday School

Kinship Expressed on Jesus' Birthday

Jesus said when on earth that "The poor ye have with you always." This year the heart of the Christian world has been especially moved by the needs of the Syrian and Armenian Relief Fund. When the Executive Committee of the World's Sunday School Association met last October they unanimously voted to cooperate in the effort being made by the Sunday schools of America to raise, if possible, $1,000,000 for the Relief Fund by special gifts at the Christmas season. The Sunday school constituency abroad is mainly among those who, though rich in the growing knowledge of their Savior, are poor in worldly goods. Word was sent to all the field secretaries asking that they assist as far as local conditions would permit. In some of the countries special plans were already under way. China has suffered much from floods, Field Secretary Rev. E. G. Tewksbury stated, and the Sunday schools in that country had been asked to give for the dire needs of these flood sufferers. Early in January a cable came from Mr. Horace E. Coleman, Field Secretary of the World's Sunday School Association for Japan naming the figure, $200, which meant that the Sunday schools in Japan, though the word came late and though plans had been laid to give to other special objects, had contributed that, for them, very large amount. Similar encouraging reports have already come from Rev. Geo. P. Howard, Field Secretary for South America. In this connection it should be remembered that many of the schools giving to this Relief Fund never made a benevolent contribution before.

The report from the Sunday schools of Egypt is especially interesting. The cable from the Sunday school secretary in Moslem lands, Rev. Stephen V. Trowbridge, named the Christmas gift of $2,000. The schools are few and the members are far from rich but they are so close to the people who have suffered that the giving was generous indeed. It was suggested that Sunday, January 6, be the day for obtaining the gifts as that was the Sunday preceding the Coptic and Egyptian Evangelical Christmas. Notices were sent to the various schools and publicity was given in the mission press, the American Mission Weekly. Egyptian children give in milliemes, half milliemes and quarter milliemes. One milliemes equals half a cent. Last year the Christmas gift at the boys' school of the Church Missionary Society in Old Cairo amounted to P. T. 170 ($6.80) and contained more than 1,000 coins.

Mr. Trowbridge writes a most suggestive paragraph when he tells about certain gifts: "The Orthodox Copts of the village of Ghanaim have sent us L. E. 6.50 ($32.50). I did not have the name of the priest of this church on my address list, but the people heard about our offering through their friends in another village. The village of Ghanaim is very small. They speak of their gift as a very small amount, but in reality it means a great deal for those simple country folk. Another village named Aghana has made a joint offering combining the gifts of the Orthodox church and the Evangelical church. The omdeh (mayor) of the village wrote a very earnest letter conveying the greetings of both congregations and saying that he and his townsmen wished to be associated with the Sunday school movement in this work of kindness for the suffering children of Turkey. He closes his letter with a prayer that through the New Year we might enjoy the peace and presence of the Lord Jesus. I can scarcely express how much such an action means. For the past generation and more there has been intense bitterness both in cities and villages between the Orthodox Coptic church and the Evangelical or Protestant. An Egyptian friend of mine, when I mentioned this incident of the mayor's sending a joint offering from the two congregations, said he had never yet heard of such a thing in this country."

Already Mr. Trowbridge has been especially active in relief work at Port Said, where a large group of refugees have been cared for. He has been asked to give personal attention to similar work in Palestine since the British occupation of that land and may be there at this time.

REVIEW OF
The Thought and Work of the Church

These are busy days in the Publishing House in an effort to get all Sunday school supplies for the next quarter out on time. But it is doubtful if conditions were ever more unfavorable. In the first place the mails are exceedingly uncertain. The experience of practically all publishing houses is the same and that is that the mails can not be depended upon at this time. Sunday schools report that their supplies have not reached them in time for use on the proper Sunday when they had been sent out in plenty of time under ordinary conditions. Freight conditions are even worse. For weeks we have had our order placed for cover paper for our quarterlies and it has been shipped, but where it is no one seems to know. We may be compelled to make our quarterlies without covers this quarter, but be patient with us and we will do the best we can.

The year 1917 was a fruitful year for the First Brethren church of Dayton as the report from the corresponding secretary reveals. One hundred and thirty three members were added to the church during the year and in addition to this the pastor was given the opportunity to go to the assistance of other churches in evangelistic meetings and his labors were abundantly blessed. The annual message of Brother Bell as given to his members appears in part with the report of the secretary and shows the achievements of the various auxiliaries of the Dayton church.

A. P. Reed makes a splendid report from the First Brethren church of Los Angeles, California. This church appreciating the helpfulness of thorough preparation of leaders very wisely granted a four months' leave of absence to their pastor that he might complete a course of instruction that had been interrupted at another time. Sylvester Lowman is giving very acceptable service as supply pastor during Brother Reagan's absence. Brother Reed also sends a report of the work of the young people of Los Angeles which appears on the Christian Endeavor page of this number of the Evangelist.

I. D. Bowman recently conducted a short evangelistic meeting in the Third Brethren church of Philadelphia, which resulted in eight confessions, all adults. As Brother Bowman states not much is known of this church by the general brotherhood as reports from the work are seldom given. We would like to impress upon all the churches the necessity of letting what light they have shine for the encouragement of other churches that may at times feel just a little discouraged. Brother Bowman reports the work of the Whole Gospel Mission in Philadelphia as being in a normal and healthy condition with prospects for some substantial additions when their revival is held in the spring.

N. W. Jenings has been engaged for the past few weeks in a battle for the Lord against the elements of the world of nature as well as against the elements of satanic darkness at Sidney, Indiana, but the Lord gave him the victory because the battle was foungt in the name of the Lord. Though the meeting was short and the extreme weather conditions interfered, yet nineteen souls made the good confession, seventeen of the number already have been or soon will be received into the Brethren church. Brother Jennings is now engaged in a meeting at Roann, Indiana.

G. W. Rench is of the kind to be sure of his ground before he speaks, thus he has not been in a hurry to make a report from his new field of work in South Bend, Indiana. But his report this week shows he is getting a grasp of the situation and that his labors will soon begin to tell for the cause in a very practical way. In fact his efforts have already borne good fruit as the recent burning of the mortgage on the church indicates. A number of members have also been added to the church.

Because of the maliciously false reports that have been circulated over the brotherhood concerning Charles H. Ashman of Sunnyside, Washington, we are sure his many friends will be glad to read his letter in this week's Evangelist. His report shows that he not only has his liberty, but that he is using it to build up the Lord's work at Sunnyside. The report shows the work in a very healthy and promising condition. The members of the church at Sunnyside recently surprised the pastor and family and made them feel the appreciation which they have for them and their work. We have also received a copy of a Sunnyside paper containing a full report of a masterful address given by former editor S. J. Harrison at a patriotic meeting recently held in one of the Sunnyside churches.

The brief clipping from a Washington, D. C., paper as it appears on another page was written by Brother Lyon. The thought expressed may not prove very popular among the people but it is based upon a mighty truth and the query of Brother Lyon will be difficult to get around.

H. M. Oberholtzer as Quiet Hour superintendent of the C. E. Union makes a most earnest appeal to the young people this week to become comrades of the Quiet Hour and to thus secure the blessings they will otherwise miss.

The earnest appeal from H. F. E. O'Neill in behalf of the superannuated ministers of the church reached us just a little too late for last week's paper for which it was intended. But acting upon the principle that most churches need to be frequently reminded of such duties we give it place this week even if a similar plea did come from H. H. Wolford last week. This is an obligation the churches of the present should feel.

The Ashland College notes are brief this week, but they are to the point which is the important thing after all, and they will serve the purpose of keeping the churches in touch with the student life of the college.

J. H. Swihart, one of the pioneer Brethren, and his wife have been graciously remembered by friends during the severe winter months for which they wish to express their gratitude through the columns of the Evangelist.

Brother Drushal makes a splendid report of the doings at Riverside Institute. There have been twenty-four confessions among the students since the opening of school last fall. At one week's prayer meeting service recently fourteen confessions were made. Brother Cook has come over from Krypton and has been helping Brother Drushal in some special meetings which will be reported later.

The College thermometer has made its appearance once again. Like the proverbial groundhog it was compelled to hibernate for a spell until the weather made it possible for the canvass to continue. Brother Beachler is hard at work again and we may expect regular reports from now on.

George A. Copp gives our readers a few thoughts to consider seriously in his brief communication this week; but we think there is not as much of that spirit manifested among our brethren as Brother Copp's contribution would indicate. We know what he says is true in some cases, but we trust such cases are extremely rare.

Around the Editor's Table

Shall Denominationalism Live?

For many years there has been a systematic effort made in the United States to break down denominationalism, so-called, by having all other denominations of the churches accept the teachings and doctrines of one great denomination, though it does not care to be considered as a denomination, but no very marked progress has been made. Denominational lines have been partially obliterated and a closer fellowship and greater co-operation have been established between the churches and they are working more in harmony to secure ends that are for the common good; but when it comes to the thought of giving up the principles upon which the various churches are founded the willing ones are scarce indeed.

We are told that we shall face "an entirely new world" when

the war is over and that the "death knell" of denominationalism has already been sounded. We may go one step farther and say we are facing a new world right now, and while this new world has given to the churches a larger freedom in denominational interchange and sympathy it has by no means destroyed denominational conviction as has been clearly expressed by the Baptist Standard (Chicago), which says:

> "We have not been greatly impressed with the assumption which has found frequent expression of late that the impending religious changes sound the death-knell of denominationalism. The boys coming back from the front we are told, where they have seen life stripped to its barest reality, will be impatient of many of the ecclesiastical distinctions by which heretofore we have set great store. It is evident that many religious leaders sincerely believe we are fast approaching the time when sectarianism will give way to a larger and more vital expression of Christianity.
>
> "That the war has furnished a new opportunity for the widest expression of essential Christianity is not open to question. The close association in relief work of many kinds, on and off the field of battle, on the part of official representatives of different religious faiths can not fail to bring about a more intimate sympathy with, if not a greater knowledge of, divergent communions. Stories are told, for example, of Jewish rabbis holding a crucifix before dying Catholics and of Roman priests performing religious services for Protestants under similar circumstances. Not long ago in these columns we quoted the statement of an Episcopalian chaplain to the effect that the longer he was on the battle-field, the less he thought of the Church of England and the more he thought of Christianity. Many othed illustrations of similar tendencies might be adduced.
>
> "Admitting all of these facts and rejoicing in them, we nevertheless do not see that they point in the direction of non-denominationalism. Clarifying and refining as will be the experiences in France for our American soldiers, there is no more reason to believe that they will return from the front with any greater tendencies toward ecclesiastical reform than were possessed by that noble army of boys in blue who returned fifty years ago from a conflict which, while on nothing like the scale of magnitude of the present war, was for the individual quite as revolutionary an experience as that through which our boys are now passing."

Temperamental Differences

We have long been convinced that many of the differences between the denominations and the isms of the Christian church are temperamental. While the great fundamental principles upon which the church is founded may be held in common by all people yet there are so many minor elements included in the system that people of different temperaments must be influenced or swayed more or less by some of these and the principles that make the strongest appeal to their peculiar temperament will become distinctive features of the religion that grips them. A close study of the people who make up the rank and file of the denominations will reveal somewhat this temperamental difference. Recognizing this principle the Baptist Standard says further:

> "We do not therefore expect to see, after peace is declared, a sign hung on the door of every denominational shop—'For Sale.' There will be occasional readjustments, just as there always have been, but for a long time to come each denomination will be doing business at its old stand. It is altogether possible, and even probable, that new denonimations will come into being. There will be the coming together of some of the smaller sects in our great denominational families. But aside from these minor changes we do not look for realinement.
>
> "Back of all this discussion lies the easy assumption that all our denominational differences are trivial, at least relatively so. Most of us would be willing to admit that some of the peculiar tenets of other denominations than our own are of this character, fewer would concede that our own distinctive views are thus unimportant. We count ourselves so naive and old-fashioned as to be among that class who still believe that Baptists have distinctive principles. It is not alone for this reason that we look for the perpetuation of denominational lines, whatever may be the special changes after the war. Because denomonational differences are temperamental as well as theological, they will not be easily erased."

Foresight or Hindsight

After a thing has once taken place it is easy to say, "Anyone with common sense might have known that this would have happened;" but it is difficult to convince the public that the critic had any better advance knowledge or was any wiser than the common run of folks before the great event under discussion took place.

The church has always been criticized by the world and has grown used to it, but it is sometimes discovered that the church's worst critics are men from her own ranks. Sometimes these criticisms are deserved, but a man must be sure of his ground before he rises as some great seer who has a revelation to make to his fellow ministers whose eyes have been blinded to the significant events of the world that should have influenced his preaching.

The church has long been tolerant of criticism and it has borne patiently the criticisms of the centuries, but just now it is beginning to "hit back" at some of the critics from its own ranks.

One of the critics that has drawn upon his head the condemnation of some of the leading religious editors of the country is Rev. Joseph H. Odell, who strikes at the ministers of the country in a recent magazine article and declares the ministers of this country lacked insight into the menace of the war-policy of Germany and that they also lacked courage to denounce it seasonably and strongly. We can hardly see the justice of the latter criticism if the former one be true. Mr. Odell insists that the effect of the teaching of Germany's theologians and philosophers upon the German character ought to have been foreseen, and the American ministry is sharply criticized for not speaking out more loudly against the many atrocities committed by Germany as the war progressed.

The Congregationalist and Advance (Boston), has resented the assertions of Mr. Odell and has replied:

> "Because they have not rushed into print, it does not follow that multitudes of ministers from the moment Germany lifted the mailed fist have not denounced in public and private the rape of Belgium and the invasion of France. Some of them have not paused to write magazine articles but have joined the army or navy and are preparing themselves to do their duty with gun and cannon.
>
> "As Germany has gone on to alienate the public opinion of the world through the sinking of the Lusitania, through instigating the Armenian massacre, and similar deeds of shame on land and sea, the ministers of this country, as a rule, have not been one whit behind the laymen of their congregations in holding up to opprobrium such flagrant violation of the laws of God and man. And when at last the United States was forced into the struggle it was the ministers not only of the great city churches, but of many a little church at the crossroads, who pointed out in sermon and address the justice of the cause to which we have committed ourselves, the great fundamental principles of liberty and humanity that were jeopardized by German ambition and intrigue.
>
> "The ministers dedicated the flags, prepared the rolls of honor, heartened the enlisted and drafted men, put their shoulders to the Y. M. C. A., Red Cross and Liberty Loan drives. The fact that these drives have registered such wonderful success is due to the lining up of the churches and ministers behind them, just as the very existence of the Y. M. C. A and the Red Cross is due to the Christian church and the Christian ministry, which nourished them, started them on their beneficent way, and stand ever in the background to serve them as occasion demands."

What War Means

It is not difficult for men to become indignant over wrongs committed and to speak hot words in righteous indignation, but it is a little more difficult for some men, even ministers, who would walk closely in the footsteps of Jesus to reconcile modern warfare with the principles and purposes of his teaching. The Congregationalist journal says further:

> "If war meant the immediate apprehension and execution of the leaders of the military party in Germany that would be one thing, but because war seems to call for

(Continued on page 7)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

A Student Conference in War Time

Christian leaders in America are convinced that war time—when men and women are making extreme sacrifices to secure future liberty and justice—is not the time to curtail our efforts to give the Gospel of Christ to the world. The time when all foundations are being shaken is not the time to give up strengthening the foundation on which all truth and liberty rest. The time when men and women are sacrificing energy, money and life itself to establish peace on earth is not the time to call a halt on devoting all that we have to promote peace between men and God. Greater tasks than ever are before the present generation and these make earnest, united effort more than ever necessary.

It was for these reasons that the Student Volunteer Movement called a conference of selected student leaders to meet at Northfield, Massachusetts, January third to sixth, in place of the usual quadrennial convention. In response, some 800 students, professors and other leaders came together, from 36 states and from every province of Canada, to consider the present world situation and to face the responsibilities thrust upon the Christian forces in colleges and universities to help extend the Kingdom of Christ among all nations. Under Dr. John R. Mott's presiding genius, the program was particularly effective and the students were unusually responsive.

Dr. Mott's opening address called attention effectively to the fact that we are living in a shaken world. "The pillars of civilization, on which we prided ourselves at the time of the Kansas City convention, are broken. Education has proven insufficient, for the most highly educated nation in the world has become the most dangerous. The world struggling beneath an almost intolerable load of debt, physical suffering disease and moral failure. . . Europe and the West must now be moulded anew. While the world is responsive and teachable is the time to strike the hardest blow that Christian forces have ever struck to shape the world's life according to the unchallenged principles of Christ—changeless amid all the change that has been sweeping through the world."

One of the most picturesque and impressive sessions of the conference was on the closing evening, when sixteen students from foreign lands presented, in short, stirring talks in most creditable English, the needs of their countries for help from their Christian brethren in North America. These students came from Syria, Armenia, Liberia, the Philippines, Japan, China, Argentina, Salvador, Brazil, Bolivia,, Uruguay, Porto Rico, Ceylon and India.

Other speakers, including Robert E. Speer and Robert P. Wilder, who helped to found the Student Volunteer Movement; Dr. Jas. L. Barton and Bishop McDowell, emphasized the great responsibility resting upon our colleges in view of this world situation. A deep impression was made that hundreds of students would go from this conference back to their colleges, ready to lead their student comrades into undertaking a task which can not be discharged by simply gathering funds for foreign missions, or even by sending some of their number as foreign missionaries. As one of the speakers expressed it, "we must evangelize the unevangelized portions of life itself. Christian principles must be given wider application within the college communities themselves. Only a task great enough and hard enough to challenge all the resourcefulness and energy of the students of North America should be set before them.

This conviction led to the drafting of the following program, which was enthusiastically adopted:

1. To enlist 200,000 different students in study aand discussion of Christian principles based on: (1) The life and teachings of Jesus Christ; (2) the need of these principles in the world today; (3) the need of these principles in North America today.
2. A call for decision on the part of students to live these principles, at whatever cost, on the campus in the nation and in the world.
3. A sufficient number of qualified men and women to evangelize the world in this generation.
4. At least one half million dollars during the academic year, 1918-1919, for the evangelization of the world, and sufficient funds to meet our obligations to the War Work.

The student leaders expect close co-operation between the colleges and the churches in carrying out these proposals. The funds raised are to be expended through the regular denominational agencies to which the colleges are related; through interdenominational agencies, such as union colleges on foreign fields, and through the work of Student Christian Associations abroad.

The conference powerfully brought home the fact that, even in the midst of war, missions are of unprecedented importance and that the call for missionary expansion now, even while the nations are under the weightiest of burdens, must be answered at all costs. It is for young men and young women to register their decisions for life work. Young men may be obliged to postpone special preparation and entry into the work of evangelizing the world because of obligations to their country in its time of need; but the determination of a great life purpose will make all the richer their experience in national service. It will make their influence larger among their fellows, and amid the restlessness and confusion of the days of readjustment following the close of the war, they will have a clearer goal toward which they can immediately direct their steps. The spirit engendered and manifested at Northfield may be expected to produce a powerful effect throughout the United States and Canada by extending the spirit of devotion, sacrifice and loyalty to Christ, with a readiness to serve men of all nations and to lead them into the Kingdom of God. —Missionary Review.

J. A. Garber, Pres. Ashland Ohio

Our Young People at Work

G. C. Carpenter Secretary Peru, Indiana

The Quiet Hour

The Christian Endeavor topics for March 3 and 10 afford splendid opportunity for the consideration of the benefits and importance of the Quiet Hour. The Quiet Hour is vitally related to both topics. I would suggest that the Quiet Hour superintendent, if you have one, should lead the meeting for March 3, and that the advantages of the Quiet Hour be especially stressed and new comrades enrolled. In urging the observance of the Quiet Hour, we are emphasizing the "Duty and Privilege of Prayer." Prayer is more important than anything else and is more neglected. Private prayer is the most important and most beneficial prayer of all. Every truly great man or woman this world has ever known has been one who has given much time to private prayer. We can not emphasize the importance of private prayer too much.

Then, on March 10, let the Quiet Hour superintendent, or some one have opportunity to call attention to the advantage of the observance of the Quiet Hour in helping a young person to make the most of himself. We can not attain unto the highest ideals of life without God's help. We must humbly seek his guidance and strength. God's purpose in our lives must be diligently sought and carefully followed. Hence the need of personal communion with him. Again let new comrades be enrolled. Report all enrollments promptly to the writer. Remember we want 2,500 comrades of the Quiet Hour till 1920. Send in your reports that we may know how we are progressing and when we reach the goal. I suggest that a Quiet Hour superintendent be appointed in each society who will diligently care for this matter. H. M. OBERHOLTZER,

Supt. Quiet Hour Brethren C. E. Union.

Young People's C. E. Society, First Brethren Church, Los Angeles, California

This church maintains three societies, (1) a Junior society. (2) a Young Peoples' society, (3) a Senior society. All three are active and doing good work. The last two named have been for a number of months doing a good deal of mission work by being responsible for an evening once a month, each of them, at one of the several rescue missions down in the heart of the city. Some members of the Young Peoples' society in connection with Brother Reagan and Brother Lowman have done well as leaders for the young Juniors who so much need the guidance of more mature judgment.

The Young Peoples' society had a very interesting and worth-while meeting on January 27. The lesson was Romans 12:1-13. Subject, "Our Gifts." Each one of the thirteen verses was given to a member with the request that it be used as a text for a sermonette. They responded to the call of the leader and were of a high order, some of the best ones will be sent to the editor for use in the Evangelist. One of these contributions which was put up in rhyme by its author, Wm. G. Keller, is included in this report herewith and is entitled, "Our Gifts to the Lord."

OUR GIFTS TO THE LORD

Do we ever think when we make our "Gifts to the Lord,"
That he knows just what we can afford?
Some make their gifts with big dollars bright,
But ofttimes ther's more good in the widow's mite.
He only asks what we easily can give,
But with it he watches how we live.
If our money we love to hoard,
We can not be giving much to the Lord.
Give not on one day only but give on seven,
And see if he won't open the windows of Heaven,
And pour out such a blessing you can't contain,
And you'll find your giving is not in vain.
Give all you can and do not fret,
The more you give the more you get.
One thing in church some people hate,
And that is to see the collection plate;
But they from their purse a dime will spare,
And think they are doing more than their share.
They think not of the blessings they receive each day,
But to that dime these words will say,
"To asunder part gives us inward pain,
But still joined in heart we hope to meet again."
Giving our money is the least we can do;
He wants us to live for him through and through.
If our lives are to count for him as a whole,
We should give him body, spirit and soul.
For what we give is his and not ours,
He wants the control and whole of our powers.
He wants our lives to be shining bright,
But remember we do nothing out of his sight.
Just read what is asked by the Apostle Paul;
He says, present your bodies, spirit and all.
In Heaven there's a book which will record,
Every gift that we make to the Lord.
There are many ways this giving may be done,
Every time you a sinner for Christ have won,
Or help some missionary on his way,
Help some poor widow her rent to pay,
You'll be rewarded beyond the river,
The Lord always loves a cheerful giver.
Don't think I'm telling others what to do,
For this means me as well as you.
All these are acceptable in his sight,
He knows when we do them if our heart is right.
Let us think of the Gift that Heaven did give,
Christ died for us that we might live.
Now let us all work with one accord,
And don't forget "Our Gifts to the Lord."

Some few months ago this society decided they needed a new piano for their own use. A committee was selected who got busy at once and secured a very good second hand instrument for a small amount. The result of several years' work shows that we have a good supply of musical instruments as aids in our church, two small organs and two upright pianos. We are also fortunate in having several sisters who can play well.

A. P. REED.

4910 Wadsworth Sa.

News From the Field

Philadelphia Notes

I closed a three weeks' meeting at the Third Brethren church, A and Tioga streets, Phiadelphia, about ten days ago. The last week of the meeting we had very bad weather. I gave two weeks' sermons on prophecy with an evangelistic appeal at the close. I found that we had almost twice the number in attendance while lecturing on the prophecies. The people are anxious to hear of the last things of the Bible.

I preached at my home church each Sunday morning and attended our own Sunday school. They put out a good committee of personal workers and therefore excused me from this part of the work so that I could do some visiting in the Whole Gospel Mission.

Brother Braker, the pastor, could not be present much of the time as he was busy in the printing plant where I think he is foreman. But he is a spiritual man and gives all the time he can free of charge to these good people. This mission at the present time is the most thriving of the three Brethren churches in Philadelphia.

Nearly all the Sunday schools have fallen off here in the city, but this one is an exception; it has kept on climbing till it has gotten ahead of ours and is shoving the First Brethren church hard. Its prayermeeting is the best of the three churches I am told.

The meeting was well attended. Some nights the church was almost filled, which is extra good for the city here. We had eight adult confessions. Several others are very near the Lord. None have yet been baptized as the pastor will attend to that. A number of the members say they were spiritually benefited and are nearer the Lord than ever before. This was not a large ingathering but a good meeting considering all the circumstances. Unless this church shall have some unexpected reverse it seems to be destined to become one of the strongest churches here in the east.

For some reason (and what it is I do not know) it never has been kept properly before our brotherhood. Many hardly know that there is a third Brethren church in Philadelphia. But it is here and mighty lively and wide awake and void of worldliness and worldly methods, for which we thank God.

The Whole Gospel Mission is in a normal and rather healthy condition with prospects of a few good additions. Our C. E. has taken on new life and is increasing in numbers. At the present time it is helping the Sunday morning church attendance and the midweek prayer meeting. We are gradually organizing all the departments of our church so as to be able to hook up better to the Four-Year Program. It will require considerable time to make all the adjustments.

We are getting ready to begin our revival April 7 and we think will be able to secure a number of additions. I will write more about our work in the near future. Pray for us.

ISAAC D. BOWMAN.

Sunnyside, Washington

We send this report in order that false reports may be silenced. Within the last week several inquiries from different parts of the brotherhood have come to us relative to a false report that we have been arrested and sentenced to Federal prison because of certain utterances. The report is a lie from beginning to end. Conditions here in the west are different than in the east. Our church is new and unpopular. There has been a spirit of strong jealousy against her here from her organization. Nearly all the churches improve every opportunity to op-

pose her. We have lined up for Red Cross, Y. M. C. A., Y. W. C. A., and other lines of work. Not a word of opposition to our government has been uttered. But because our men have availed themselves of their constitutional rights of exemption on the grounds of religious conviction, a storm of protest has raged against the church. Because we would not unite with every old thing that came along, we have been slandered, and of course, the preacher bears the blunt of it all. If charges could have been preferred, they would have been, for many times religious spies from other congregations were present to entrap us. But we gave them place, no, not for a moment.

The church is prospering. Her Sunday school attendance was larger during January than for any month for two years. The church audiences were the largest within the community. Her finances were very good. The special features of the month are worthy of mention. Ashland College night was observed with an offering of $32.50. Do we get the pennant? We are ready for you also, Beachler, any time! A new, neat up-to-date garage was built to house the preacher's "Henry." New choir chairs have been secured, and then on February 12, they surprised the preacher with a crowded parsonage in honor of his 32 birthday. A gift of a $25 overcoat was presented and many expressions of good will were given.

Right now we are most busy with two campaigns. We are canvassing the church for the Evangelist. Then we are conducting a short series of services at Euclid, ten miles distant, prospective to opening up a new work. It is too early to forecast results in either campaign.

This report is written as we enjoy as much physical libtty as ever and we believe greater spiritual liberty than at any previous time. Pray for us as we do for you all.

CHAS. H. ASHMAN.

"Late But Not Too Late"

To Every Pastor of the Brethren Church, and to the Churches Without Pastors, Attention:

At the General Conference last year the time set for the taking of the offering for the superannuated ministers of our beloved brotherhood was FEBRUUARY, 1918. The time being changed from June as heretofore. The month is almost past and I am afraid some of you have forgotten all about this "Most Important Work."

Now Brethren, for your own sakes as well as for the sake of the brethren who have given their lives to the promotion of this branch of the faith for which we all claim we would die, let us prove that we would die for it by "living for it," and helping those who are depending upon this fund for a sustenance (and the Lord and YOU know it is far too small at best) by doing not your bit but your very best for this fund in your own congregation, and where there is no pastor won't some one interested take the lead in this work and see that an offering be taken.

Of course there are churches where this contribution is included in your budget system or taken out of your regular missionary or benevolent offerings from the duplex system, and in these cases let me urge you if this has not already been attended to, to do it at once and send it to Brother H. H. Wolford or the writer.

To those in the Pennsylvania district will you please send your offering to the writer direct so I will be able to make a complete report to the state at their conference, as I am the special representative for that fund in Pennsylvania.

An honest confession is good for the soul, and I herewith offer my confession for not calling attention to this fund earlier, but my reason (or excuse which ever you choose to call it) is as some of you know I have been away from my regular position in Pittsburgh, and have given four months of my time to work among the boys at Camp Lee. And knowing this I am sure all of you are patriotic enough to forgive me for my seeming neglect, and show that you have forgiven me by doing at once what both you and I may have neglected, and what I am pleading with you now to do if you have not already done it.

Thanking you in advance for this favor to (not me) those of our brethren who look forward to this fund as their "Pay Car," and hoping to hear from you in the way of a proportionate offering to the way the Lord has prospered you, I am sincerely,

H. F. E. O'NEILL.

P. R. R. Y. M. C. A., 43rd St., Pittsburgh.

First Brethren Church, Los Angeles, Calif.

Too long a time has elapsed since we have written of the Lord's work here.

Last fall, at the request of our pastor, Brother Reagan, he was granted a four months' leave of absence to attend the Xenia Theological Seminary and compleate a certain line of work broken off a couple years ago by the illness of Sister Reagan. Brother Sylvester Lowman, of Dayton, O., was secured to act as supply-pastor during this four months, and after doing team work with Brother Reagan during December he took entire charge of the church Janauary first on which day Brother Reagan started east.

The annual business meeting and election of officers was held the evening of New Year's Day. The meeting was harmonious and satisfactory. The interest and attendance were fine and all present seemed to look forward to a successful year of work.

Brother Lowman put forth some new ideas in regard to managing the finances of the church this year and these were adopted and so far I believe the results are good.

Some of the older men retired from official positions and younger men were elected. The new officers are active and trustworthy and no doubt will produce results.

Brother Lowman's earnestness, his faithfulness and his evangelistic spirit have won many friends.

There is a commendable enthusiasm in attendance and interest in the Sunday school under the lead of superintendent Earl Hedrick and a fine body of officers and teachers, although there is large room for growth and improvement. An attendance contest is on at present between the males and females, or between the "Reds" and the "Blues."

January 24 an enjoyable and profitable communion service was held, there being 85 at the tables. The service was conducted by Brother Lowman assisted by Brother Kimmell from Whittier and others. Several visitors, whose presence was an inspiration to us all, were present from the Whittier congregation and from Compton Avenue church Los Angeles.

One of our young men, Harry Toler, who has felt the call of the Master to preach the Word, was given a formal call to the ministry by the church at the annual meeting and he is now trying to fit himself for efficient work as "sower of the Word." What a spneldid thing it would be if he could be in Ashland College for a time for very thorough preparation.

Yours in the Master's name,

A. P. REED.

4910 Wadsworth St.

Doings at Dayton

Inasmuch as we are always interested to learn what our Brethren are doing and how the work of the Master is succeeding, we will give some items from the First Brethren at Dayton, Ohio. Our experiences have been unusual since the new year set in on account of the extreme weather and fuel situation, but we are now getting back toward normal conditions and are making some plans for great things in the progress of our work. This will be fully reported later, but we will mention in passing that a city-wide group revival campaign is being launched for March, and in our west side group the services will be held in our church and brother Francis J. Reagan, of Los Angeles, will be the evangelist. For the present purpose as the best and most reliable statement of the Dayton work, I append the Annual Message of our pastor, W. S. Bell, which follows:

"To the Members of the First Brethren Church, of Dayton, Ohio.

The year 1917 is now history and in future years it will be remembered as contributing to the large and growing work of the Dayton church. In the midst of earth's confusion, the unsettling of our home and social life; in the call of the nation for our sons and brothers in the world's titanic war of all times. It has been difficult for us to adjust ourselves to the great events, and find our equilibrium. These conditions have made our work more burdensome and difficult than in former years. This has not affected us alone, but religious work throughout the world. The year through which we have just passed, has brought to us joy and sadness, some defeats and failures, but out of it all, victory.

This year above all others since my labor with you has brought us the greatest harvest of souls. Last February the biggest meeting held during the year in the denomination was conducted in our church by Evangelist Jennings, with a total of 125 confessions: Of this number, 90 united with our church. Through the channels of our regular church services there were 43 additional names added, making a grand total of 133 new members added to the church. Not only this, but through your unselfishness the pastor conducted four other revivals in Goshen, Nappanee, Berne and Camden, which resulted in 195 confessions for Christ. If we should sum up the total of

our work for the year it would show that 363 people were led to acknowledge Christ as Lord.

We should not leave out of our record, the great work established by our Brother Lowman in Camden in organizing and planting a new church which is full of promise and with proper care will be a strong church in a few years. The Dayton church in a special sense is the parent of the Camden work. We have now reached one of the Four Year Goals of our denomination, which is Number 4.

The Dayton church is now the largest church numerically in the denomination with a book membership of 900. At this time I desire to call your attention to the church membership that you may be apprised of some facts that should be considered. The book membership is somewhat misleading, as it does not represent the active, working membership. There are 50 non-resident members, 110 living in the rural districts, who can only attend occasionally, and at least 125 delinquents. Taking these into consideration, with the remainder of our membership scattered to all parts of the city, will help you to realize that our dependent and working force is much smaller than the total book membership might lead you to believe.

In my pastoral work I have endeavored during the year to visit the entire membership and for the first time, by the aid of the machine which you so kindly made possible for me, to have reached our members living in the rural districts. I have endeavored to be with our members in sickness and need. No call has come to me to which I have not responded. One of the difficult things in my pastoral work and which will account if any have not been visited, is the continued change of the address of members who move and do not give me their change of address. I know of some who have made as many as two or three changes during the year. No one can appreciate the difficulties of looking after a large, scattered membership as we have, except by actual experience.

The Dayton church has been honored in having those who during the year have placed themselves upon the altar of service in giving their lives to the work of the gospel. Brother Sylvester Lowman and his wife are now in California engaged in the ministry, Dr. Florence Gribble and Mae Snider are leaving for darkest Africa, Sister Minnie Deeter who went to Lost Creek and is now preparing to go later to Africa. This is evidence of their being spiritual life in our midst. Again I call your attention to the Four-Year Program of our denomination in which we can more than claim the Four Year Goal of Number six.

During the year we have held two communion services which have been largely attended, have observed all the special days of our denomination, have contributed to the different departments of our denominational work and have taken active part in all the general activities of the church. While we would have taken pleasure in giving more largely to our general work, our building debt has been the handicap, but with it we have contributed $700 to home and foreign missions and some of these days when relieved of the present financial handicap, I predict that the Dayton church will lead all others in the support of our mission work. We stand loyal to our denomination, her institutions, missions and work.

It is not necessary for me to remind you that one of the great problems of the church is financial. This beautiful edifice in which we are gathered is an honor to the denomination. No matter what our criticisms may be, it has provided for us a most desirable place to worship and has been ours to enjoy while paying for. There was a time when we felt the load was too heavy to carry, but each year finds the weight becoming less. It has been our privilege and joy again this year to reduce the debt between three and four thousand dollars. As I stated last year the financial problem has been solved and is now reduced to a program and in a few more years the debt will be completely paid off. Every year there is a big reduction in interest and the hard part of the way is past. No one needs to fear as to the future and none will be asked to do only the part they should and this part of the work in the future will be made easy, in all doing their part. The general expense has been fully met through the general contributions by envelope and collections, and all bills have been met and are paid. When the total amount of all moneys received by the church are added it will be found that this has been a banner year financially and that the church has raised very near $9,000. I appeal to every member of the church to contribute regularly through the envelope system to the support of our work.

In calling your attention to the church auxiliaries, that which stands always first in the church work, is the Sunday school. The report of our esteemed superintendent, G. W. Brumbaugh, tells us of the achievements accomplished and we greatly appreciate his service, his assistants' and teachers.' Several things happened during the year to interfere with the carrying on of our work. One of the largest, if not the largest and most active classes of the church, The Home Builders, was deprived of the services and leadership of their capable teacher, Sister Wenger, who was called to the bedside of her mother during a lingering illness. The head of the Primary Department, Sister Flo Fogarty, was taken ill early in the summer, and has been unable to direct this important branch of the Sunday school.

Our superintendent's hands and heart have been filled with care and sorrow during the summer months in the illness and death of his wife. The absence of these leaders has been keenly felt. In considering all things we have done well. We should, can and will do better. Some of our classes are doing splendid work and I can not refrain from complimenting brother Orion E. Bowman in his work with his young men, and sister Nannie Teeter with the young women, also a passing complimentary word for the sacrifice and work of the Home Builders' class that presented $100 on Christmas Sunday to the Church building Fund. These are not all, as Dr. Long is continually on the job with the Golden Rule class as well as others that could be named. The Sunday school, however, is capable of doing a larger and more aggressive work and this should be launched at the earliest. The S. S. C. E. have been faithful in doing their part during the year and the report brought to us this evening by the president, Nannie Teeter, is very commendable. The work of this society could be made larger and easier if the women of the church would not leave the responsibility on a few, but enlist and give their assistance to the work. I make a special appeal to the women of the church who are not members to join the society. With the capable leadership you have and competent officers, you should rally to their support.

The Sisterhood of Mary and Martha show activity, interest and service. These young women meet once a month for a special hour, devotion and business. The president, Sarah Griffith, has proved herself a capable leader.

The Christian Endeavor work is divided into three departments, Senior, Intermediate and Junior. The president of the Senior society is Roy Patterson and is all we could ask for a president. The society has held weekly meetings during the year and is furnishing good programs and doing excellent work. The Intermediate society, which during the summer months united with the Senior, has called a new leader in Bonnie Ewing Ashton, who is well liked and doing good work. If I am not mistaken the Intermediates are pushing the Seniors hard on attendance and interest. The dividing of the intermediates from the Seniors is a wise move and much larger results are being accomplished. The Juniors have an excellent leader in Margaret Van Scoyk and should be better attended. I trust that the Sunday school teachers and parents will urge the children of the Junior age to attend these Sunday afternoon meetings.

While the Brotherhood of Alexander Mack has been a de facto organization, yet it has been active in bringing to the men the opportunity of fellowship gatherings. It will be well for you to consider this evening the advisability of making this a permanent organization.

In conclusion I want to thank the members of the church for their loyalty and support given during the last year. We have labored together in unity and peace without a discordant note. I express my appreciation to all the officers and workers of the church for their services. I feel especially indebted to Elder W. C. Teeter for his unselfish service and assistance in my pastoral work. He has shown the pastor every courtesy, has the work of the church on his heart and ever ready to respond cheerfully to the many calls made upon him. I express special appreciation to Brother McBride for the church calendar which he has given to the church for the past year, which we all appreciate and could not afford to be without. He has kindly consented to furnish the same the coming year if the back page is occupied in paid advertisements as the expense of publication is too heavy for him to bear alone.

Today we stand on the threshold of the new year and the history of 1918 for the First Brethren church of Dayton is in the membership of the body: it will be what we

make it. May we take strength and courage from what has been accomplished and go on to greater things.

May the grace of our Lord Jesus Christ be with you all.

Your pastor,
W. S. BELL."

It gives us great pleasure to submit the above statement of our pastor, which speaks for our labors at Dayton, and we expect to tell of some further efficient doings in our next. May the Lord prosper the work among our Brethren everywhere is our prayer.

WM. C. TEETER,
Publicity Agent.

Lost Creek, Kentucky

The religious side of the work, or that which is strictly religious, has kept up well through the year. Generally there has been quite a boom on in eastern Kentucky over coal, but it has not struck Lost Creek, as there has been no coal mined here. We have no givers who make anything like a regular salary as an income. Yet the matter of offerings has increased this year somewhat, enough to make us on the field feel much encouraged over the matter.

There have been 24 confessions to date, and there will still be more before the year is out. There were ten confessions and baptisms during the fall term, and at our last prayer meeting service last week there were fourteen confessions. These have all been scholars in the school, many of them coming from some little distance to Riverside. It was the school that especially enabled us to reach them.

At our Christmas service this year, we had a combined giving and receiving service. But the receiving was limited to the little children. No one was allowed to put anything on the tree for larger people, but instead they were urged to give. We had a little tree for the little ones, and our Christmas offering for Y. M. C. A Bibles for soldiers and sailors was $20.03. At the same time we made a drive for the Red Cross and in about a week raised about $38 for that. We raised this as we do all offerings, only by straight giving. We do not believe in suppers, dances as Sister Detwiler reported one place having done etc., to raise money for the Lord's work. God went straight to the heart of the matter and gave his best, his Son and we ought to be willing to do likewise, without resorting to the things of the world to raise it. At the same time we also raised $100 for a laundry canner and store room building. This with what Miss Ida Shank has sent for this building will about enable us to erect what we need so much here. Then also the Sunday church offerings have increased somewhat, reaching over five dollars a Sunday a few times. The Sunday school had promised to give Bibles to all who would not miss a Sunday at Sunday school for a year. There were fourteen who made the good record and for whom Bibles were purchased. For these Bibles and the Testaments for the soldiers the Sunday school paid $23.86. This with the church offerings on hand, makes considerably over $200 that we have raised here in the last two or three months. This is far above any former record here. We trust we have only made a beginning.

We have also inaugurated a new move here in the form of a local standing Advisory Committee. The purpose of this committee is to get their assistance in planning ways and means by which the people here can be induced to help Riverside more, and also to bring the people through this committee more vitally into touch with the real life of Riverside. The work thus far of this committee has been very reassuring that it will be very helpful to Riverside's future.

The school this year has been even more than we had hoped for. So many of our boys have gone to the army that we feared that it might deplete our school attendance somewhat. Only one other county in the U. S. has equalled Breathitt county in the percentage of volunteers for the army, and that was some county in Vermont. But enrollment and attendance have been good, and for the winter term we have had to turn quite a few away for lack of boarding room at the dormitories. We have about sixty boarders for the winter term of school.

We sometimes hear rumblings of some who seem to be somewhat discontented with what the school is costing the church. But it seems to me that when we see what it has meant, and will mean in the salvation of souls, and when we remember that it was the school that enabled us to reach them, and too when we see how anxious these young people are for an education, as seen in the following incidents, then we would rather be thankful that we have had an opportunity to help such young people. One girl walked fifteen miles, carrying a suitcase to get to a train to ride six miles that she might get to Riverside. The first thing she said when getting here was, "I am so glad to be back to Riverside." Two others one a young lady and a boy, walked six miles through a twelve inch snow over a big hill or mountain, breaking the path at that to get to a train to get to Riverside. It is needless to say that when they got here, a change of foot wear was very much needed, the tramp through the snow earlier in the day thoroughly wetting what they had on. When I learned of these things, and they are not isolated cases, I felt thankful that the good Lord permitted me to work among such young people. How many young women elsewhere in our country in this day would have braved so much to get to a Christian school as these did? It also reflects how much the school is appreciated and needed.

We are now in our week's meeting with Brother Cook preaching excellent sermons. This will be reported later. Besides the special work above mentioned, we have also sent khaki-bound testaments to all the boys now in the army who have ever been at Riverside. We have now sent out 27 of them and have a few more yet to send. In My next letter, I will tell you how the boys appreciate these, by quoting some of their expressions of appreciation which I believe you will be interested in reading. We ask that we may continue to be held up to the throne of grace that we may abide in his will more fully and do only that which pleaseth him.

G. E. DRUSHAL.

Beginning at South Bend

Leaving Johnstown with three fine presents from the membership to Mrs. Rench and myself, we turned our faces toward home once more, and in due time settled in the work here. We shall always cherish in our memories the kindly considerations of our former pastorate, and I am glad to say that our lot has fallen among a mighty fine class of people. I am more than delighted with the work so far. Among the things of interest since beginning the work is the graduation of a class of eleven in Teacher Training. With appropriate exercises each one received his diploma from the superintendent of the Bible school, Francis Scriver. This was December 15.

Then the last Sunday of the year 1917 brought also the last of the church debt on our property. The S. S. C. E. had labored faithfully and long to bring this to pass, and with their faithful membership, the entire congregation joined heartily in singing while the mortgage went up in smoke. Thus the new year was ushered upon us free of debt.

The next event was our evangelistic meeting. After a fine start (so the folks said) of one week, the severe winter storm struck us, and many others have already reported the rest. In all of my ministry I have never had my work so much hindered. We have had several additions to the church notwithstanding the hindrances.

On last Sunday, February 17, we unfurled a beautiful silk "service flag" in honor of 17 of our number who have followed the colors to the front. Two little girls, one of whom has a brother "over there," and the other, two brothers who are ready to cross, drew the cords which unloosed the fastenings and the flag, in silence as marked as the silence of death, slowly rolled in position. The secretary of the church called the "Roll of Honor," and with some selections of most appropriate music the flag was formally dedicated. The pastor spoke on "Following the Flag." He pointed out how that good cheer would come to the boys in the trenches by following them and the flag, with our letters of encouragement, with our comfort kits, with our active participation in Red Cross work, with our subscriptions to Y. M. C. A. work and the purchase of Thrift Stamps to the extent of our ability. It is my opinion that we must not only "Keep the Home Fires Burning," but we shall have to change the slogan, "Have you done your bit?" to "Have you done your best?" I am sure that the best we can do for our boys is none too good.

G. W. RENCH.

Travel Notes

Our second campaign in the new year was launched at Sidney, Indiana. January 31, brother H. D. Miller, the church secretary, wrote me before coming that the meeting was announced, but the problem would be to get the people to venture over the snow drifts. But the people came, the faithful ones of course came first, they were congratulated by the evangelist and urged to stand by us in the fight and help to get others to God's house to hear the gospel message of salvation; this they did. They

came, they worked and prayed until we had a house filled with attentive listeners.

The principal, teachers, boys and girls of the high school stood with us all through the meeting; this we appreciated in no small degree. Brother L. A. Myers, the pastor, had been snow bound failing to get to his people at Sidney for three weeks, and when the meeting started he was unable to get to us because of sickness in his home. Finally he managed to come for a short time. Only those who do evangelistic work know the loss of a good pastor's help in a revival meeting. Brother Myers is well liked at Sidney and this means that he will do a splendid work.

Brother Albert Ronk was the leader in song for us which was a great help to us. The choir was faithful, working with Brother Ronk each evening. Brother Ronk is not only a talented speaker as an evangelist, but a splendid singer, and ought to be giving all his time to the good work of the Lord. At this time he is somewhat tied up in business, but expects to be free soon. Any church needing an evangelist to preach or sing would do well to get Brother Ronk. Brother Myers being absent from the meeting the most of the time asked me to report it. The meeting at Sidney was short, a little over two weeks. A number of the brethren said it was in full blaze when we had to close. Nineteen made the good confession of Jesus before many witnesses. Three fathers, three mothers, fine influential people, with several young men and young women and others came into the church. The writer received fifteen into the church before leaving; two others are yet to be received and two go to the Christian church. For these blessings we give our coming King the glory.

We shared a fine hospitality in many homes, but we had our headquarters in the home of Dr. J. L. Warvel, and it was an ideal home in which to abide in every way. The doctor gave me medicine which I took for a very severe cold and which helped me and such as I had I divided with him. May God bless not only his home but all the others in which we entered.

The freewill offering was fine for Sidney. They did their part. I am indebted to Brother Ancil Sellars who brought me to Roann in his auto. Here we are in another fight. Brethren, please pray for us.

N. W. JENNINGS.

An Expression of Gratitude

We were recently happily surprised to receive some highly appreciated favors from some of our dear brethren with whom we often joined in sweet fellowship and worship many years ago, who, it seems remembered our decrepit condition; the terribly cold winter, the scarcity of fuel and the outrageous cost of living, and voluntarily favored us with something better than words, to whom we wish by this means to express our most heartfelt thanks. Thank you, brethren.

The favors to which we refer were rendered thus: First, sister Jane Fishtorn, of Bunker Hill, Indiana, sold a hundred or more brooms for us, making no charge for her service. Next, sister Viola Martin, of Galveston, Indiana, sent us five dollars as a New Year's present. Thirdly, here comes a letter from that open hearted brother, John Parr, of Berne, Indiana, with a ten dollar check enclosed.

Then here comes a long letter from that great-hearted Rev. W. F. Johnson, pastor of the Bethel church, at Berne, Indiana, full of expressions of sympathy for us old folks in our fast declining years, and after speaking of the integrity of the brethren at Bethel, he closes his letter with a check for sixteen dollars, saying, now this is a free will gift to you and wife, and signs the letter thus: W. F., Lena, Dora and all the Johnsons and Parrs, Ludys, Nashs, Sipes, Smitlys and all the Brethren at Bethel.

Now brethren, you may be sure that your favors are most highly apperciated, not however for the intrinsic value alone of those gifts, but also for the Christian principles thereby manifested. God bless you, brethren.

J. H. and LUCINDA SWIHART.

Ashland College Notes

The Senior party was the big event of the week. Being a Senior the correspondent very naturally thinks so. The affair was held at the home of Dr. R. R. Teeter, whose daughters Lucile and Pauline are members of Class '18. During the evening many mirth provoking pantomimes portraying typical phases of college life and portending many futures glowing and otherwise were enacted. At the tag end of the evening a dainty luncheon was served. Then to wind up the evening we sat around Teeter's large fireplace, the lights were turned low and in this haunting environment we sang, "Ashland's the College for Me," "Old College Home," and "Ashland U." It is to occasions of this sort that the "old grad" looks back. Young hearts dream forward, but old hearts dream back and to them Ashland really is the "Old College Home."

Ashland can now boast of two glee clubs. The boys are going to make the girls step some. With a membership of twenty splendid voices under Miss Martin's direction we expect things from "the fellows." Fred Vanator is president and Harvey Becknell is vice president of the organization. Of course the club hasn't scraped any calsimine off the ceiling as yet in hitting high and low notes but they'll get somewhere by and by—by and by.

Lester King and his program committee are surely giving us good stuff in our C. E. meetings. Last Sunday evening Prof. J. A. Garber led and it was surely worth while. We are looking forward to the coming Sunday evenings for the various classes are scheduled to lead in turn. It is needless to say that the College C. E. is an organization which builds up the spiritual life of our school.

Soph-Seniors and Freshman-Juniors meet in mortal combat tonight (Friday) on the basketball floor. Results will be let out later. Of course you know how the writer leans.

Tonight—we eat—honest pie and ice cream. The same is the gift of Miss Mae Minnich former student and teacher. Hats off to Miss Minnich, for the boys and girls say if they had her here—well! Thanks from the "bunch."

Professor Grubb was in Ashland today. He looks fit in his uniform. Ashland lost one of its most efficient teachers in Professor Grubb. He has enlisted in the signal service of the U. S. His classes are in charge of Florence Pancoast, laboratory assistant and Dr. Jacobs who is also his successor as registrar and owner of the "Book and Candy" store.

By the way Joe Gingrich, our tow headed store man, is lately being dubbed the "candy kid." His store is doing famously and we'd miss Joe and his familiar "the world's running over with joy" were he to suddenly leave us, which he won't for there's no danger of his being translated.

The Senior Class is shortly to produce their play, "At the End of the Rainbow." The parts have not been assigned as yet but rehearsals will commence soon. The play is a college comedy in three acts and the amateur thespians will have ample opportunity to display real talent with the lines given them.

Everybody is being photoed these days. The Annual requires a heap of pictures.

More news next week. Watch for the notes.

Subscribe to P. & G. Be loyal.

F. M. L.

The following clipping is from the Washington Evening Star:

Plant Tobacco Lands to Wheat

To the Editor of The Star:

Being a minister of the gospel, the Book from which I preach requires me to stir up the minds of the people by way of remembrance. In these days of enforced conservation, when we have meatless, wheatless, heatless days, etc., it seems a pity for the labor of thousands of hands and the produce of a million acres to be steadily "going up in smoke."

From reliable authority we have it that more than a million acres of America's land is being used to grow tobacco.

If there be any question as to whether or not tobacco is harmful, the decision is that it may do some good; but it certainly does much harm, and is in many cases a curse.

I realize that I am striking a sensitive spot, but with a possible (and probable) food famine not very far ahead of us, why not let these million or more acres be given over to that which is positively needed for the maintenance of life. This would mean millions of bushels of wheat to feed the hungry of our own land and our allied armies as well.

This will "hurt" a great many people, but doesn't it seem that a measure of this kind should be adopted temporarily, at least, as a war measure and as a further patriotic conservation, if nothing else?

And neither Mr. Hoover, nor Billy Sunday has ever mentioned this.

W. M. LYON,
Pastor First Brethren Church.

Brethren Evangelist

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Address all matters of business to
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R. R. TEETER, Business Manager

CAMPAIGN NOTES

At last the thaw has come and the wheels have begun to move slowly. A number of people have commented to me on the absence of the thermometer from the Evangelist for such a long time. No one regrets this long silence more than I, for it means that the severe winter has put the campaign at least seven weeks behind schedule. But I am glad to know that our people are watching the thermometer. It means that there is a real interest at least among many of our people in the campaign to endow Ashland College. We trust that that interest may continue to widen and deepen as the campaign progresses.

Beginning on Sunday, February 17, we worked among the congregation at New Paris for almost a week. We found this congregation without a pastor. And our work is always more difficult under those circumstances.. And this leads me to suggest again in this connection that I can not say how much I am indebted to our local pastors for their co-operation when I work in their congregations. I simply must have this co-operation if the results for permanent endowment will be what we want them to be. Our canvass at New Paris will reach about the $350 mark when the results are all in. We had hoped to do better at New Paris than this; and yet, all things considered, we regard the week as very profitably spent. In fairness to this congregation I think I ought to say that as long ago as 1911 there lived in this congregation a brother who believed sufficiently in Ashland College to invest $1,000. And I may also hint that unless I am badly mistaken other reports will come later from New Paris of substantial gifts to the college. While I was with this people I tried to be as useful to them as I could. One night I baptized five candidates who had come forward in a union meeting held in New Paris recently. Next week I hope to return one night to conduct a communion service. I am glad to say that one night during the New Paris canvass Brother McInturff and Herman Roscoe and others from Goshen came down to give us a little lift. Naturally I had both of those brethren up on the platform making speeches in the interest of endowment. They can both talk endowment allright and I wish I could take them along with me as I go from place to place. What they said helped, too. I have said that New Paris is without a pastor. However, there has been preaching here at regular intervals all winter. And brother John Smoker, who is superintendent of the Sunday school has been pushing and pulling hard to keep the fires burning. I hope he and the rest of the membership will bravely hold the fort until a pastor is secured to take charge of the work. New Paris, like any other pastorless church needs a shepherd and leader.

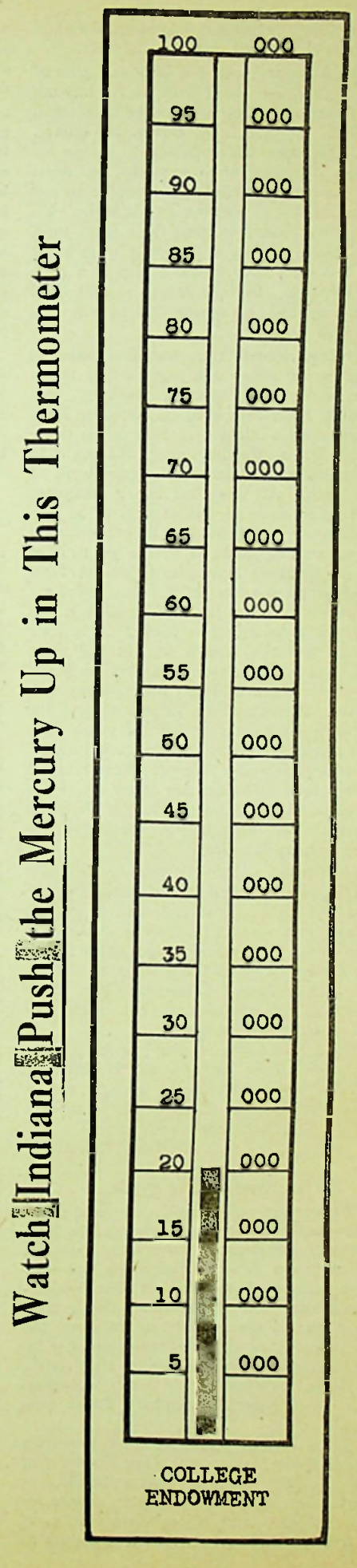
In closing I want to mention two things which have been on my mind considerably of late. First, for some reason our people are slow to realize that Ashland College is a distinctly denominational interest. Not one person in the Brethren church owns a single brick in the college buildings any more than any other person owns it. It is our college. And therefore every last member of the brotherhood sustains a personal responsibility toward Ashland College. Moreover every last person in the brotherhood who is able to give anything at all whether little or much ought to take some part in creating this endowment. Nor should anyone feel when he is giving that he is giving to me, or to Dr. Miller or Dr. Furry, or to the Board of Trustees. No, by no means! Ashland College stands for the promotion of the Kingdom of Jesus Christ. And when we give to the college we ought to feel that we are giving to God. If this is not true then let us drop the whole business at once. And yet I meet people occasionally who seem to give with the feeling that they are not giving to God but that they are giving to men. The whole notion is wrong.

The other thing I mention is this. Not enough of our older people are looking squarely at this annuity idea. In almost every congregation in our brotherhood we have old people who have no heirs, but they do have money. And in many instances they will never touch the principle—their interest from their money keeps them. Now then, why do not more of our people who belong to that class inquire into this annuity idea? Ashland College stands ready to guarantee to our people that she will pay a reasonable rate of interest during the life of an individual, with the understanding that at death the money shall belong to the college. Other colleges are getting millions of dollars that way. Why are our people of wealth afraid of this? We need to wake up. The time has come when the Brethren church shall have to think, not in terms of pennies, but in terms of thousands of dollars with reference to Ashland College. If Ashland College is to be an institution so equipped as to give us just ground for pride we shall have to make a big investment of money. Why not face that fact right now? Why not wake up and get busy right now?

WM. H. BEACHLER, Campaign Secy.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00
Nappanee, Indiana	1,600 00
Warsaw, Indiana	$1,000 00



Brethren Evangelist

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THE EASTER CALL

The Easter message is the greatest ever announced to man. No good news is comparable to the best good news of the Resurrection morning. It is the best good news ever given because it is the Message of Life. The one blessing above all others that the readers of the Evangelist share, or may share, is that they have heard the Easter Message. "Jesus is risen indeed!" Go, tell it.



AFRICA AND OTHER LANDS COMPARED

I have just room enough to say that much about the wondrous, the surpassing fullness of the Christian Faith and Life. The coming Easter should be by all reason and by every consideration that appeals to Brethren the best we have ever experienced. Let me give three reasons why this is true.

First. The world is held in the grip of a terrible war. Our own nation is involved. Yet the theater of war is far removed from our own land. If fight we must, and we must, we ought never cease being thankful to God that our land is spared the sight of the grim and awful horrors of war at our very doors.

Second. If ever a genuine Christian faith had a meaning in life it has now. And if ever we were willing to help spread the knowledge of the gospel it should be now. The world situation ought to make the BRETHREN FAITH more precious today than ever before. If this be so then the opportunity to herald the Easter Message by means of our Easter gifts ought to make this the best Easter we ever shared.

Third. The last reason I wish to thus briefly suggest is found in the remainder of this contribution. But in brief it is that the call for help is the greatest that has ever come to us as a people. Never before did the command of Jesus carry with it so great responsibility as now for us as a people.

The Call: This is a continental call! It comes in world terms. You must at least this once think BIG if you think at all. This contribution begins and ends with the Easter appeal to tell the good news to all men. Here is AFRICA the Dark Continent calling to the Brethren of North America for light. And here is South America the Continent of Opportunity calling for help to us.

This is neither the time nor the place to set forth in detail the appalling needs of these continents. Remember the two facts about South America, namely, 1. There are seventy millions of souls in South America and not one in a thousand has been touched by a Protestant gospel. 2. Unless these untouched thousands are brought under the sway of a pure gospel they will fast be engulfed in the hopeless torrent of unbelief. Remember the two facts about Africa, namely, 1. There are a hundred million blacks and some millions of others without the gospel; and 2, unless these are speedily won for Christianity, Islam will win them.

I have just said you MUST THINK IN BIG TERMS. We are under orders of a great Prince of Life. Vast continents, dark and yet opportune, call to us for help. Unevangelized millions look for light and life. Eternal life, continents, millions of undying souls of men. Think of it! And this is the call that comes to the Brethren church at the coming Easter. We must make our Foreign Mission Offering larger than ever before. We must because we can.

The Workers: For the benefit of the many new readers of the Evangelist we will here again indicate the workers of the church in these two foreign fields. There are now at work in South America the following: Elder C. F. Yoder and wife; Elder E. G .Atkinson and wife, and Elder W. H. Bock and wife. In these workers we have worthy representatives of the church in a great and promising center of activity in Argentina. Brother Yoder will again be at work in Rio Cuarto where they will live. Brother Atkinsons live at Cabrera and are establishing a work there. Upon the arrival of Brother Yoders doubtless Brother and Sister Bock will open up a new work. Brethren pray for these faithful and sacrificing workers. Our African missionaries are Elder James Gribble and his wife, Dr. Florence Gribble, and Sisters Estella Myers and Mae Snyder. These people have landed in Africa and are doubtless now on their way to a field as yet untouched by any missionary endeavor. Pray for these heralds of the gospel.

A word more should be said here that all may clearly understand the need of the Board. The South American workers are guaranteed fixed salaries. Brother Yoder holds a position in the State College at Rio Cuarto, Argentina, and is self-supporting so long as he retains this post. The workers in Africa have ventured for the Lord. They have gone forth in full faith in the Lord that he will supply all their need. The Board is the home representative of these workers and holds itself responsible to supply their needs as the offerings of the church provide for them.

The Offering: Our obligations can thus be seen to be greater by far than ever before. The salaries and support of the workers we have sent forth, the native workers, the incidental expenses connected with each station, and the sending forth of others that are now ready to go, call for an increased offering. The Foreign Mission Board looks with confidence to the pastors and churches to support the work committed to it by the church.

MILLER.



SOUTH AMERICA.

From the Editor's View-Point

Environment and Crime

While it is very generally known that criminal instincts are largely a matter of inheritance and that their transmission from generation to generation has resulted in long lines of criminals springing from one common ancestry, it must yet be admitted that circumstances have much to do with the active outbreaking of these criminal instincts.

While the keeping of a "pig in the parlor" for a few generations will have no appreciable influence upon the character and habits of the pig and its nature will always remain the nature of a pig, we are not willing to admit that man is so unsusceptible to the influence of proper environment. Sometimes a criminal is discovered who has such perverted notions of the real nature of crime that no environment could possibly change his ideas or his criminal instincts as in the case of a young man recently apprehended for holding up the cashier of a place of business and who declared that crime was with him an occupation just as anything else was an occupation for any other man and that he had no regrets for his criminal life, that his only regret was that he had been caught and that his determination was to "get" the fellow who "squealed" on him when he again got his freedom from imprisonment. The principles upon which such a life and career are based are that the whole world conduct is based upon the idea that "He shall take who has the power, and he shall keep who can." Such an unsocial nature would hardly be influenced by any environment, but there are many others with their criminal instincts less fully developed that may be influenced to better living by being given better chances to live.

The head lines of an item in a recent city paper declare, "Crime Wave Recedes." The item states that there have been fewer burglaries, hold ups and robberies during the time covered by the last week than in previous weeks. This reduction of crime wave follows the reduction of the severity of the rigorous winter that gripped our country for a period of more than two months. This would indicate that men are sometimes made desperate by conditions which are largely beyond their control. But while it may be impossible for any social system to control or modify weather conditions, it is not impossible for a social system to be so developed that men and women may be prepared to meet and withstand the discomforts brought on by the extreme cold of any winter. A system that would insure greater comfort in the way of housing and greater opportunities for all to secure through honest efforts the common necessities of life and that would insure adequate relief to those who are handicapped, no matter from what source, and unable to successfully compete with the average man or woman in their struggle for existence would most certainly go a long way toward reducing the actual number of crimes committed. In a measure it would be laying the ax at ONE of the roots of the matter though it might not destroy the tree whose fruit is principally crime.

Whatsoever Thy Hand Findeth to Do

It is coming to be more and more required that a man or woman to secure profitable employment bust be able to do at least one thing more than passably well, they must be able to do it exceedingly well, that is in order to secure a position of advantage they must be able to excel others who would do the same task. A great furore was stirred up a number of years ago when our government at Washington decided that federal appointments should no longer be made solely upon the principle of reward for political service and that all applicants for appointment in certain departments should be required to pass competitive examinations and that those making the highest grades in the tests would be given first place in the line of appointments. As this system has grown and spread through the different departments of the federal government and down through the various state governments and also through many municipal systems, a great cry of despair has gone up from the crowd of political "hangers on" who have been used to feeding at the public crib for so many years that it really frightens them to think of being compelled to earn an honest living by personal effort.

To secure efficiency in service for the public these competitive or civil service tests have been made to include many lines of work that ordinarily have been considered free from any such rigid requirements. In one recent announcement the need of the government for workers along certain lines was included bookkeepers, typists, firemen and carpenters. Applicants for any one of these positions must pass a civil service examination, but we presume that which would find the most objectors is the one which includes carpenters. Yet it shows that in the mechanical trades the public is demanding skill and that men who claim to be able to perform certain lines of work shall be able to demonstrate their ability to make good their claims. There would be less trouble between what we are pleased to call "capital and labor" if labor always sought to give "honest service for honest pay."

A Strange Mixture of Patriotism

A real patriot is not one who salutes the flag of his native country and shouts lustily when a troop of soldiers of his native land march by, but does nothing else to show his loyalty. A patriot is not only a patriot in time of war but he is also a patriot in time of peace. The laws which govern the people of any country demand patriotic obedience at ALL times, not simply when the country chances to be fighting an enemy, and men who violate the laws of the country are enemies to that country whether they are alien enemies or native enemies. In fact we are inclined to the belief that a native of any country who violates his country's laws is more guilty of an unpatriotic act than is an alien violator of the law.

No war has been conducted in modern times that has not resulted in making a certain type of business men of the country immensely rich. Always a part of this wealth is accumulated legitimately, but on the other hand a very large portion, if not the most of the great fortunes made during a war, is accumulated through operations in direct violation of law. We presume that never before in the history of any country has "profiteering" been frowned upon so universally as at the present time in our own country and yet there are men who call themselves patriotic Americans who are taking every advantage, legal or illegal, that they possibly can of every situation that will make them a dollar whether it concerns the government or only their fellow citizens. Even men who hold places of trust in the army organization itself have been found to be in collusion with those who would defraud their government. The frauds recently unearthed in the manufacture of soldiers' uniforms and the scandal of the ship yard building at "Hog Island" have only been a reptition of what has always been when unscrupulous men get an opportunity to bleed either the government or their fellow men. And yet these men call themselves patriots. They will contribute liberally to the Red Cross, the Y. M. C. A. and to the fund for relief among the refugees, but all the time they are seeking to capitalize the suffering of others and to make profit in an enlarged measure out of the actual need of other millions of people.

One may condemn the millionaire ship contractor or the clothing manufacturer for unpatriotically endeavoring to "hold up" his government, but in principle they are no worse than the private citizen who in times of stress hoards away a one hundred pound sack of sugar or a few barrels of flour or holds back the products of the farm and field for exorbitant prices when the people are clamoring for food.

Another strange mixture of patriotism has been found in our city jails where men who have been imprisoned for burglary, highway robbery or murder object to being compelled to associate with alien enemies who may be imprisoned in the same jail. In one city where one hundred and twenty alien enemies are imprisoned the American prisoners have voiced their protest to the jailer, and they have forbidden the singing of any German songs by any of their fellow prisoners, but have organized quartets to sing patriotic American songs to show their loyalty to the country whose laws they have violated and for which violation they are deprived of their liberty. A strange mixture indeed!

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

FOREIGN MISSIONARY EXTENSION: GOAL 11

"Over the Top"

"We are going over the top!" is the reply of pastors representing 66 congregations who have thus far reported to me their intentions as to the coming Easter Offering for foreign missions. "Over the top" means not less than 40 cents per member for their congregations as the annual offering for foreign missions. Two others report, "We will do the best we can." One other thought his congregation would not make the ripple, and two others made no reply to the question. Pastor, have you returned to me the post card I sent you asking for information? If you have not, please do so at once. If you don't do it, you are going to make me take money out of the missionary treasury for postage to write you again. We are not going to count "slackers" on this job until we have given you another warning! See?

The Smallness of It!

By the way, have you really stopped to think of what our church is really doing for this greatest work God has given the church to do? Let us figure. Our statistician reported at the last Conference that our church has a membership of 24,679 members. Our Foreign Missionary Society's Treasurer reported gifts for the work of foreign missions to the amount of $5,866.25. Do yon know what that means? It means that we gave less than 24 cents per capita for foreign missions from August 1916 to August, 1917. It means that on the average, members of the Brethren church are giving less than one-half cent (one-half of a cent, mind you) in a whole week, or less than 1-14 of a cent a day, for the work of preaching the news of salvation to the unevangelized nations of the earth. Say! If I believed that the church is to bring in the millennium by "leavening" the nations of the earth with the gospel—well!—then I would be a pessimist for sure! Now then, we are going to ask this year for a better evidence of our interest in this work by asking for four-fifths of a cent a week from every member of the church, or 40 cents each for the year. Of course, that will mean that some will have to still give largely to make up for those who are so dead, or so ignorant of the plans and purposes of God that they can say, "I do not believe in foreign missions;" or "We have heathen enough at home;" etc., etc.

30 or 40 cents for 1917-1918

It seems that at least 2 pastors have the idea that we should only ask for 30 cents per member this year; then increase it to 35 cents per capita next year; and, finally, to 40 cents per capita in 1920. I do not know whether this "leaven" is working in any other minds or not. I do not believe even these two pastors will think so after they understand. But, as Financial Secretary of the Foreign Missionary Society, as well as a member of the "Four-Year Program Committee" I wish to say frankly that my understanding has been and is, that no church shall be considered as having reached "Goal 11" in any year until its annual offering for missions shall have reached the sum of 40 cents per capita. If the goal for foreign missions is to be limited to 30 cents per member this year by any action of those back of this Four-Year Program, then so far as the Foreign Missionary Society is concerned, the Program is a hindrance rather than a help. You can not figure on the basis of an increase of 5 cents per member over the offering of last year. REMEMBER, THAT WE HAVE PRACTICALLY DOUBLED OUR MISSIONARY FORCES BY TAKING OVER THE AFRICAN WORK AT THE LAST CONFERENCE. And this year, all given to either work will pass through our treasury, and count toward the Goal. It is absolutely necessary that our offerings for foreign missions given between September 1, 1917 and September 1, 1918 shall reach very close to our goal of $10,000. And no congregation will have borne its proportion of the burden that falls below the mark—40 cents per capita.. And I for one, stand utterly opposed to any program that shall give a star to any church whose members fail to give so much as four-fiifths of one copper cent in a whole week for foreign missions—unalterably opposed. If they get a star in their crown for doing less than that, it will not be by unanimous consent of the Committee. Moreover I believe 90% of the pastors themselves will agree with me. I should hope they will, any way, when once they understand the situation. We are contemplating sending another man and wife, as we should, as an addition to the Gribble party. Doubtless another missionary will be added this year to the South American forces. The work must go forward. I have always believed that $10,000 for foreign missions was away below the mark we should set for 1920; but I was content to leave it at that. I shall not be content, however, if that is made an excuse for giving less in 1918 or 1919. "The night is coming when no man can work." "The Master's business requireth haste." God help us to reach every one of the sixteen goals NOW, in 1918, if possible.

Once Again——

some have written me, asking whether money given for the Gribbles when they were in the field, and to Brother Yoder when he was in the field, counts on this goal. Yes, if the money was given between September 1, 1917 and September 1, 1918, it will count—provided it passes through the treasury of the Brethren Foreign Missionary Society. Brother Gribble and Brother Yoder turned over their offerings received since September 1, 1917 to us, and therefore they count. See the January issue of "The Brethren Missionary for their reports. We are keeping a careful record of all receipts. We expect to notify each pastor as soon as his congregation has "gone over the top." Now, then, all together, "GO!!"

LOUIS S. BAUMAN,
Financial Sec'y., for F. M. S. and Director for Goal 11.

Missions and World Peace

BY C. F. YODER

If there is one thing for which the world prays at this time more than any other I suppose it is peace. From the crater of battle, from the wards of the hospitals, from the lonely firesides where father or brother or both are missing, from the starving and the bleeding millions from the whole agonizing world goes up the prayer for peace.

Why does not God answer it? Does he not hear? Can he not heed? So it must have seemed to the suffering Israelites in Egypt, but in due time God said to Moses: "I have seen the affliction of my people and have heard their cry and have sent thee to deliver them." So now he also hears and sees and has sent deliverance. I do not mean the United States with its wealth and power, although that has its place in the providence of God.

War is but the thunder and lightning of the storm; the causes of it lie among the unseen forces, heat, electricity and gravitation, that is to say hate, selfishness and competition. And peace, permanent peace, can only come when the moral atmosphere of the world is cleared in such a way that storm conditions may not again arise. Only the power of God can do that. And "I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth."

The peace of the wrold is thus intimately bound up with the question of missions and the work of evangelizing the world is the one work that will bring the day of universal and permanent peace. Why?

1. Because God rules and his word declares that wars are de-

termined until the end of the age and that end shall not come until the gospel of the kingdom has been preached to all nations as a witness unto them. Matt. 24:14. The one essential preliminary then, to the end of this age of war and the beginning of the age of peace is the evangelization of the world.

What does that mean to you when deciding among the many calls for help?

2. Because the evangelization of the world is the only solution for its problems. The nations are seeking political freedom which is worth nothing so long as they are in bondage to sin. The Jews boasted that they were not in bondage but Jesus said, "If the Son shall make you free ye shall be free indeed." John 8:36. Suppose the Kaiser be dethroned, if Christ be not enthroned another Kaiser will arise. Suppose all the savage tribes should be subdued; unless they be subdued by Christ they will remain in their sins a menace to the world as much as before. Suppose the commerce of the world be guarded by a treaty of peace; unless it be guarded by the Prince of Peace the new treaty will be as much a scrap of paper as the old. There is not one problem before the nations that can be permanently settled without the evangelization of the world.

What does that mean for you when doing your bit for the peace of the world?

3. Because the evangelization of the world is the only means of meeting its needs. Jesus saw these needs as clearly as any one and he sympathized as deeply, but to meet them he said, "Pray." Pray for what? "That the Lord of the harvest may send forth laborers into his harvest." Matt. 9:37, 38. Suppose the wealth of the world be distributed and all poverty abolished; if selfishness be not also abolished poverty will return as the unclean spirit to its house. Suppose hospitals be multiplied until none need suffer from lack of attention; death will enter all of them until the gospel be preached and the end come and the last great enemy be destroyed (1 Cor. 15:26). The world has sought to drown its sorrow in the deadly cup, the seductive drugs and the debasing dance, but these are only the siren's song which beguiles them on to death. Christ and Christ alone can comfort the sin-sick, death- stricken world.

What then will you do to give the message to those who will die without it unless you use the money God has given you in the way he has commanded? Matt. 28:19.

4. Because the evangelization of the world is the only means of ridding it of evil. While evil remains the dove of peace must be on the wing. Suppose we kill all the evil men—of the enemy—that we can and so make peace; will not other evil men bring on another war? But there is a slaying that is to take place that shall avail. When the seer of Patmos saw the angel fly with the everlasting gospel to preach the other angel prepared to sound the message, "Babylon is fallen, is fallen." (Rev. 14:6, 7.) When the Lord slays it is by the sword that proceededth out of his mouth—the sword of the spirit which is the word of God. The Lord is coming but he tarries until Ps. 110:1 be fulfilled. The tares must be rooted out at the end of the age and the end awaits the fulfilment of the program of the church. Acts 15:14-17. What will you do to hasten the fulfilment of this program?

5. Because the evangelization of the world is essential to world unity. There is to be a world kingdom but it will not be that of the Kaiser. In the dispensation of the fulness of times he will gather together in one all things in Christ, both which are in heaven and which are on earth. Eph. 1:10. That gathering together is not a federation of the present world order but the formation of a new order through the gospel of Christ. The golden image will be smitten in its feet by the stone cut out without hands and the kingdom of God will then fill the whole earth. "And the nations of them that are saved (not the unsaved) shall walk in the light of it." Rev. 21:24. The hope of the world lies not in the democracy of the Allies but in the imperialism of Christ. The war must be won, yes, for they that take the sword must perish by the sword," but the world must also be won—by the army of missionaries with the sword of the Spirit, the word of God. It is the only path to peace. Have you enlisted? Are you loyal? How many of the liberty bonds of the kingdom will you take in this Easter drive?

Argentina, S. A.

Contributions

Preparation for the Ministry

BY A BRETHREN SISTER

I heartily endorse Brother Miller's article in Evangelist of January 2, "The Making of a Brethren Preacher."

We all know that the Christian ministry exists by divine appointment and we read of the qualifications of the ministry, but I fear we do not always "test" the man who is entering upon the work of the ministry as we should.

He comes to us with what he thinks is a call to preach Christ, when it often may be a call to pick coal or to plow corn and he proves a failure to others, not to himself of course.

I surely agree that he should be tested as to his faith and knowledge of God's word; and especially should the Brethren church who believe in the Whole Gospel be very careful, not only in testing those who come into the ministry, but should very carefully test ministers coming from other churches or denominations, as to their knowledge of God's Word. They should needs bring with them credentials from their conference showing that they were ministers in that church and not only exhorters.

Also they should have certificates or diplomas of graduation from some Bible school or college, for I think it is possible that men who were only exhorters, and whose names never appeared on a record in a ministerial conference, have come to the Brethren church as ministers.

Therefore the Brethren church should be sure that such a one can show credentials from his former church before receiving him into the church as a minister.

Such mistakes may have been made and may be the reason for having quack preachers, who can tell stories much easier than preach God's Word.

True, we can not expect them to give what they have not got, but the Brethren church ought not have a man in the ministry who has not the Word of God laid up in his heart, and who has not some degree of scholarship.

I do not believe that God calls a man to preach his gospel without giving him a talent, then a desire and opportunity to educate himself, so that he may righly divide his word; and yet there are men holding down pulpits with not even a high school education, whose congregations must listen to them spiel off something with nothing in it. Now if a medical man would do so, no one would enter his office, much less take his medicine; in fact, the medical staff would not allow him to even make a pill. Oh, you say, doctors must know how to make people well in body; true—but how about their diseased souls? God surely wants them healed and no quack preacher can break God's precious word to a sin sick people and lead them to repentance.

I'm so glad for the statement "Men of fitness alone are called." This, then is my point, that a man in the pulpit, who can not well study God's Word, who is not "apt to teach," who is not able (because of lack of knowledge and education) to rightly divide God's word, who is jealous of other's knowledge, surely is not called of God, he simply wanted a job and preaching looked big to him so he mistook plow corn for preach Christ.

Yes, now is the time the church needs a trained, efficient and educated ministry. Now is the time when all quack preachers should step down and plow corn, or take years of educational study and training in our own Ashland College.

I believe God will hold the man responsible for many souls who tries to proclaim his word when he is unfit, unqualified; and yet some such like to be called Reverend or Doctor while having no degree of scholarship. Surely this must please the devil.

Oh, that more men who are called might prepare for a more efficient ministry, a ministry that would lead this old sin sick world out of darkness into spiritual light. Young men, your privilege and possibilities lie in Ashland College. If you are called to be a Brethren minister, patronize the Brethren College for your education; there you will get as good and I trust better than anywhere else. Would that all of our young men and women could have access to our own college and prepare themselves for the different church work awaiting to be done.

May God speed the day when Brethren parents will see the need of sending their children to their own college. May God bless the ministry of the Brethren church.

Prayer and the War

BY ONE DEEPLY CONCERNED

Why do not we as American people have a prayer administration? We have food administration, fuel administration. Why not prayer also?

Who can help us but God? We do not pray enough as a people, much less at a time when our nation and our boys are in such peril.

We should not pray for our boys to come back home safe and keep saying to ourselves and those around us, "I don't expect to ever see him again." Where is our faith. We need faith more at the present time than ever before.

Are we praying for freedom and Christianity for all nations, and all people of all nations? Would you be surprised to read in the paper tomorrow that your prayer had been answered?

Where is our faith?

A great many people believe this war is between the Christ and anti-Christ people of this world. Remember, if God be for us who can be against us? Rom. 8:31. Also remember, every knee shall bow to him.

We have wheatless and meatless days, why can not we have a prayer day. Is not help from above as necessary as food? We know it is.

This should be our prayer and the prayer of every American at all times during this war.

"God save our splendid men
Send them safe home again—
God save our men;
Make them victorious,
Faithful and chivalrous;
They are so dear to us—
God save our men.

Our father's God, to thee
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King!

The Soldier Boys "Hit the Trail"

The soldier boy is religious, he studies the Bible closely and he is interested in his own spiritual welfare and that of his fellows.

These facts are pointed out by secretaries of the Y. M. C. A. in a report just issued on the religious work of the Red Triangle among the 300,000 enlisted soldiers and sailors of the central military department. In support of the statements, figures are given to show that a total of 41,732 men at Camp Sherman attended 202 religious or evangelistic services during January and that 6,836 others were enrolled in 199 Bible classes conducted under Y. M. C. A. auspices.

Asssited by religious workers and chaplains in the camps and soldiers from the ranks, the Y. M. C. A. secretaries have recently completed an evangelistic "drive" in which thousands of soldiers were induced to interest themselves more deeply in their own spiritual happiness and welfare and to take what are known as "forward step decisions." This move is now being followed up by the promotion of a still wider "Comrades-in-Service' 'organization, containing groups of soldiers who are banded together "to promote the worship and service of God, to cultivate clean speech, clean thoughts and clean living and to promote their own religious life."

It is considered a noteworthy fact that thousands of soldiers ask to be given Pocket Testaments. The Y. M. C. A. it is announced has just ordered another 500,000 Pocket Testaments for use in this country so that every soldier who desires a copy of the gospels may have one. The new order brings the number of Bibles printed for free distributin by the Y. M. C. A. alone to 1,700,000

Religion has been made attractive in the camps because of the patriotic appeal which it has, says the report. Thousands upon thousands of enlisted men in the central department have been drawn to evangelistic and other religious services and meetings who never attended church. An inspection of any of the big cantonments shows that the soldier now regards religion as a necessary part of his daily life. General Pershing likewise regards it as vital in his recent dequest for more army chaplains with the troops in France:

"You're pretty regular at Sunday morning meetings," said a Y. M. C. A. secretary to a private recently in one of the big cantonments.

"Say, why not?" answered the soldier. "I never heard such good preaching in my life before."

Sunday evenings are given up to a more informal service in charge of some secretary. There is a lot of hearty singing. A man in khaki sits at the piano, another leads the singing, another offers a prayer and then there comes a short talk. That talk is often a masterpiece; it has "punch" in it, and it invariably declares that the one thing a good soldier needs in that great fight for purity and truth is Jesus Christ.

One may frequently see men standing in line, like patrons of a popular movie before the ticket window, waiting their turn for a quiet word with one of the secretaries. Out comes a fountain pen and down goes his name. "Say, have you got a pocket testament. Well, then, take this one. Here, put your name in it. No, it does not cost anything except five minutes a day reading in it." The record of that card goes to that man's home and to the nearest representative of the church that he prefers, and if he moves to another camp, the card follows him.

In many huts every evening at 9 o'clock the whistle blows and the men, knowing what that means, quiet down and crowd around the fireplace. On the mantle are some pictures that suggest home, and before the glowing fireplace stands a big husky uniformed secretary. It is family prayers; a few verses, prayer from a soldier, then a hearty "good night, everybody."

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON

Studying Mark

BY SAMUEL KIEHL

I was very favorably impressed with Sister Detwiler's "Suggestions for Studying Mark," by paragraph, in Evangelist Number 2 current issue. Any scholar who will adopt that plan (in detail) and continue doing so from the first paragraph in chapter one to the last in chapter sixteen, will surely find "the pearl of great price."

By faithfully and prayerfully pursuing such a course of scriptnre study, all the straw and chaff which might otherwise be brought in, will be eliminated and the pure wheat only will be garnered in the heart for future life and strength in the service of "him who loved us and gave himself for us."

By being so richly rewarded in the study of Mark, the burning desire for pursuing the same course in Matthew, Luke and John, etc., can best be given in the language of the Psalmist; "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psalm 42:1.

May the word of Christ dwell in us richly in all wisdom. (Collossians 3:16.)

Dayton, Ohio.

The Pacifist and the War

Who is the pacifist? There are many kinds, especially if we count all who oppose war. There are Socialists and Anarchists, who oppose war for political and philosophical reasons. Then there is a body of Pro-Germans, who oppose war because they are not willing to leave the country, and help their beloved Kaiser, and they do not want any opposition to him. Then there are many people who for years have read and thought about peace and arbitration, and their honest convictions and sentiments favor peace, even at the price of humiliation. Then there is the religious man, who is convinced that war is murder, and the taking of life is wrong, and for religious reasons is opposed to war in any form. These people believe there are better, truer, holier ways of settling disputes than war,—that war is not justifiable at all, even in defense of rights, dignity and honor.

We are in a great world war. What, now must be the attitude of a religious pacifist toward this war? This question is real, and it has concerned many good people who would rather die than deny their peace principles which, they believe, are absolutely Christian, and yet they are told they are, in spite of themselves, helping the war. It takes very little thought to see that we are all "helping the war," whether we like it or not. He who raises wheat, buys a postage stamp, a railroad ticket, pays his taxes, saves wheat does his duty, is helping the country, and is thus helping the war. If one should refuse to help his country, then he would, in spite of himself, be helping the enemy. In either case, we are helping the war, on one side or the other. Our deeds are not neutral neither can they be neutral. "He that is not with me is against me," is as true here as in religion. Whether I do anything, or whether I do nothing, either my country is strengthened or hindered, and thus I become a factor in the balance of power. What then, shall a pacifist do?

(1) He can control his motives. While one's deeds inevitably help or hinder the country, one can so live that he does not purposely do things that destroy life, but be a factor in the things that sustain life. To raise wheat and corn is to sustain life, and to conserve food is for the purpose of saving and not taking life. Jesus prayed not that the disciples would be taken out of the world, but that they would be kept from the evil (John 17). As long as we are in the world, we are related to the world, but we can consciously and purposely, abstain from wrong.

(2) The Christian pacifist deplores the fact that the world is at war, that nations have chosen this method to settle differences, and yet he can realize this fact: Nations declare war, and the individuals must do the fighting. He can do all in his power to save individuals from needless suffering, from needless temptations and sin. Religion deals with the individual, and through him with society. The Christian has an opportunity, and an obligation to do more than ever to save a foolish world,—a sick, suffering, lost world, whose lot is so deplorable through its folly. Hence the call to every true Christian to aid in the work of the Red Cross and the Y. M. C. A. These movements are the only avenues that enable us to help millions of the men, women and children who are in greatest need.

(3) There is untold suffering among the Armenians, Poles, and Belgians caused by the war, but not caused by the suffering ones, that has a double claim upon the pacifist. Just because the pacifist detests war on religious grounds, that religion demands of him whole-hearted sacrifice in life and money to relieve suffering on the part of these unfortunates. Their homelessness, hunger, anguish, orphaned condition, cry unto heaven for help and mercy. He who shows no mercy and charity to these, has no right to claim anything on religious grounds, for he has no religion worth anything.

(4) The Christian pacifist can pray that good may come out of this conflict. I do not believe that my boys should fight with each other, but if they are so foolish as to fight, I can still hope and pray that good may come out of it, rather than evil. It is not the true way of life, but while I recognize that fighting is the wrong way of life, there is nothing to hinder my praying that this foolish experience may make them want the true way of life. The pacifist is opposed to war as a method, to war as a theory of life. But there is no reason why he can not pray that even the wrath of men may bring them to the place where they will glorify God. The Christian pacifist can only pray: "Thy kingdom come, thy will be done." For the Christian does not know that any definite human program is right; he does know that God's will is right, and that his kingdom of love and justice and mercy is right. He can not take sides. He can only pray that the good and true and beautiful shall be achieved.

(5) The pacifist should read war news, and not selfishly harden his heart with the spirit of indifference. He must sympathize with suffering humanity, and keep his heart tender by suffering with those who suffer. He must sacrifice daily, else this becomes hypocrisy. He can not turn his back and leave the world to its foolishness and destruction. He must know its need ,love humanity, enter into the closest sympathy with bleeding humanity, but always with the Christian motive to save. He can not hate, or rejoice in calamities. He must pray for all men,—for the enemy as well as the allies,—and fully enter into the sufferings of his Lord. He must bear on his heart the suffering, sinful world and not grow indifferent.

(6) The pacifist must do more. He must lay plans for a new world. He must educate men and women as missionaries, with the true Christian message, to go forth after the war and give to the world a fit democracy. The pacifist should have a larger program of work, and spend every moment in getting ready for peace. There can be no durable peace that is not founded on Jesus Christ. The bigness of this crisis shows the need of a big program for constructive work in Christian education and evangelization.

The pacifists must give their sons and daughters more freely for the work of missions, than others have given theirs for the trenches. Let the pacifist now stand forth and carry out this program or hence, forever hold his peace.—D .W. K., in the Gospel Messenger.

The Sunday School

Announcement for Second Quarter, 1918

That the Improved International Uniform Lessons introduced at the beginning of the year 1918 have not been disappointing is evident from the reports that have gone out from the schools using these lessons. The expectations of the committee back of this movement for a better system of uniform lessons have been more than realized and the prospect for their use in yet larger measure is decidedly optimistic.

The special topics selected for the different groups and grades, the Bible material furnished, and the adaptation of this material to the needs of the ages for which it is prepared have produced results which easily justify the faith of the promoters of these lessons. It its not too much to say that the Improved Uniform Lessons are the finest offering ever made to the Sunday school world. The increased output of literature by the different denominations is evidence of this fact.

Note that in these lessons the general Bible passage and theme are the basis for appropriate topics and scripture selections for each of the four groups, or class divisions, and for the Primary and Junior groups each a separate Memory Verse.

FOR THE DIFFERENT GROUPS

For the Primary Pupils (Ages 6 to 8 years)

The little children of Primary age are provided with a separate lesson topic adapted to their age, based on and selected from the long Bible passage for the whole school; a memory verse all their own, and selected Scripture references—in response to the study requirements of the children of Primary age.

For the Junior Pupils (Ages 9 to 11 or 12)

The Junior boys and girls are a problem worthy all the effort of any earnest, consecrated teacher. They need a careful, definite influence to guide them to a proper estimate of the things that are worth while to the attainment of a useful life. The topic assigned to this group in every instance recognizes the necessity of making an appeal to the Junior mind. Their topic, memory verse, and Bible material are selected with the purpose of giving the teacher an opportunity impossible under the former system.

For the Intermediate-Senior Pupils (Ages 12 or 13 to 17)

Intermediate-Senior pupils have problems different from those of pupils of other ages; their experiences are different; their viewpoints and their interpretations of things and events are different; their thought-life is different. The Intermediate-Senior Lesson topic and Bible material give the teacher opportunity to lead them into realizing in their lives the highest and holiest ambitions conceived in their imaginative minds during this period of mental development and expanson.

For Young People and Adults (Ages 18 and over)

Young People and Adults have entered upon the larger activities of life, with different study requirements. The Improved Lessons furnish them with special and appropriate lesson topic and Scripture studies, which are, like the others, based on the main Bible passage for the whole school.

FOR TEACHERS OF ALL GRADES

The pastor, the superintendent, other officers of the school, and EVERY teacher will find THE BRETHREN TEACHER for 1918 unique. You are never at a loss to know WHERE to look for what you want, no matter in what grade you are teaching. Order a copy for every teacher and officer in your school, including one for the pastor.

THE ANGELUS

Is your school a subscriber to The ANGELUS? We ought to add from 500 to 1,000 to our subscription list and if schools not now using this paper will give us their order it will increase our circulation by at least 1,500 or 2,000. Remember THE ANGELUS prints only what is SAFE for young people to read. See to it that your order for supplies includes a generous one for THE ANGELUS.

The new serial story begins with the first week in March and you should not miss a single chapter of this splendidly written story.

PRIMARY BIBLE STORIES

Have you seen this beautiful and specially prepared LESSON HELP for the children? You can not help but like it, and what is more and better, the children like it and want it. The lesson passage is printed in larger type, the lesson story and other material is printed in large twelve point type and attractively adapted to the needs of children—pictures and interesting little stories and verses accompany the lesson story. In every way you will find PRIMARY BIBLE STORIES made just right. Let your children in the Primary Department and their teacher have a chance with it.

PUBLICATIONS FOR SECOND QUARTER

For the Teacher

The BRETHREN TEACHER,—containing departments for teachers of all grades from the Primary up,—Junior, Intermediate, Young People and Adults.

For Young People and Adults

The Brethren Teacher (for Organized Adult Classes).
The Brethren Quarterly (ages 18 and over).
The Home Department Quarterly.

For Intermediate Pupils

The Illustrated Intermediate Quarterly. (This publcation is prepared especially for pupils ages 12 or 13 to 17. Has a special department for younger Intermediates.)

For Junior Pupils

The Illustrated Junior Quarterly. (Prepared especially for boys and girls ages 9 to 11 or 12. Better than ever.)

For Primary Pupils

Primary Bible Stories. (A four-page, illustrated paper for children 6 to 8. Contains the lesson passage, lesson pictures, outline pictures for coloring, hand work, little messages for little messengers, etc.)

Weekly Paper

The Angelus. A paper for young people, but equally enjoyed by older people. See description elsewhere.

Sunday School Activities Impress Japanese Baron

Quite recently the Bushwick Avenue Methodist Episcopal Sunday school of Brooklyn, of which Mr. Frank L. Brown is superintendent, had as a visitor, a distinguished Japanese, Baron Megata, Chairman of the Japanese Finance Commisssion which lately visited America, and a member of the House of Peers. The various departments of the school were decorated with the national colors. In the Junior Department, as the Baron entered, 400 young people arose and saluted the flag in a thrilling way. It was the first time the Baron had heard the salute and he asked for a copy of it. Later it was repeated by the Senior Department in the opening exercises. The reading of Lincoln's Gettysburg address by that department deeply impressed him and he asked for a copy of the program. The Superintendent read letters from some of nearly 100 boys of the Senior Department who had enlisted. A large tin box was shown as one of over 100 given to the school by one of the members to be filled with goodies and sent to the boys of the school in the various camps with a letter from the superintendent and special greetings from the department. The whole thing so gripped the visitor who was for the first time attending a Christian Sunday school that he cabled his impressions the next day through the Japaneses Associated Press to Japan, and the news spread throughout the Empire. The fact that the Sunday schools of America, with 20,000,000 members stood so strongly by the government in a spirit of loyalty, gave the Sunday school a new rating in the mind of the Baron and helped the Sunday school as an institution to have a higher rating in Japan through his message to his native country.

Many Christian Japanese pass through New York City. While there they are apt to pay a visit to the World's Sunday School Association in the Metropolitan Tower. This Association has been directing the organized Sunday school life in Japan for eleven years and maintains a Sunday school field secretary, H. E. Coleman, in Tokyo, and also a Japanese secretary, Rev. H. Kawasumi. At the office of the World's Association there is a guest book which visitors of note are invited to sign. Last month it so happened that four who signed in succession were Japanese. Two of them were a part of the deuptation from the Y. M. C. A. and Mr. K. Yamamoto, treasurer of the Japanese Sunday School Association. Another was Mr. Yoze Nomura, a leading merchant of Yokohama and counselor of the Sunday school party that visited Japan from the United States in 1913. The fourth was Mr. Michio Kozaki, a student in Columbia University and son of one of the most successmul Japanese pastors in Tokyo. Then just three lines further down that same page are the names of two other students, Mr. Taku Matsumoto, Kagoshima, a student in the University of Pensylvania, and Mr. Seishu Kawashiri,, Nagasaki, and now in Drew Theological Seminary. With these two students was their beloved missionary pastor and his wife, Rev. and Mrs. F. N. Scott, on furlough from Nagasaki.

The World's Sunday School Association at Buffalo

From June 20-26 the quadrennial convention of the International Sunday School Association will be held at Buffalo. At that time the the World's Sunday School Association, which is vitally related to the International Association, will have a special exhibit in one of the large rooms in the great convention building on Elmwood Avenue. Information pertaining to Sunday school progress and method in many lands will be shown and steriopticon lectures will be given which will vividly present the work that the World's Association is accomplishing. The program on Sunday evening will be a presentation of the work of the World's Association in all lands and on Saturday night there will be another of the famous reunions of delegates who have attended any of the conventions of the World's Association. This will be held at the Statler Hotel.

REVIEW OF
The Thought and Work of the Church

The Ohio Conference meets at Fremont, April 16, 17, 18. Program next week.

NOTICE TO ALL CONTRIBUTORS. The increased circulation of the Evangelist makes it impossible to longer get the paper in the mails on the day formerly designated as mailing day unless we go to press with the paper earlier in the week. So, beginning with this number we close our columns to contributions on Saturday morning. Hereafter any report from a church or departmental secretary or campaign director to be published in the next week's Evangelist must reach us not later than Saturday morning. Special Delivery letters received on Sunday morning will be too late. For the sake of the many subscribers of the paper who want their Evangelist to reach them on a regular day the DOOR WILL BE SHUT. Again we say TAKE NOTICE.

We are glad to be able to add the name of the First Brethren church of Johnstown, Pennsylvania to our Evangelist Honor Roll this week. More lengthy comment has been made upon this addition in another column, but we wish to state here that the way the pastors are taking hold of this proposition is very encouraging.

Martin Shively, secretary of the Brethren National Ministerial Association, makes a very important announcement in another column this week. The pastors who are among those delinquent in this matter should make all haste to meet the requirements of the Association. This association has proved a mighty help in time of distress in the experience of many a Brethren minister's family and all its members should guard its record with jealous care.

E. M. Riddle is making an earnest effort to keep the work of the Brethren church at Linwood, Maryland, up to a high standard of efficiency and accomplishment, and we gather from his report that he is very largely succeeding. The work among the young people is especially encouraging with its three departments active in all good things. Brother Riddle has had the experience that has been common to all church workers east of the Rocky Mountains this past winter, but in spite of the great handicap has pressed on toward victory. The congregation at Linwood very generously remembered their pastor and family at Christmas time.

A letter from Brother Atkinson, one of our missionaries in South America, tells us of the green fields and the growing corn of that country in the month of January which seems strange to us who have just passed through such a rigorous winter. But it is not of the future harvest of the grain fields that Brother Atkinson writes so much as the future harvest of souls that it seems possible to gather from the Lord's harvest fields. During the last six months twelve young men and women have accepted Christ as a personal Savior in the work of the mission in Cabrera and the future outlook is good.

Freeman Ankrum has found a field where all the energies of youth may be brought into use in his new charge at Garwin, Iowa. Those familiar with the situation know this is a strictly rural congregation, but that it is a community center and a mighty factor in the life of the whole neighborhood, and the members of this church are endeavoring to carry their share of the load of the Four-Year Program and are especially interested in the missionary work of the church.

J. F. Watson has waited six months since entering upon the work as pastor of the Somerset Street Brethren church, Johnstown, before making a report. While we are always anxious to have good reports from the churches given more frequently than once in six months, yet it is not a bad fault to wait until one is sure he understands the things he writes about before he makes a report from a new field. One of the most commendable features of Brother Watson's report is the good word he expresses of his predecessor. This always speaks well for the future of a new pastor. It is needless to say the work under the leadership of Brother Watson is going forward as it has gone forward for many years, and Johnstown has already taken great strides toward the accomplishment of the Four-Year Program of the church.

Few pastors are able to make any more interesting reports of the work of their congregations than is Brother Shively of Masontown, Pennsylvania. Of course Brother Shively has an exceptionally good people to work with, but it has always been characteristic of his work to be able to make good reporth whether he has labored in the east or upon the Pacific coast. We seriously doubt if there is another Sunday school in the entire Brethren church that will equal the Masontown Sunday school in its per member offerings for the year. And this Sunday school gives for others as well as for self. Brother Shively has received a unanimous call to remain as pastor at Masontown for another year.

I. D. Bowman is still busy at the old stand where he has preached the gospel for sixteen years, namely the Whole Gospel Mission, Phildelphia. Just recently he baptized a brother for whom the church had labored and prayed for fifteen years. "Ye shall reap, if ye faint not." Brother Bowman is anticipating a good revival meeting when E. L. Miller of Uniontown comes to help in April. Miller and Bowman should make a team that would be mighty hard for Satan to resist.

The financial report from Brother Bowman shows that the offering for the General Missionary Board is slowly mounting toward the goal set for the year, but a goodly number of "missing churches" will have to be heard from yet if the full amount is to be secured before the meeting of the Winona Conference.

All things considred, one of the most successful revival meetings of the season was that at Middlbranch, Ohio, during three weeks in February conducted by Evangelist Thomas and the pastor, Edwin Boardman, Jr. Almost fifty men ,women and children made the good confession. Most of the number have already been baptized and received into the church. A few of the number will unite with other churches. Many heads of families are among the number received into the church. This should prove of lasting benefit to the Middlebranch church which was really in need of a stirring revival. Splendid people live in and around Middlebranch, and the Brethren church being the only one in the village owes the community practical and helpful service.

The Ashland College Notes reveal the fact that the students are just now putting forth their best endeavors to make up for time lost because of the scarcity of fuel in the winter and their athletic and literary endeavors are participated in with unusual zeal and animation.

A committee from the Flora, Indiana church has asked us to announce that their pastor will sever his partoral relations with them on October first and that other pastors who may be contemplating a change of location by that time are requested to write to G. S. Leslie, Flora, Indiana. Brother Lytle, who has served this church so successfully for a goodly number of years has an announcement in this issue of the Evangelist that should interest all the isolated members of the Flora church to whom the Brethren Evangelist is being sent by the budget system as a part of the definite plans and work of the church.

Order a Brethren Annual and Report of the last Winona Conference, if you have not already done so. They are twenty-five cents each, post paid. We still have a few hundred on hand that should be distributed among the churches.

Around the Editor's Table

Another Victory

Every time a Brethren church is added to the Evangelist Honor Roll it means another victory for a worthy cause, for it means another church has "gone over the top" in an effort to reach a goal in the great Four-Year Program of the church. It means that another pastor has realized that one of the best and surest ways to help his church along toward the achievement of all the goals from the deepening of the spiritual life of the membership on through

the list to the full attendance at the Winona Conference in 1920 is to get the whole membership acquainted with the work of the whole church, through all its departments by means of the Brethren Evangelist. The Evangelist is the one publication of the church that represents the church's every interest more than any other paper and in its columns are to be found news and reports that are not to be had in any other.

Some time ago we had a letter from a brother who said he wanted the Evangelist if it represented the work of the entire brotherhood and gave out the news from all the churches even down to the last congregation. Such a statement might be interpreted to mean that the news and reports from some congregations are withheld from the brotherhood by denying them place in the columns of the paper; but this is not the case as we welcome the news and reports from the little church in the mountains or out upon the prairies just as much as from the big church in the city and we recognize that when all conditions and circumstances are considered the victories of the small church often stand on a par with those of the large church. But the victory of which we write at this time is a victory won by one of the oldest and largest churches in the whole brotherhood, namely, Johnstown, Pennsylvania. This was a brilliant victory because of the way the work was accomplished. Johnstown wanted on the Evangelist Honor Roll and decided to win the place, not by the quicketst method, that of simply paying for the paper for every active Brethren family belonging to the church from the church budget, but by the slower, yet in this case, equally effective method of an every member canvass. A business man who knows how to conduct his own business and who knows how to apply the principles of the business world to the business of the King was placed at the head of this matter, and Harry Bole, aided by thirty helpers who composed the team for the canvass, led the First Brethren church to victory by sending in to the Publishing House a list of ONE HUNDRED FORTY EIGHT subscriptions for the Evangelist, which the pastor states is more than 100% of the active families of the church. We feel sorry for Brother Goughnour and Waterloo that they must yield first place in the number of subscriptions from one congregation, but we are sure Brother Goughnour will rejoice that his toga must go to his native city, if it must go at all, and he will be one of the first of the Brethren to say: "Good for you! Go to it, Brethren."

But now we have the assurance that one of the smallest of the Brethren churches will win a place on the Honor Roll very shortly and we hope we are big enough to give it just as royal welcome as we have any of the larger churches. It is the PRINCIPLE of the thing and the VICTORY itself we honor.

Giving or Investing: Who Owns Ashland College?

From the report sent in to the Evangelist last week by our Endowment Campaign Secretary, Brother Beachler, we gather that some of our brethren are laboring under a misapprehension of their relation to Ashland College and also their relation to this endowment campaign.

First of all let it be known that there is not a PRIVATELY OWNED square foot of soil on the college campus nor, as Brother Beachler says, a brick in the building. Even the mortar that binds the bricks together is property of the poorest widow in the Brethren church in a legal sense just as much as it is the property of any man who may have thousands of dollars invested in it. It is one thing held in common by the entire church just as surely as anything was held in common by the first disciples of Christ in Jerusalem during the Pentecostal period of the church. Consequently no one who contributes to this endowment fund is helping to pay for something that belongs to some one else.

It has been the privilege of the writer to solicit mony for the building of churches on several occasions in the past and in his plans for the carrying on of such a canvass he long ago came to this conclusion, that it is not giving away of any money but simply the investing of it when a member of a church contributes any sum to a church or to any fund that is held in common by the church. So we have said to the people whom we have solicited, "Now please remember we are not asking you to give anything AWAY, we are only asking you to invest it in this cause we are representing and so long as you remain a member of this church the property secured by your investment will remain yours just as much as the money is yours before the investment is made. The church is yours as much as anybody's and so you are not giving one cent AWAY." I believe this to be a true statement of the case, and in the light of this view of it any brother who wishes to invest FIVE dollars or FIVE THOUSAND dollars in this endowment for Ashland College should feel that the money is his after the investment has been made just as surely as it was before he made the investment. Only at his death does he lose his property rights in the college and even then these rights remain in the persons of the membership of the Brethren church and the investment he made in his lifetime will continue to earn dividends for the Lord's work after the investor has gone to the home prepared for him in the heavens.

To what more glorious use can any one of our brethren with means put a goodly amount of the money which a liberal God has seen fit to bestow upon him and over which he has been made steward for a lifetime. In such a manner it may be said of some of our brethren: "They do rest from their labors and their works do follow them." Working for God! What a wonderful privilege! Especially is it a privilege to know that the hard labor by which one has accumulated some of this world's goods in a lifetime may be rewarded even after one has laid down this life, after mortality has been clothed with immortality, may be rewarded with the good that may come to young lives blessed and the church built up through the influence of Ashland College which has been made possible because some of God's children have invested for him.

When Progressives are Conservative

It would be almost too much to expect the Four-Year Program of the church to receive the unanimous support of the membership of the church. A great many people have always lived out the principle: "Make haste slowly," and any effort to speed them up will meet with passive resistance if it is not directly opposed.

It is natural for us to criticize those who do not agree with us and as we criticize those of our number who do not become enthusiastic over our great Program so they criticize us for losing our heads over what they consider impractical dreaming. In all these things it behooves us to deal gently and patiently with those who have not yet caught the vision, and to pray that they may be led into the greater light.

One of our younger pastors who is a "bunch of nervous activity" writes us that he finds his efforts as one of the district goal directors greatly hindered by the lack of co-operation on the part of a few congregations that cling to the extreme ideas of congregationalism. Congregationalism is in itself all right, but ultra-congregationalism which forbids co-operation lest some of its individuality of action be abridged will not get a church very far along in accomplishing a modern definite program, for co-operation is the word that is almost synonymous-with success in these days. Our brother writes further that this lack of co-operation comes largely from those churches that may be dominated by a few of the older members of the inactive ministry whose conservative ideas block the wheels of progress as outlined in our definite program. The mind of youth changes easily and sometimes too frequently while the mind of age is more slow to take up new methods, sometimes too slow, but as we have already stated we must learn to deal gently and patiently with our older brethren. While they may not take up with these new things so readily when they do accept them as being practical they will become most powerful allies of the workers in the great cause of the Four-Year Program.

Last of the Old, First of the New

This is Saturday morning and we are just finishing the writing for this page while it is not yet daylight, and as we pause in the operation of the typewriter for a moment we can hear the clear song of Robin redbreast. It is the first we have heard of him this year and it is a warning that old things are passing away and that all things are becoming new. An exceedingly hard winter is becoming a thing of the past and we hope a summer of prosperity and goodness is coming. Old things must die that new life may begin and we sincerely pray that, as the old order of the world dies and the things of the flesh that are only vile decay, the birth of the new order may bring peace and joy and righteousness to the earth and to the family of man. This same principle holds true in the world of thought and as time works its changes in our minds and we realize that many of our old positions must be abandoned let us pray that the new thoughts and the new positions that become ours may be better and higher thoughts and positions than the ones we have given up for the sake of the advancement of the kingdom.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

TRAGIC STORIES WITHOUT END

By Wm. T. Ellis

(Mr. William T. Ellis and Mr. Charles T. Beury, of Philadelphia, have just returned from the Russian Caucasus and Western Persia, where they went at their own charges to investigate and report upon the work of the American Committee for Armenian and Syrian Relief among the hundreds of thousands of homeless refugees in this area. The following is but a part of the report of Mr. Ellis as printed in the Sunday School Times.—Editor.)

The plan of orphan relief is simple. It is the rule of the Armenian Committee in Erivan to give no money to men or women, except the latter be seriously ill; work it does provide for a few adults by its wonderful industrial establishment. For one child out of a family if orphans, it provides a stipend of six roubles monthly, increased at the time of our visit to ten roubles, owing to the depreciation of the rouble, which is now worth less than ten cents.



Armenian Child

Each case is investigated by men trained in the mission schools of the American Board, some having been ministers or professors back in Armenia. This relief work, I found, will stand the acid test of the Associated Charities or of the Rockefeller Foundation; for there is system in it all, down to the minutest detail. Nobody need fear that Armenian relief funds are either wasted or given to the undeserving.

It was a motley crowd that awaited us in the village churchyard, and such a collection of rags as no professional stage manager ever devised. Of illness, especially of sore eyes, there was much. The men in their sheepskin vests and turbans and full-flowing trousers that once had been bright colored, stood to one side, or else helped the Armenian Committee workers, a deputation of them having put the plight of the villages as a whole up to Mr. Yarrow. Crops had failed, work was unobtainable, prices had risen and roubles had gone down. He could only express sympathy and commend them to God.

Then we sat down to hear "stories." There was no prearrangement about this. We simply took the boys and girls in line for relief, and then a few of the most needy women. In Erivan I was early overcome by the stupendous fact that I did not have to look for stories; literally every one of these Armenian survivors has a story, a tale of tragedy, any one of which would be worth a column if told to an American newspaper by the original narrator. Mr. Beury and I made notes until we were numb with the awfulness and immensity of it all. May I transcribe mere suggestions of a few of the narratives we heard, hot from the lips of the actors themselves?

This old man, bent nearly double, is ninety years of age. His crippled condition is due to his having been shot in the back at his home near Van. Seven members of his family were killed, but his wife escaped, only to die here.

Out of a household of thirty-seven, this little girl of thirteen years, and six others, escaped alive, only one of the survivors being a man, who is not now in the village.

Here is an interesting family of five children, boy twins of twelve, with two younger brothers and one sister. Their father was killed at Sassoun. For an entire year these little ones lived in the mountains, subsisting on berries and roots.

How trivial besides theirs seems the nursery tale of the "Babes in the Wood"! When Russia captured the city of Mush they en- and so made their way, within the Russian lines to this distant spot.

Of a family of seven, one old woman and a young boy alone escaped, wounded, and lived for seve nmonths whit friendly Kurds —for some Kurds and Turks did protect Christians in the days of the great tribulation.

This youngster of fourteen put forth a badly scarred hand. He had been shot by the Kurds. After seeing his father and mother killed he had been carried from Van to Bitlis, a prisoner; but cleverly escaped to the Armenian Volunteers. He finds that two of his brothers and two of his sisters also have been saved. Yes, there are marvelous tales of reunions, as well as of separations, to be heard here.

A little woman of eight years from Bitlis draws near, holding the hand of a pathetic babe, who had been orphaned by the Kurds. The narrator is the only member left of a family of eight. Her father was killed by the Turks, and her mother dies in bitter captivity. Her older sister, too, was carried off by the Moslems. Now the brave lassie is trying to care for the wee cousin, who is her only living kin.

At first glance the next in line is noticeable chiefly for the twenty-seven patches which a hasty calculation reveals above the whic ha hasty calculation reveals above the waist line. Thus do we look upon the outward aspect of life, knowing naught of the deeps beneath. For this woman, who, like all others, is past tears, saw her husband carried off, and her four children killed before her eyes, despite her frantic efforts to save them by flinging herself upon their bodies. She herself was stripped naked, made a slave, and kept in hunger and hardship amid the Kurds. The Russians rescued her.

Out of a total of fifty persons in the next household—and in the East, be it remembered, the patriarchal system of three generations dwelling beneath the same roof obtains to this day—there were four survivors this boy of eight, his sister of five, his aunt and his cousin. The little children were witnesses to the foul murder of their parents.

As if in competition of misery the tale that followed, told by four Bitlis women, was of a household of thirty-eight, out of which eleven survived, all the men having been killed. Nakedness, chains, blows and worse had befallen these four women during three months among the Kurdish mountaineers, part of whose booty they had been. Russian troops freed them.

This woman from Mush saw a sight that would sear memory. For three days from a place of concealment, she watched the killing of the city's Armenian men. Then before her eyes the surviving women and children were herded into houses, kerosene poured upon them, and the torch applied.

If only her child could live!

Enough: If the reader wants any more stories of horror, let him go to any of the hundreds of Caucasus villages that hold Armenian survivors.

Crowds followed us to our carriage in the hope that something would be done to alleviate conditions at once. The cry was for work, work, work. Women even took hold of our arms and hands and clothes in entreaty.

Close to my side had been a woman of perhaps thirty years with a little girl four or five. She had been dignified and quiet, but resolutely importunate. When she saw that our carriage was really leaving, with nothing done for her child, a panic look came into her face, and her great dark eyes were flooded with tears, which streamed over her cheeks. She did not cry out, nor wail or scream, like most Oriental women: but she was after life for her little girl. So she picked up the child and tried to thrust her upon me. I was compelled to make personal provision for its needs.

Then I was stormed by others, but in vain; as we drove away, into a peace-imparting view of Ararat, it was not of the crowd I was thinking, but of the quiet, strong mother with the wonderful eyes, and of the little girl whom I had refused to accept as a gift. There are thousands such.

It is doubtful if ever there has been a great heart that has not known great troubles. Strong lives, like strong buildings, are reared upon deep foundations, and grief and struggle dig down to the underlying rock of faith and courage, before real grandeur and success arise.—Episcopal Recorder.



Our Youngest Readers



ELIZABETH AGED NINE

(A Juvenile Classic)

Out of the way in a corner
Of our dear old attic room,
Where bunches of herbs from the hillside
Shake ever a faint perfume,
An oaken chest is standing,
With hasp and padlock and key,
Strong as the hands that made it
On the other side of the sea.

When the winter days are dreary,
And we're out of heart with life,
Of its crowding cares are weary,
And sick of its restless strife,
We take a lesson in patience
From the attic corner dim,
Where the chest holds fast its treasure,
A warder dark and grim.

Robes of an antique fashion—
Linen and lace and silk—
That time has tinted with saffron,
Though once thew were white as milk;
Wonderful baby garments,
Broidered with loving care
By fingers that felt the pleasure
As they wrought the ruffles rare.

A sword with the red rust on it,
That flashed in the battle-tide,
When from Lexington to Concord
Sorely men's hearts were tried;
A plumed chapeau and a buckle,
And many a relic fine;
And all by itself the sampler,
Framed in by berry and vine.

Faded the square of canvas,
Dim is the silken thread;
But I think of the white hands dimpled,
And a childish, sunny head;
And here in cross and tent stitch,
In a wreath of berry and vine,
She worked it a hundred years ago,
"Elizabeth, aged nine."

In and out in the sunshine
The little needle flashed,
And out and in on the rainy day
When the sullen drops down splashed,
As close she sat by her mother—
The little Puritan maid—
And did her piece on the sampler
Each morn before she played.

You are safe in the crystal heavens,
"Elizabeth, aged nine,"
But before you went you had troubles
Sharper than any of mine.
The golden-brown hair with sorrow
Grew white as drifted snow,
And your tears fell here, slow-staining
This very plumed chateau.

When you put it away, its wearer
Would need it never more,
By a sword-thrust learning the secrēts
God keeps on yonder shore.
But you wore your grief like glory;
Not yours to yield supine,
Who wrought in your patient childhood,
"Elizabeth, aged nine."

Out of the way in a corner,
With hasp and padlock and key,
Stands the oaken chest of my fathers,
That came from over the sea.
The hillside herbs above it
Shed odors faint and fine,
And here on its lid is a garland
To "Elizabeth, aged nine."

For love is of the immortal,
And patience is sublime,
And trouble's a thing of every day,
That toucheth every time;
And childhood sweet and sunny,
Or womanly truth and grace,
In the dusk of the way, light torches,
And cheer earth's lowliest place.

Careless Kitty Caramel

Pretty little yellow Kitty Caramel was careless. Even her best friends could not deny it. She did not mean any harm; but she thought of so many interesting things to do, and just the very minute that she thought of any such thing she did it! That's the way she often fell into trouble.

Her mother, Tabitha Catchmequick, gave her a great deal of good advice. Tabitha Catchmequick was very wise. She had had experience, and she knew.

"Always look before you leap, my child," she said rather anxiously.

"Yes'm," politely responded Kitty Caramel.

But when she saw a butterfly alight on the piazza railing she leaped without looking beyond the railing. Over she went, and struck with a dreadful thump on the brick walk. It seemed to her she could never get her breath again.

"I'll be careful next time!" she gasped.

But the next time it was something different.

"Always chew your food well, my daughter," said Tabitha Catchmequick, oh, very earnestly.

"Yes'm," obediently answered Kitty Caramel.

But when she had a fine big bite of sweet potato in her mouth, and saw Puggy, the dog, coming, she did not stop to chew it at all. "He'll get it!" she said to herself; and she swalloyed it whole—or tried to. It stuck, and the poor kitkin choked until her little Mistress Dorothy's big brother Tom held her up by her tail and shook her until he "unchoked her," as Dorothy called the process. There may be better ways to unchoke a kitten, but that was the only way that big brother Tom knew. It was most unpleasant.

"I'll be careful next time!" she gurgled.

But the next time it was something still different—oh, very, very different. It happened in this way:

One morning, big brother Tom came rushing in from the post office and shouted that he must catch the next train or something awful would happen to his business.

"Pack my suit case while I telephone, will you, sister?" he called to Dorothy. "You know what to put in. I'll be gone over night."

So Dorothy very proudly and carefully packed her big brother's suit case. Kitty Caramel, also, was greatly interested, and seemed to want to help. Dorothy had just put in the last thing—Tom's buff bathrobe, —and had gone for a pink for his buttonhole, when he came flying up the stairs.

"All ready, sister?" he called.

"All ready!" answered Dorothy.

Tom clapped down the lid, strapped it, gave Dorothy a kiss, and one-tenth of a second to put the pink in his buttonhole, and was off. He barely caught the train, in the station at the head of the street. As he dropped into a seat the train moved out.

"Close shave!" he puffed.

"Meow!"

What was that—and where?

"Meowwww!!!" Then a faint scratching inside the suitcase!

In half a minute or less, Tom had it open. Out popped a very big-eyed Kitty Caramel, and lighten on Tom's hat. From there she jumped again, coming down neatly in the lap of a big, burly drummer, then slipping and scratching him. Her next leap took her to a stout lady's bonnet, and when she went, the bonnet went with her, away under the seats!

Poor big brother Tom! With such a red face, he followed, and finally he caught her. Her little heart was going pit-a-pat, as if it were trying, itself to get out; but finally Tom got her nerves partly settled, and she cuddled close to him on the seat.

The stout lady brought out a bottle of cream from her lunch box, and the big burly drummer offered the top of his silver drinking cup for a saucer. By the time Tom's station was reached, she was a perfectly calm kitten. From the station he telephoned to Dorothy, so she would not worry.

At the hotel where he stayed that night, the cook liked kittens. She took the best care of the small stowaway, and in the morning put up a nice luncheon for her to eat on the way home.

But how glad she was to be home again!

"Folks are extremely nice, mother," said she, in telling Tabitha Catchmequick all about it, "but I do not wish to take another journey, ever! I like home best. After this I am going to be a Very Careful Kitten."

"I am pleased to hear you say that, my daughter—very pleased!" purred Tabitha Catchmequick.

"Yes," went on Kitty Caramel, "when I was struggling to get out of that dreadful fuzzy bathrobe, which is just the color of me, I thought, 'Oh, how often my mother has told me never to go where I was not invited!'"

"I am sure you never will again, my dear," purred Tabitha Catchmequick.—Minnie Leona Upton, in Christian Register.

J. A. Garber, Pres. Ashland Ohio

Our Young People at Work

G. C. Carpenter Secretary Peru, Indiana

Mission Study

Five weeks till Easter Sunday at which time we lift our Foreign Mission offering of $10,000. Recently our people have been responding far better than in former years, but we are not yet doing what we should for missions.

Education will do much toward creating the proper sympathy for this great work. We have had Mission Study classes in past years. Doubtless many all over the brotherhood have studied "South American Neighbors," by Stunz; "Daybreak in the Dark Continent," by Naylor, and other helpful books. But the best education of all has been the meeting of our missionaries from South America and Africa during the past year.

Now as a cable reaches us to the effect that Yoders have arrived safely in the Argentine, and a letter appears in the Evangelist from Miss Myers enroute to Africa, we are enthused and determined as never before. At last we can consistently teach Matt. 28:19, "Go ye.... plus.... baptize."

But we must "keep the home fires burning." If our interest in mission is to continue, we must keep read up. Not a year should pass without some form of mission study, be it South America, Africa, the South (Kentucky being our field), and may I even have the audacity to add: The Immigrant.

Easter is too near to start and complete a course by that time, but why does our course have to be finished by Easter? So if you have not started a course in your society this year, kindly do so at once. The Missionary Committee in your society should recognize its duty in this respect and "get busy" at once.

To guide you in your selection, I am appending here the names of a few suggestive texts, one of which you may choose:

AFRICA:

"Livingstone the Pathfinder," Basil Mathews, 60c. Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio.

"The Lure of Africa," Cornelius H. Patton, 60c. Missionary Education Movement, 156 Fifth Avenue, New York City.

Kentucky:

"The Boy from Hollow Hut," I. M. Mullins, $1.10. Wm. H. Dietz, 20 E. Randolph Street, Chicago, Illinois.

"The South Today," J. H. Moore, 60c. M. E. Concern, Cincinnati, Ohio.

The Immigrant (Italian):

"Michele Nardi, the Italian Evangelist, His Life and Work." Published by Mrs. Blanche P. Nardi, 690, Eighth Avenue, New York.

Nothing very special on South America has come to my attention, but if you have not studied it, perhaps yo uwould find the book, "The Amazing Argentine", very helpful. It is advertised by Funk-Wagnalls Co., New York.

Thanking you, the members of the various Missionary committees and praying that you may be blessed in your study, then later in your giving.

Yours for the greatest work of the kingdom, A. L. DE LOZIER,
Missionary Supt., National Y. P. S. C. E.

A Tenth-Legion Argument

A very interesting Tenth-Legion program, prepared by Miss Bertha Harding, Tenth Legion superintendent of the Indiana union, contains the following, which could be well used in any society that desired to emphasize and advocate the practice of tithing:

Our Lord's Teaching about Money, as summed up in 2 Cor. 8th and 9th chapters. (Outline suggested by Dr. Scofield.)

(a) Christian giving is voluntary, and a test of sincerity and love. (2 Cor. 8: 8-12; 9:1, 2,, 5, 7.)

(b) The privilege is universal, belonging, according to ability, to rich and poor. (2 Cor. 8:1-3, 12-15.)

(c) Giving is to be proportioned to income. (2 Cor. 8:12-14. The Old Testament proportion was the tithe.

(d) The rewards of Christian giving are: joy (2 Cor. 9:2); increased ability to give (2 Cor. 9:7-11); God and the gospel glorified (2 Cor. 9:13, 14).

Three Illustrations. (To be told simply and earnestly.)

1. "Rich but a Slave." (Mark 10:17-22.) Notice the words, "There CAME one RUNNING and KNEELED to him, and ASKED HIM." How many of us also have done all that? "And WENT AWAY." Are we, too, going away from him, keeping God's gold? Because we can not stay if we do not render to him what is his.
2. By Comparison. "She GAVE her ALL." (Mark 12:41-44.) "God estimates money gifts not by what we GIVE, but by what we KEEP—not by the amount of our contributions, but by their COST in self-denial." And Jesus still sits invisibly over against the treasury and beholds how the people cast "his riches" into the chest.
3. "More than Enough." (Exod. 36:3-7.) Once upon a time there was more than enough, "so the people were restrained from bringing"! Think what would happen if God's people gave to his work NOW in that way.

A Citizenship Program

The Quincy, Ill., union recently presented a unique program at one of the monthly meetings. It was entitled "A Legacy of $50,000," and was based on the supposition that such a legacy had been left to the union and was to be divided among the various societies for civic improvement. The society that presented the best argument received $20,000, the second award was $10,000,, and the remainder was divided equally among the other societies. The topics discussed were Law Enforcement, Juvenile Protection, Better Housing Conditions, Public Playgrounds, Improved Sanitary Conditions, and Banishment of the Cigarette. It was one of the most successful meetings of the union ever held.

HARRY W. GITHENS.

News From the Field

Middlebranch, Ohio

"The Lord hath done great things for us whereof we are glad." This word of the Psalmist voices the thought of our heart today, for during the past three weeks we have seen the mighty power of God manifested to the saving of souls. When brother A. E. Thomas came with us on February 3 we believed that a dozen souls would be the extent of our ingathering, but not so Thomas. He had visions of 50 confessions. We hoped he was a prophet, but that was all we dared hope it seemed.

The opening sermon was on the morning of Sunday, February 3, and from that time until Monday night, February 25 things happened. Anyone who knows Thomas knows that he is filled with perpetual motion. Almost thought we'd have to get a new pulpit carpet after the services. The fine thing about him though, is that he gets results and if lots of "pep" and motion bring results, why "pep" and motio nare my choice. From the very start Brother Thomas apapealed strongly to the men of Middlebranch. They liked his friendly smile and his ability to meet them on their own ground from which vantage point he sought to lift them to higher planes of thought and conduct. This is the reason so many of them responded to the call of the Master when it was put to them.

What about the women do I hear you say? They nobly supported the meeting in every way. Several of them suspended many of their household duties and saw to it that the evangelist was taken to the various homes in the community. They presented a solid front against wrong and strove to get men and women to decide for the right and truth. Among them were some workers that "needeth not to be ashamed." Yes, the women did their part.

Then, too, we must mention the fact that the people of the community nobly supported every meeting. The weather was not always ideal during the three weeks. There were muddy roads sometimes, and stormy nights, but the people came consistently and gave Brother Thomas a good hearing. And he was worthy of a good hearing. His sermons were charged with truth,

illuminated by splendid and telling illustrations, and delivered with a fine oratorical and dramatic effect. His use of great hymns at the close of some of his sermons was very effective and helped to press home the truth with peculiar power. He preached great sermons in Middlebranch, their greatness being in the fact that only two meetings went by after he began inviting souls to their Savior, in which someone didn't come out. It was glorious.

I know by this time you want to know the visible results of the meeting. They are three: (1) Forty-eight souls made the great confession; thirty-seven of whom have been baptized and received into the church. The other eleven comprise children whose parents would not permit them to be baptized, two who will unite with the United Brethren church and two others who reconfessed their allegiance to Jesus. Of the thirty-seven, twenty-one are heads of families or are above 21 years of age or more. The other sixteen were boys and girls between the ages of ten and nineteen. (2) The membership of the church was aroused to a new sense of its responsibility and given a new vision of church life and work as it ought to be. (3) The people of the community were brought to the place where they understand the Brethren plea better and take a more charitable view towards us.

The meeting gave us a new start and we feel better able to go forward and fill our part of the Four-Year Program. Pray for us in our added cares and responsibilities.

EDWIN BOARDMAN, JR.

To the Members of the Ministerial Association

It will be remembered by most of you at least, that a few years ago, when the number of our members made it possible, and addition was made to the rules governing us, under the operation of which, any fourth death claim, arising during the conference year, should be paid out of the funds accumulating from the three earlier assessments. This announcement is to inform you that such call has been made, the death of brother L. C. Webb, having been its occasion. The claim has been paid, and no assessment is called in consequence.

Thirteen of our members are still in arrears for a total of 27 assessments. Are you among that number?

MARTIN SHIVELY, Sec.-Treas.

Cabrera, F. C. C. A., Argentina, S. A.

The Lord has blessed us continually, even to the end of the year. At Christmas the children of the Sunday school gave an excellent program, the young people's choir assisting with special songs. For the fiesta a fund of forty pesos was raised by the congregation. Each of the children received a bag of candy and cookies, a tin horn, a ball, or a pencil box was thrown in for good measure. There were enough sweets for the grown people, too. We had a tree. One chacareror who has his heart in the right place promised us a pine tree, if I would call for it. Early Christmas morning I was on the way, and found by the numerous deep water holes in the road, that the green alfalfa and corn fields had received their gift during the night.

The new year will undoubtedly yield a rich harvest of souls for Christ and the church. The Sunday school is going ahead nicely, with the aid of four teachers; the preaching service is better attended, and a goodly number of our young people are actively interested in the open air meetings, conducted Sunday evenings near the railroad station.

Our greatest need, after the prayers of the faithful, is a larger location. The four classes of the school can hardly form and recite in the present hall without confusing one another. Since June, 12 young men and women have accepted Christ by faith. Three have come to our home for further instruction in the Bible.

To all the Brethren in the homeland who make our work possible, we wish to express our sincere gratitude. All the credit is yours. Throughout this year of mutual toil and victory, may God grant to each of us a greater faith in his promise: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

EDWARD G. ATKINSON.

Garwin, Iowa

We have not been waiting until we have accomplished something here before reporting. We have had so much cold weather that we have spent the time in firing the stoves.

We were glad that we were able to go over the top in the Thanksgiving offering; this I am informed was the largest mission offering ever raised here. Plans were made for the Christmas exercise. A large crowd was present for the well rendered exercises The Sunday school voted to go treatless and send the money to those in need. An offering was taken and the money sent direct to Brother Cook to use where he deemed it most necessary. As should have been mentioned previously, Brother Yoder stopped with us the third of December and gave an inspiring message to an interested audience. An offering was taken for the work that evening.

From Christmas until February we have been obliged to experience Sundays so bad that at times we were compelled to dismiss services altogether. A scant fuel supply also added to the inconvenience. The weather was so bad during the winter that when we were able to have services many people could not attend. Sickness also added its burden. Being strictly a rural congregation bad weather means small crowds.

New Year's day we gathered at the church and there spent the day. The many good things brought were spread on the tables in the basement. Needless to say, full justice was done by all.

Our attendance for services on the good days has been good. But as the uncertainty of services were upon us during the severe weather we were not able to do as much toward the set Brethren Goal as we would like, we are planning to do more toward that when the weather opens.

Two barrels of clothing are now ready to be sent to Kentucky, one to Lost Creek and one to Krypton. We are also planning for a special Easter program. A bell has been located and we expect to soon have its peals ringing out the invitation to worship. We are also preparing for an evangelistic meeting this fall. We desire the interest of the brotherhood in the work here.

FREEMAN ANKRUM.

First Brethren Church, Somerset Street, Johnstown, Pennsylvania

In the midst of these trying times, when the people's minds and energies are divided among so many things, it is a source of real joy to make progress in the work of the church. To me it seems almost providential that our Four-Year Program was launched when a great world war was in progress. The church must lose herself in the accomplishment of great tasks in order to save her life. That we have a great program to accomplish, which will tax our resources and demand the uniting of our energies will prove the "savor of life unto life" for us.

This is my initial report of work being done on this pastorate. We are praying, planning, working for the reaching of the various goals of the Four-Year Program. We are in to win, not merely for the sake and glory of winning, but that we may make progress in the Lord's work. The official body of the Johnstown church is back of this Program to a man, and with a determination to make good in every "Goal" set before us.

We started where we thought it necessary to start, with an effort to deepen the spiritual life of the church. Machinery to run smoothly must have power, and so we 'tarried t obe endued with power.' Our first effort was in the mid-week service. A program was outlined for three months. In planning the program we kept in mind the following things: Increased attendance, variety, development of new workers, new people taking part, and the putting of every organization of the church to work in accomplishing our purpose. We tried a new 'tarried to be endued with power.' Our first Night." This we worked four nights during the three-month period. A Good Fellowship Committee was appointed for each night and they were expected to furnish refreshments and some entertainment to throw the people together in a social way. This committee took charge at the close of prayer meeting for one hour. The result was all that could be expected. Smallest attendance 50, largest attendance 252, averag eattendance 130. We are now engaged in cottage prayer meetings in preparation for our coming evangelistic effort, which will begin March the tenth.

New interest is being manifested in the Y. P. S. C. E. A new corps of officers was elected and by faithful work they have succeeded in interesting many more people in the society. Something different each Sunday night, and something good, too, has resulted in increased interest. The attendance will average close to one hundred.

The Sunday school has suffered greatly because of industrial conditions. It was necessary to do something to stimulate attendance. An increase campaign was launched with the result that our attendanco is steadily on the increase. Our goal is an average attendance of 500 each Sunday. We are not so sure that we are going to reach this goal, but we are sure that we will make an honest effort. Our courage

is stimulated because of the men who head this increase campaign; they go at their work with a determination to win and we are sure to make progress.

Increased interest is evident along other lines. The Sunday school auditorium is being recarpeted by the various classes at an expense of close to two hundred dollars. The Helping Hand Bible class is putting in about two hundred dollars worth of improvements in their class room. When their work is completed they will have one of the most modern class rooms in the city. The Sunda yschool is sure to meet every re-Sunday school is sure to meet every re-Brother Trent.

Recently a campaign was put on to place the Brethren Evangelist in every home. This campaign was under the leadership of brother Harry Bole. He gathered about him thirty husky men, men loyal and true to every interest of the church, explained to them his plans and started them out to canvass for subscriptions. There could be but one result, SUCCESS. The evening set to tabulate results was spent around a table filled with good things to eat (the men know how to eat, too), after doing justice to what was spread before us the reports were made by the various teams. The result was we went "over the top." The team making the best record was to be given a beautiful Bible by Brother Bole. Team number — won the Bible, and in turn presented the same to brother Blair Goughnour, who has for years served as agent for the Evangelist. This was an expression of appreciation for faithful work done by Brother Goughnour. The total number of Evangelists coming into Somerset Street church will be 148. This was a victory which made all concerned feel good.

On coming to Johnstown we found the work of the church in good shape. Brother Rench had wrought well in the years of his ministry here. He was loved by his own people. His ministerial brethren of the city spoke in words of highest praise and esteem of him. We are findinig it easy to build upon the splendid foundation he laid. Many prayers are going up from Johnstown for his success in his new field. Let us press on to victory.

J. F. WATSON.

Linwood, Maryland

The pastor had to call "time out" for a few days on account of a minor accident, so will try to use a little of the time preparing a few thoughts for our friends from this section of our Lord's vineyard.

We have passed through the most severe winter in the history of the church at this place. Consequently those people who usually motor to church had to rely upon old "Dobbin and the sleigh." However we are proud of our winter attendance and the continued interest in the great work of the kingdom through the different organizations of the church.

Last Sunday we completed a series of seven sermons based upon the sayings of our Lord from the cross. Our people showed a good interest in this series and we believe our efforts have borne fruit.

To inform you of our Christian Endeavor work, Junior, Intermediate and Senior, let me quote the exact words of our director for C. E. promotion in this district after our report had been sent in. He said, "You are to be congratulated upon your Endeavor work. Your successes can not be duplicated in the district."

Our "Ashland College Night" has been postponed until March. At present our Endeavorers are preparing an Easter Cantata.

Lastly, we have enjoyed reading that our fellow ministers have been so well cared for so we want to add a word that is similar. Throughout the summer we were constantly made to rejoice because of the bountiful gifts received. Toward fall this spirit of service became contagious and all caught it in one evening, so early in December our friends took possession long enough to make us glad again by bringing baskets, boxes, and sacks full of eatables and other useful articles. Those who could not be present that night have come since.

At Christmas time we were remembered by a number of friends here and elsewhere with individual gifts in the form of cash. We are wonderfully thankful for this continuous spirit of giving which we believe comes out of hearts of love and appreciation.

E. M. RIDDLE.

Flora, Indiana

Notice to Every Member of the First Brethren Church, at Flora, Indiana

The church is trying to keep in touch with you and also keep you in touch with the progress and work of the church not only at Flora, but in the entire brotherhood. We then would like for you to show some appreciation of our united effort since you are receiving the Evangelist. Be present as often as possible, give your gifts through the church, (by sending if non-resident to Lee Myer, Flora, Ind., our financial secretary.) The church has not withdrawn its prayers and interest from you, why then should any become indifferent and forgetful of the church. Any correspondence should be sent to Russell Humberd, Flora, Indiana as he is corresponding secretary.

We have undertaken to do our part in accomplishing in the Four-Year Program. You will become acquainted through the Evangelist with the various interesting demands made upon each individual. As members remember we have a new home, its cost has all been taken care of, but its progress and future depend upon the attitude of every member toward the things that, as Brethren, we say "are dear to us."

Therefore, if we are counting on the Lord, —I am just wondering how much he can count on us,—that is, if the church is worth anything to us, how much we are worth to the church?

May we be caused to have a vision and stop using the church to "camouflage."

May we be true and loyal, praying and laboring in behalf of the sin sick and lost.

The Flora church has been used as a channel for many a blessing, and will be used more, we pray as the days go by. On Sunday, February 17, the first candidate was baptized, after making a public confession of his Lord and Savior Jesus Christ, in the new baptistry. The candidate was an old brother 82½ years old. Brother, does this tell us anything? I believe it ought to cause us to look all around us, and sow the Word.

May the Brethren everywhere remember us as we labor in Christ's name.

W. T. LYTLE.

Whole Gospel Mission

We are beginning to push our work again here in the city. We have been greatly hindered, largely on account of weather conditions, but praise God we are having some nice weather now.

Our Christian Endeavor has taken on new life. We are increasing in numbers and interest.

Our Sunday school is about holding its own. Most of schools here are falling off during war times.

Church services are increasing in attendance and spiritual power.

We baptized a splendid man from Jenkintown last night. Through his influence his wife united with us from the Methodist church fifteen years ago and has been a faithful member ever since. It took fifteen years of prayers and personal effort to land him. One of those good moral men but merely put off salvation. Thank God, he came at last. We have others who are near the kingdom.

We are now busily getting ready for our revival which will begin April 7. Brother Ed. Miller, one of my boys who has outgrown his spiritual father will hold our meeting will prove a great and lasting good brotherhood for this meeting. On account of financial stress we have conducted our own meetings here for several years.

Having preached here for sixteen years and hard pressed with other duties besides pastoral, it was a hard task for me. But now once again I can give my time wholly for three weeks to visitation and assisting the evangelist in whatever he may see fit.

I am sure, no preventing providence, this meeting will prove a great an dlasting good to the Whole Gospel Mission. As to the number of additions we can not even anticipate, but that will not by any means be the greatest good that will be accomplished.

As the whole brotherhood has had part in the building up of this work, we ask the special prayers of the entire church for this coming meeting.

We are praying and working for a deepening of the spiritual life of every member. And thank God, we are beginning to see answers to our prayers.

ISAAC D. BOWMAN.

Ashland College Notes

As the writer crossed the campus a few moments ago he espied the auburn (red) haired Joe Gingrich. "Whither away, Joe?" and the answer came back, "To Denison to show 'em Ashland College is on the map." Joe and Lester King are the college Y. M. delegates to the conference for presidents and vice presidents at Denison University. They were recently elected to these offices by the student vote. The Y. M. should "step" some under their leadership. The recent meeting of which Mr. Kershaw of Ashland spoke on "Counting One," was favorably received and commented upon. Mr. Kershaw

emphasized the necessity of counting as a useful unit in life.

The popular song on the campus this afternoon is: "Tonight's the Night." Reason, Ohio and Pennsylvania play off the final basketball game. Each has won a game so far. The Ohio contingent vow they are out to win and Pennsylvania's hopefuls say they'll be there to see them do it. A rousing game is promised. Ohio's lineup will probably be, Gnagey and Nieschwitz, forwards; W. Leckrone, Center and Starn and H. Leckrone, Guards, while Penn's arrangement will be, Detch and Dannebaum, Forwards, Lambert, Center and Boardman and Horlacker, Guards. Scores announced next week. Following the game the Sophs-Seniors, vs. Freshman-Junior game is scheduled. These teams are also tied in games. So Ashland students are promised some exciting athletics.

I might here make mention of the week's chapel services. Two were especially interesting. Wednesday the Juniors had charge of the period and presented their proposition for the Annual which they are publishing. Every member of the Brethren church interested in Ashland College and its work should secure a copy of the Annual. It is not yet off the press but indications are that it will surpass "Pine Whispers," last year's annual. The other chapel service was conducted by the Seniors, who wore their caps and gowns for the first time. After a processional a large service flag in honor of the boys who were in school but who are now at the front or in training was presented to the College. Dr. Furry responded with his usual graceful and well worded acceptance. Then, too, I would not omit mention of the service conducted by Dr. Furry. Our president has a large outlook upon the world and out of the storehouse of his experience and the thought of a keen and brilliant mind he brings us his message day after day. I wonder if students and Brethren at large appreciate the untiring, self-sacrificing efforts of Dr. Furry to mold and shape young life into its noblest semblance. Truly his is a noble ministry.

A "bean" social was held in the hall last Saturday evening. We helped to clean beans for the dorm kitchen and then enjoyed ourselves afterward. It resembled an old-fashioned corn husking, though of course in this case beans were the commodity. It is needless to say that Ashland students enter into pleasures as earnestly as they do other pursuits and the evening was a pronounced success.

C. E. last Sunday evening was led by Isabel Wilcox and Cora Aksland. Special music was a feature. Miss Pauline Teeter's 'cello solo was well received. Miss Margaret Banghart's reading deserves special mention.

A quartet composed of Philomathean boys —Boardman, Owen, Vanator and Becknell— is quite popular about the school. Recently they have had a number of engagements away from the school. Middlebranch will hear them very shortly. These boys have been practicing hard of late and their work shows it. We are pleased to hear them and proud of them as representatives of our college.

Society activities have increased. Good programs are rendered each Friday evening. After a cessation of such activity owing to fuel conditions, we welcome the return to them again.

The Seniors begin rehearsals soon on their class play, "At the End of the Rainbow." The cast will be announced next week.

P. & G. will soon be off the press again. Get a number.

Read the notes weekly. Work up an enthusiasm for your college, our college. Boost Beachler's campaign for "Ashland, the best in the land." F. M. L.

Masontown, Pennsylvania

The last report from this congregation was dated soon after the close of the splendid revival, held during the months of October and November, in which we were led by brother A. T. Ronk. No backward step has been taken since then, though we were not a little handicapped by the unusually severe winter weather, which interfered with the attendance at all services. However, we are still at our posts as we have been all the time.

The first event of unusual importance, following my last report, was the holding of our annual business meeting. All reports showed encouraging progress and the thing which was of exceptional interest to the pastor was the fact that he received the congregation to continue his service as its leader for another, which will be a fifth year. To make the call more emphatic, a substantial increase to the salary was offered. The pastor accepted both the call and the added inducement, considering them as an expression of God's approval upon the work which he has been trying to do. The four years of service which are nearing their close, have been busy and pleasant ones. So we are facing the future with confidence in the hope of still larger things for the kingdom in the interests of which all has been undertaken.

The Christmas season witnessed another of the best entertainments given by the children of the Sunday school, whcih it has been my lot to see or hear. The Misses Griffith and Quinet, under whose training and direction it was given, are keeping both pastor and congregation, under constant obligation for their splendid leadership with the boys and girls. Their faithful loyalty could not be exceeded. One of the features in that entertainment which was not on the program, was the calling of the pastor and his wife to the platform, whereupon Brother Long, who was master of ceremonies, made a nice little speech, so full of complimentary things that there was danger of turning one's head, and then presented each with a miniature suit case, suggesting that since we were about to leave for a short visit to our sons, who reside in Dayton, our friends thought the suit cases might prove useful. True, they might have been employed to hold a few kerchiefs, but the almost $50 which they contained, made them very valuable indeed, not only for the sake of their intrinsic worth, but because they were a very tangible expression of love, which is after all, more precious than gold. This was only another of such acts of kindness which places us under permanent obligation to the kind hearts who performed it.

Our Sunday school continues to do excellent work. Brother Joe Kratz who is its new leader is showing himself a leader indeed. The school continues to be a source of pleasurable surprise to the pastor in its spirit of giving. During the last year, with an average attendance of 124, the total offerings were $602. And all of this without an yspur being applied. It is equally enthusiastic in its paying the cash ou tof its treasury. Even the little folks have caught the spirit and asked that instead of the usual treat being given to them at Christmas time, the sum of $25 should be sent for the relief of Armenia. Another $10 was voted out last Sunday to be sent to the same cause. One of my good workers asked me recently if I did not think that the splendid success which has been visited upon the church here, is due, in a measure at least, to the spirit of giving which has been so prominent in it. I had not thought of it in that way, but I believe that it is true.

The men of the Sunday school participated in their annual banquet on the evening of February 14 and 50 of them sat down to a feast of material things set by the ladies of the school and then enjoyed a feast of spiritual things, when the Rev. Dr. Goodnight, of the Uiontown Christian church, addressed us upon the necessity of a spiritual program. The address was an unusually fine opening for the series of sermons which is being preached by the pastor upon the subject of our own Four-Year Program. Our Father has been good to us, and we are glad in him. MARTIN SHIVELY.

Financial Report of Receipts by The Missionary Board of the Brethren Church

(For Home Missions)

N. B.—Churches marked with star (*) are Honor churches, having contributed at least 20 cents per member.

Compton Ave., Los Angeles, Cal...	$ 12 50
Sunday school, Listie, Pa.....	4 14
Sunday school, Sunnyside, Wash..	65 00
Church, New Enterprise, Pa.....	9 00
Church, Maurertown, Va.	30 00
*Church, Carleton, Nebr.....	59 90
*Church, Ankenytown, Ohio	16 00
Pleasant Valley church, Md.....	5 60
A Friend, DeGraff, Ohio.....	3 00
*Bethesda Ch., Pioneer, Ohio.....	5 00
Mrs. C. N. John, Sidney, Ind.....	1 25
Church, South Bend, Ind.....	25 00
Church, Lost Creek, Ky.....	5 00
*Church, Summit Mills, Pa.....	23 40
*Salisbury, Pa.	10 00
Church, Louisville, O., (additional)	3 00
An Indiana Brother	1 00
Jacob Tyson, Wichita, Kans.....	5 00
Mrs. G. Carpenter, South Bend, ..	5 00
*Church, Mexico, Ind.....	21 00
Church, Nappanee, Ind.	32 13
Church, Hagerstown, Md.	37 15
National S. S. C. E.....	25 00
Bethesda Ch., Pioneer, O. (add.)..	5 00
Church, Ripon, Calif.	8 00
J. A. Myers, Williamsburg, Ia.....	10 00
Mrs. J. A. Myers, Williamsburg, Ia.	10 00
Sunday School, Denver, Ind.....	2 60
*Church, Lorec, Indiana.....	22 21
B. B. Foster, Los Angeles, Cal....	6 00
*Church, Ashland, Ohio	45 00
Ellen G. Lichty, Ashland, O.....	3 00
*Church, McKee, Pa.	12 00

Church, Hagerstown, Md. (Add.).	5 00
Church, Crown Chapel, Iowa.....	3 50
S. P. Fogle, Washington, D. C....	10 00
W. C. Perry, Grand Bay, Ala.....	2 00
*Church, Jenny Lind, Calif.....	7 00
Mr. & Mrs. DeLozier, Allentown..	10 00
Chas. G. Leslie, Roann, Ind.....	5 00
Church, Salem, Ohio (Add.).....	1 00
Church, Cameron, W. Va.....	6 87
Comp. Ave., S. S., Los Angeles..	7 55
*Church and S. S., Flora, Ind....	71 49
Center Chapel, Ind.	5 25
Church, Buena Vista, Va.....	5 75
Mrs. J. L. Dodd, Moravia, Ia.....	1 00
National S. S. C. E.....	25 00
Letha C. Ireland, Gary, Ind.....	5 00
*Church, Goshen, Inod.	110 00
*Church, Goshen, Ind.	110 00
Previously reported in Evangelist	3169 67
Total to date(Gen. Fund).....$	3982 62

Our goal for the year FIVE THOUSAND DOLLARS. A number of churches have not yet contributed. Every pastor is asked to co-operate by seeing that his charge has contributed its part towards the work of this board. Respectfully submitted,

ORION E. BOWMAN.

Dayton, O., Feb. 22, 1918.

CAMPAIGN NOTES

I came from New Paris to Warsaw. The Warsaw church was the first church visited in the Indiana campaign. The campaign had to have a start and the Warsaw church said she would start it at $1,000, and we went on to Milford and other points in the state. Now then, we have come back to Warsaw and we have made our canvass here. And I am glad to say Warsaw church has not only made good her promise, but she has made more than good. When the last word is spoken at Warsaw, the $1,100 mark will have been reached. It was a pleasant week's work. Brother Clarence Kolb, the pastor, entered heartily into the canvass with me and gave me fine co-operation. And in the cordial Kolb home I found refreshing rest after each hard day's work. I have only words of praise for the uniformly kind, courteous hearing that was accorded me as I made my appeal from home to home in the interest of permanent endowment. Ashland College has many warm friends in the Warsaw church. And Warsaw by the way, is the home of Brother Fred Vanator and wife, also Miss Emma Banghart, all of whom are capable, deserving students of Ashland College. Our next report will come from the Dutchtown congregation. After that I shall go to Berne.

The severe winter has in no sense detracted from Indiana's interest in the endowment campaign. Indiana has fully resolved that she will set an example for the rest of the brotherhood in this endowment campaign which is worthy of her good standing in the denomination, and each church visited makes it more and more apparent that she will carry out he rresolve. It will not be long until the $20,000 mark has been reached in Indiana. And I shall not be at all surprised that Indiana goes $25,000. This will be a grand triumph and it will speak volumes for the loyalty of Indiana Brethren. Nor is there any doubt in my own mind that the entire brotherhood stands as ready as Indiana to endow Ashland College now and to endow it right. I believe the Brethren church at large has made up its mind to this thing and that it will surely be done.

As we are near the close of the campaign in Indiana, the brotherhood is perhaps naturally wondering into what field the work will be carried next. At this time I cannot say definitely. At first it was rather decided among us that from Indiana we would go to Illiokota and Kanemorado. However, that point is at present under consideration. And I may at least say that there is a real possibility that we shall go to Pennsylvania next. This will be announced very soon in our Campaign Notes.

WM. H. BEACHLER, Campaign Sec'y.

Brethren's Home of Ohio

An Incorporation with over $9,000 in Assets

PURPOSE. To purchase a site and build a home for the aged and infirm of our beloved church, and an orphanage for our children.

POLICY. To increase the assets on hand fifty per cent. before beginning.

PLAN. To select a good site in a Brethren locality and build on the Cottage Plan. In this way some can build and occupy their own cottages, and upon their death the property to belong to the Home.

NEED. Gifts of money, property, endowments and bequests to increase the assets in accordance with the policy of the Board.

Information cheerfully given.

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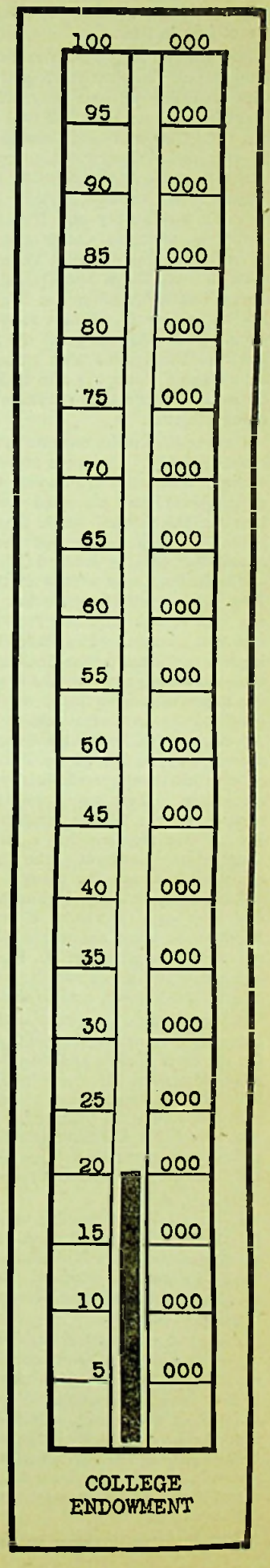
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Editorial

Greatness in a Church

Judging from what one sees and hears, he might conclude that it was a question of bigness. But bigness is not necessarily greatness. Russia is big; France is great. Chicago University is big; Ashland College is great. Jess Williard is big, but Woodrow Wilson will go down in history as great. The plain, well-kept church by the turn in the road may not be big, but it can be great. If it can not be both, by all means let it be great.

If there be greatness in a church, you will find as one of the elements of that condition *a great soul.* For a church has a soul. It is not that vague, indefinite something that can be bandied and kicked around like a foot ball, ignored or supported according to one's mood. It is a living, throbbing organism made up of regenerated men and women. God breathed into it the breath of life, even the Holy Spirit, and it became a living soul. There is no church apart from its members. It is a divine organism created for the purpose of worship, co-operation and service. It has both a character and a reputation. How is your church known in the community? Is it a spiritual church or a worldly church? Is it a generous church or is it a selfish church? Is it a peaceable or a quarrelsome church? Does it stand for the fundamentals of the Gospel or does it stand for nothing. Some churches are immune from spinal meningitis for they lack the thing that would take the disease. A church may have wealth, material equipment, and "the leading men" as members, yet without character in the community. If so, it is an empty pretence, a mere corpse ready for burial.

If there be greatness in a church, *it will be inspired by a great vision.* "Where there is no vision, the people perish," said the wise man. That is the trouble with poor, old China. She is still without dreams to break her slumber. Japan has been seeing things, and she has become the Queen of the Orient.

The greatest indictment ever brought against a church was this: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." May God save us from the paralysis of being at ease in Zion! Our "Four-Year Program" is worthy of the best that is within us. With the time almost half gone, how much remains to be done! There will be scores of our churches this year without a revival meeting. Some can not have a meeting unless helped. Others are self-satisfied, without a vision, and are dying of sheer inertia. Others have no higher ambition than to pay their bills and hold a protracted meeting once a year. They forget that the best way to exalt our special doctrines is to become leaders in their respective communities. A new, modern church building would add greater prestige to the things for which we stand than years of plodding "until times get better." Nothing is so sad as "having eyes, yet see not." Some churches, lacking the faculty of discernment, are waiting for their future. Others, like the Flora, Indiana church make their future. Brethren people must get a commanding influence in their communities just like other religious bodies, by doing things worth while. What others have done we can do. And in this world of competition, do or die is the law.

If a church would be great, *the vision must vitalize in a great program.* The trouble is churches do not plan. They have no objective for next year, and the year following. If they move at all, they move in a circle. Moving thus it is hard to get anywhere. The merchant sets his goal, the insurance company charts its proposed work, the lodges put on their "drives," the public school schedules its courses for all grades, but many churches are content to "mark time." Thus time passes, five or ten precious years and no noticeable advance has been made. Our "Four-Year Program" will help many a congregation to plan carefully, at the beginning of each year, the things it shall try to bring to pass for that year. Such a program, arranged in love and consecrated by prayer will provoke many to better endeavors.

A few years ago, when the new pastor of a Wesley M. E. Church arrived on his field, he found it depleted in membership and financial resources. It had once been one of the most prominent churches in that denomination. It is now a down-town church, made up of clerks and artisans. The story goes that some time after he became pastor, four men and their wives at a dinner party, after bringing the results of their study together, decided that "bringing the tithes into the storehouse" meant paying one-tenth of their week's income into the church treasury. Beginning the next Sunday, they put one-tenth into the collection plate. Others signed a pledge to do the same, until, at the end of sixteen months, one hundred and eight had enrolled to do the same. Only sixty had thus tithed for the year, and yet these "paid to current expenses and benevolences nearly twice as much as all the other four hundred and forty members." Their apportionments for all benevolences were all met for the first time in their history, and their missionary budget was reached without a struggle. At the same time they report "the most spiritual year in the recent history of the church with an ingathering of one hundred and twenty-four new members.' This at a time when "times were never so hard," and scores were out of employment. What others have done we can do. Do not Brethren love their church as much as Methodists do theirs? If not, why not? So much for a great program.

In a great church, *there must be a great response.* And here we are at last touching things vital. A great response! Yes, without that, the best laid plans will come to naught. Our programs will succeed or fail just in proportion to the response. All coaching fails when the players fail to respond. There is a law of human nature, inwrought in every fiber, and verified by all history, that whatever does not find expression dies. Our highest ambitions will soon fade into nothingness, unless they are given expression. Love, if left alone, struggling in the heart without expression, will die. Many a teacher with a vision of a great Sunday school class, has seen that vision fade away, because there was no effort to make that vision real. Many a church has just missed a great victory, because an advance in the price of brick was deemed sufficient to "put off" the building until a more opportune time. But the vision of the beautiful building began fading, until the power of expression was gone. While dreaming our dreams and planning our plans, like Paul of old, we must be "not disobedient unto the heavenly vision." In the work of God, nothing is so distressing at the close of life's little day, as to feel, "It might have been."

G. W. Rench.

From the Editor's View-Point

Can, Must Shall

How often we have heard it said of some specific good that is being considered, "We can do it, therefore it is our duty to do it." This is one of the arguments put forward by those who would urge greater activity upon the part of the Christian people who sometimes grow negligent of duty and fail to see great opportunities that are only waiting some one to grasp them and thus to achieve some great good in the world.

If ability carries with it obligation so that one's responsibility is measured only by this ability., and if one is to be regarded a slacker unless he does what he has the ability to do, then it is important that more thought be given to one's abilities. It is well known that personal enthusiasm in the work of the world or of the church is not always commensurate with the ability of those who possess the latter. Quite frequently failure is the result of an undertaking, not because those who have undertaken the work are lacking in ability, but because they are lacking in enthusiasm, and what is needed to achieve success is not more ability but more enthusiasm that is born of the conviction that because of the possess of ability there is a duty that dare not be neglected. Therefore we believe it is correct and proper to say if any good thing needing to be done, "Because we can we must." But this principle has been carried out still further by some who have given serious thought to the matter of the duty of a nation in its relation to other nations, and with the ability and the recognized duty is coupled also the conviction of successful achievement. In speaking of the relation of America to the outcome of the great world war President Wilson said: "We must win and therefore we shall win." There is a spirit of optimism in that declaration that is worthy of consideration by all men in their relation to any great purpose in life. If we can we must, and if we must we shall. That spirit and feeling of confidence is a mighty factor in winning in any conflict.

The International Mind

A number of years ago a newspaper correspondent came into prominence because of the fearlessness of his utterances as he learned of the inside operation of many of the corrupt political and business transactions of some of the big corporations of the world and for a time the people of America had a great deal of confidence in this journalist, Lincoln Steffens; but as time passed on the devotion of this man to one cause—namely that of raking through the muck of the world seemed to carry him so far beyond what many term "sane and sound" thinking that it is doubtful if he is held in as high esteem by the average American today as he was fifteen years ago. The minds of the people can be led just about so far in most any direction, but there comes a time when, like the pendulum of a clock, the extremity has been reached and then the backward movement begins.

One who has traveled in many lands and who has become acquainted with men of many nations should learn something of the minds of the nations, and yet it depends very largely whether one has become intimate with the thought of REPRESENTATIVE men of the nations. This is the function of a journalist who attempts to interpret the national mind and it becomes more and more his business to know representative men if he would interpret the international mind.

But when Mr. Steffens says of the mind of the noted Jewish revolutionist of Russia—Trotzky, that his mind is the international mind some of us are inclined to question Mr. Steffens' judgment. It yet remains to be demonstrated that Trotzky has a mind of his own, let alone regarding it as an international mind. There is a strong feeling among many of the world's people that the mind that controls Trotzky is the mind of the Kaiser and instead of it being an international mind it is only an echo of a Prussian mind. This may not be satisfactorily determined just yet, but as the old saying goes, "It will all come out in the wash." Then the nature of the Trotzky mind will be determined.

Where Ignorance Is Bliss

Perhaps according to the old adage it is better that people under some circumstances should remain in ignorance of the real condition of their lives and of the nature of the work in which they are enagged. It is hardly to be supposed that pwople would do some of the things they do if they fully understood the influence and the effect of their lives and their conduct upon the general life of the world.

Culture may be one of the greatest blessings that can come to man and in its relation to the happiness of the human family it is to be promoted and encouraged in every way, but the kultur that leaves a people in entire ignorance of their own self conceit and bigotry can result in nothing less than destruction in the course of years for the laws of nature are such that a reaction against such unnatural principles is bound to come in time.

One of Germany's dukes is reported to have said: "We Germans do not hate. Hate is foreign to our nature." But practically every act of the German military forces from the first crossing of the Belgian line down to the latest air attack upon defenseless women and children has given the lie to the claim of the honorable duke. The conduct of the war on the part of the Prussian forces has been one prolonged expression of hatred from the beginning until now and we have no grounds upon which to base an opinion that this hatred will grow any less intense as the Kaiser's forces shall gradually be driven from their position which is embodied in the idea that because of the claim that German kulture has made them a race of super-men and at last to acknowledge there are rights of the weak that the strong are under obligation to respect.

Perhaps Ex-Ambassador Gerard has given a truer interpretation to the German mind in his statement: "Americans must understand that the Germans will stop at nothing to win the war, and that the only thing they respect is force.

Lest We Forget

A great many devices have been resorted to enable one to forget the things that have caused unpleasantness and unhappiness in the world. One o f the foremost excuses put up by the devotee to strong drink is that it enables one to forget, at least for a time, the troubles of life and that it enables a pauper to feel like a king. Of course nothing is said about the power it has to reduce a king from his position of affluence to that of a pauper of the street.

On the other hand a great many systems have been developed that have for their purpose the training of the memory so that men will not be forgetful, from the ancient method of tying a string around the finger of a child to the acquiring of the principles of some one of the many more modern "memory systems."

In regard to the relation of the present and the future to the past and to the sacrifices our forefathers made by which our prosperous present and our glorious future is assured many organizations have been effected and are maintained to help us to not forget what we owe to those who have lived and served before us.

A man of some note has said: "It will be one of the first peace tasks of the Turkish Government to find ways and means of making the Armenians forget the sufferings of the war."

If any real good is to come of this war through the final victory of the allies we would sooner say the second peace task of the allies will be to see that no Turkish Government remains to ever again curse the Christian world with its blood-thirsty persecutions, of course we all understand the first peace task will be to so securely bind the hands of Prussianism that the world will be passably safe for at least a hundred years from any further danger from this hydra-headed monster which poses as the most advanced form of government in all the world.

Booze-Soaked Bodies Poor Ground for Soul-Culture

Clarence Darrow, the "labor-lawyer" who defended the McNamara brothers, the California dynamiters, a few years ago, threw a bluff into a labor meeting the other day, where he spoke under the auspices of the local bartenders' union against the prohibition movement.

"Has drink ever done you any harm?" he asked his audience, and he waited a moment for a reply.

"It killed my brother!" volunteered a voice in the pit.

"It killed my brother, too!" said another man a little farther back.

Darrow was flabbergasted! He didn't know the real sentiments of his audience.. He probably supposed that he was talking to a bartenders' crowd.

"Has drink ever done you any harm?" The workingmen are

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FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Your Account

The Good Book says, "Every man shall give an account of himself;" The Program Committee says every church shall do so. Before the full time had elapsed, I had a report from two of the Districts. Which ones did you guess would be first? California and Kannemorado? Well, then you are a good guesser for that is the exact order in which they came. They are but partial reports and at the time this is written, there is still a day before they must be in with the full report to get full credit as a District. I look for that report to come in each case; for why should it be possible for some pastors to be on time and not others? Why should some churches get on the wagon in time for the trip and not all?

"All Together and Each for the Other"

Remember the motto I have stolen for our slogan. Just to show you how it works. I'll "let you in" so that there shall be no betrayal and yet, be a help to the work of the District and finally to the cause at large. The report from one of the reported Districts, appears thus, according to my figures: Goals gained, 40%; Goals in progress of attainment, 30%; Goals lost, 30%; while if the other church that did not report would have been an average church the record would read, Goals gained, 50%; in progress, 25%; lost 25%. In short, the one church that did not report—and its record will doubtless be at least an average one—spoiled the District record to the tune 10% gains; 5% progress and 5% losses. That is too much to pay, unless unavoidably hindered, and I can not see how that word can be read into many reports. So, my dear fellow-pastor, if you want a good District record, be on time; be exact; be fraternal. The congregations that are trying to be prompt will have to suffer with the ones that are not; the pastors who are trying to get across the goal should stir a bit, among the ones that snore too loud, and sleep too long.

Good Reports

These two reports look good to me; they show that there is but one church on both that does not have several goals gained. Of course, no church can gain all the goals until the year has closed and the Conference membership has been counted. Really, Goal 16 can not be reached until 1920, though I note that some pastors have counted that Goal already attained. I think the Committee will either rule that we have but 15 Goals till 1920 or that Goal 16 will be given a sliding scale so that it can be reached year by year. That will come when I have heard again from the Committee on the question of interpretation asked last week.

Optimism

The good fact is, that we have nothing but optimism about the work we have started to do, from any one save a single individual. He'll get over it, I hope. "We can if we will and we will" seems to permeate everybody, everywhere. I am very glad that so far, I have had no note of obstinacy from any one. I am sure, brother pastors. we have never had such a good chance to prove our unity and fraternity as we now have.

"In All Things Charity

If some one does say it wrong—or rather the way we would not why "bawl it out" as the man of the street would say. If some one does not do it my way, who can prove that "my way" is the only way? They that are strong ought to bear the infirmities of the weak and if you are so sure you know how it ought to be done, just do some things that will prove to the world that you are not in the right niche. The world will soon see that your talents are utilized. So will the church. But you can't get "big" by neglecting the above motto.

A Nice Letter

I get a good many nice letters and some that are not so nice. I'll just pass on what a good man of our church wrote me this week so that you will know that some folks appreciate a situation. No, I'm not looking for sympathy; I neither need it nor ask for it. But this letter, coming after one that was so blue that I had to rub my eyes to see if it was not dark, sounded good to me. Here is some of it: "You have been putting a lot of fine work on that proposition [Four-Year Program] and I know you have had no small amount of discouragement; I shall be sorry if you shall have to slack up on it. This is really the first attempt in the life of the church to marshal it toward something. * * * * * There is a woeful inclination among us" each for himself and let the old world go on." Is he right? He has a good right to know and if he is, my motto, "Each for the Other" is wrong. That would be a woeful attitude for Christian folks. Let it not. Each for himself is not Scriptural nor Christlike. I do not care to think that he is right and hope that the progress of this Program work will prove that he is wrong.

"Failed"

* * * * * * * failed or our district would be perfect so reads one report. How does it look, pastor. If you read this page, you know who you are. Isn't it too bad that you failed? Just suppose that you did send it a few days later, see what trouble you have made. Your good District Keyman will have to spend his time and money to get that report to me. Then, I'll have to hunt out your District Sheet extra and get you put on and with it, make a note that you failed to get in on time and for the next three years, we shall have to be refering to your failure, and even that will not end it with yourself. Besides, you have put the "Kibosk" on your otherwise prompt District. Won't you repent and not do it again? But this is fine: "We expect this District to have reached every Goal in another Year."

Wait! Wait!

Like a postman running to prevent the hanging of an innocent man, a post-card came from one of the District Keymen referred to above saying, "Won't you kindly put the report from.....on the report I sent in?" "Kindly?" I say I shall kindly and gladly. That changes the "figgers" in the case a good deal for one District and before a year, you shall know which of my many co-workers are busy at the job helping to make our church get into the stride suited to her youth and vigor.

Brother "Ed" Says

Goal Director Miller has struck a good gait and he has some fine things to say from which I cull this: "I have this report from Whitted (Kanemorado) If you will note, Goal 7 has been attained by all churches but one and truly it is the Keynote on several Goals. A word of praise is in order for this District: (So say I) for their promptness. Pennsylvania has given me satisfaction, so far; The majority have adopted the budget system and the rest are working." So, hats off to "Brother Ed" for it will not surprise me if he is the first to finish. The reports in my hand now, show more than a good start. Churches, get into the Budget plan and then, see how well it has solved your financial problem. We're getting somewhere, I feel sure. More anon.

Bame.

(Continued from page 2)

coming to believe that it has. It isn't safe to recklessly throw into a crowd of workingmen a challenge which may so easily be answered. For they are coming to know the facts. And the facts are always against the liquor business.

It is bad enough for booze to kill the body of your brother—it is a worse thing for booze to kill his soul.

But what about a man who carries a dead soul in a living body? This is what happens to many a man who has become booze-soaked.

For drink destroys a man's soul before it kills his body—and usually he doesn't know what's happening to him. That's the sad part of it.

We are realizing more and more that soul-culture and the things that grow out of the use of booze cannot occupy the same body at the same time—in the end one will drive the other out—and usually booze comes out ahead in the struggle.

If you believe that the traffic in Alcohol does more harm than good—HELP STOP IT!

Contributions

Suffering With Jesus

BY FLORENCE N. GRIBBLE, M.D.

"He shall see of the travail of His soul and be satisfied." Isa. 53:11. "To win for the Lamb that was slain the reward of His sufferings." is the Moravian battle-cry, and with the love thus inspired they gladly suffered tribulation and obtained the victory. "For unto us it is given in the behalf of Christ not only to believe on him but also to suffer for his sake." What then? Romans 8:18 has the answer, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

To win souls for Jesus Christ on the darkest mission fields of the world is the purpose and hope with which your little band of missionaries have gone to Africa.

That souls thus won to him may win for him a hundred fold among their own black skinned brethren must be likewise our purpose and your prayer. Among the converts in the heart of Africa Mission at Nala in the Belgian Congo, there was baptized on Oct. 27, 1915 a black boy named Sambo. "Through his life and example in less than a year over 100 had been baptized." He has lately been called home, and Mr. Studd says;—"Like Samson, in his death, he has slain more than in his life, for through his death many are impressed."

Your party of missionaries to Africa is small, very small, what then? Pray! For more missionaries, and for a rapid raising up of native workers let your prayers ascend to God! "He *must* see of the travail of His soul and be satisfied!

An African chief went to Charles E. Hurlburt and said,

"Do you see that beautiful green hill running gently up to a point with tall shade trees and rich grass growing on it?" Well, I will give you that hill for a missionary." "I have no missionary for you yet," was the sad response.

"Do you see that other hill? It is higher and greener? Its soil is more fertile. You could build houses on it, and it would be a healthy place to live. It is really the best hill I own. I will give you that hill if you will send a missionary to tell me and my people the good words of God."

"It is not a question of hills, it is a question of missionaries," was the increasingly sorrowful reply. "Come into my hut," said the old chief, and look at this leopard skin. It is the skin of the biggest leopard my men ever killed. You may have that leopard skin for a missionary."

"It is not a question of leopard skins, it is a question of missionaries." was the repeated rejoinder.

Another chief also came to him. He was very old, his back was bent with age. Lame, he hobbled into the missionary headquarters, one day and said he had limped along for eighty miles to ask for a missionary.

When told he must wait before a missionary could be sent to his village, he said, "I will be dead first." In July of 1917, a missionary started for that man's village, but he was dead even before the missionary started, as he said he would be.

Old chief Akengan went to Poko in the Belgian Congo. He wanted a missionary, but for him as yet there is none.

And if the need is so great in districts already entered for Jesus Christ, how inexpressible must be the dearth, and how unutterable the darkness, in our own dear Ubangi-Shari, where as yet no ray of light has ever penetrated, and no healing message ever gone.

Ubangi-Shari is calling. There is need to speed the gospel message. Missionaries! Prepare! Forward! March!

And yet our ranks are incomplete, and shall be until largely filled with our native Christian workers. For them pray! First for their conversion, secondly for their consecration, and resultant multiplication. Thus shall we, the suffering and serving sent ones of Jesus Christ, find ourselves added unto and multiplied, in spite of every endeavor of Satan, entering into our midst, to subtract and divide.

Thus shall he in Ubangi-Shari "see of the travail of his soul and be satisfied," and we too shall be able to shout victoriously theMoravian battle cry, "To win for the Lamb that was slain the reward of His sufferings."

The Cross Robbed of Its Power

BY SANFORD F. ESSIG

The year 33 A. D. marks the greatest event ever recorded by the hand of man; the greatest event because it bridged the abyss between fallen man and eternal life and made possible the impossible. That day when the centurian's lance pierced the side of the wounded Savior and Calvary's brow was bathed in the atoning blood which flows down the centuries as a stream of pure water for the cleansing of fallen man, that was the greatest of all days. That day marked a new era, a new age for man and law became grace for him who washes in that stream and goes forth to walk in newness of life. The cross is man's only hope, it is the glory of the saints and all things which appear great in the eyes of man fall down before it as worthless and vain. What can cause more pain and anguish on the part of God's true children than to see this cross trampled under foot and robbed of its power which is the condition at the present time.

We are forced to see, whether we believe or not that the Church is losing power and that there is a reason for it. This loss of power is only a demonstration of cause and effect and continues to prove the infallibility of God's word. The lukewarmness and blindness of this Laodicean period of the church is appaling; neither hot nor cold, satisfied that all is well, having need of nothing, and "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Surely there is a need for eye-salve that God's children may see the prevailing conditions about them and wake from their slumber. There are many who look with disgust and contempt upon such words as these; they are not at all pleasing to them as they explode many a fond hope and dream, but they are God's facts and are true whether we believe or not. Truly, the cross of Christ has been made of none effect, robbed of its power to quicken and transform these mortal bodies of ours. There is evidence of this on every hand and I am persuaded that our present day churches are literally teeming with unconverted, unregenerate hearts; good, conscientious people but unchanged hearts and carnal minds. On every hand we see Christian men and women being unconsciously used of the devil while they feel that they are doing God's service. Many of them are well educated, yes learned people for they are most efficient in the hands of him who has been in the business of deceiving ever since the creation.

One thing which is today robbing the Cross of its power is twentieth century philosophy and worldly learning. Fom time immemorial, wisdom and learning has held a high place in the mind of man. The desire to know and to understand is a part of man's nature and the devil makes use of this natural tendency with effects that are disastrous. God says in the words of Paul. "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ." For in him dwelleth all the fullness of the godhead bodily; and ye are complete in Him, Who is the head of all principality and power." Also in Jude he says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the Grace of our God into lasciviousness, and denying the Lord God, and our Lord Jesus Christ." In this age as never before, Satan has camouflaged and hidden himself in our institutions of learning and is there doing his most deadly work. And these "certain men" of whom God has forwarned us have crept into the very church and are wolves in sheep's clothing. The religion that comes from our modern and recognized institutions of learning is either broken or so terribly bent as to be almost beyond recognition as the word of God. In fact, very little of it is God's word, most of it being man's philosophy and vain deceit. The Greeks were the most learned, most highly educated race that has ever existed but we see that to them Christ crucified was foolishness just as it is today to those of their class. "A heinous butchery" they all admit, but atonement to them spells foolishness and iodicy. They do not know that the wisodm of this world is foolishness to God, they do not realize that they are the fools. They need to become fools that they may become wise for He says, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." The wisdom of this world and the wisdom which God imparts are diametrically opposite; to hitch the two seems all but impossible. God reminds of this when he says through Paul "that not many wise men after the flesh, not many mighty, not many noble are called." We who are real followers of him are considered ignoramuses by the world; we are God's fools' but by so being we may have the wisdom that the world cannot afford. And brethren, God's wisdom is expensive; you, will not need to go to the orient to get it, for it is a free gift and may be had in the secret of His presence. There is certainly a necessity for a genuine house-cleaning in many of the denominational colleges and religious seminaries for few are they who come out uncontaminated, having the faith once delivered unto the saints. You know, God's wisdom isn't the popular kind, hence its scarcity; it is something

repugnant to the world's taste, altogether to coarse and unrefined for her majesty. The modern and popular sermons of today have very little in them concerning the cross as man's only hope. For the unconverted sinner that is the most important thing between the lids of the Bible. Instead they are composed of bursts of eloquence, great swelling words; they are clouds without water, much like bubbles when they burst—very little left. Some days ago in my reading I came across an address by one of these world wise men who professes Christianity. A few lines of the article run thus: "Christian Science doctrinally is possible **only because people have not trained minds.** Russelism could not flourish **if all Christian people had a liberal education."** Isn't that a ridiculous statement? but this is just a sample from these world-wise, but God-ignorant men of out time. If his reasoning is correct; if all that is necessary to set men on the right track and to keep them there is Education, then there is something wrong with the Word. If education is the solution, then I wonder why those learned Greeks considered Christianity foolishness. Also why are so many of our learned men, philosophers and scientists—infidels, agnostics, pantheists, etc?. Why has not their education brought them to a knowledge of the truth? The secret is this; it takes something different from a liberal education to cause man to see his lost position and to realize that nothing but the blood of Jesus can atone for his sins which are legion. What the church needs is not a better educated clergy i. e. educated in the things of this world but she needs more of God's wisdom; she needs to purge herself from her carnal-mindedness and world mimicry. She needs to turn back to her first love, to have the zeal and fire of the early church, and then and not before then will you witness results that are desirable.

Another way in which the Church has weakened the power of the cross and has incapacitated herself for real service is by taking world methods rather than God's to arrive at the end desired. And there is such a variety of opionin as to what the Church's mission is. Few are they who seem to know, yet it is very simple. You will find it summed up in two verses of scripture, Matt. 28:19, 20. One great mistake that the church in general has made is in uniting herself with the world's good, moral people and going into the whitewashing business. She has forgotten her high calling and has taken the slogan, "The world a better place in which to live." So she joins hands with the conscientious, ambitious people of this world and they proceed to whitewash this old sincursed world which only the blood of the lamb can cleanse. And, on the face of it all it looks as though she were doing an honorable work and it appears that they are succeeding fairly well BUT, on the inside sin is as black as ever. The words of Christ describe it well,"—whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." But someone is saying that we must join in social and political reform work to get the sinner to the place where we can reach him. But must we? Must we take the man out of the ditch and give him a course in etiquette before we can preach Christ to him with effect? No indeed.

Which is the most difficult task, to cleanse the vessel that has been whitewashed, had its filth covered or the one whose filth is laid bare? You know which, and it is the same way with the unconverted soul; the moral sinner is hardest to reach and that without exception. He looks on the outside and sees no difference between himself and the Christian; he is satisfied with his morals but his heart has not been changed a jot or a tittle by his reformation. The cross becomes of none effect and falls on deaf ears on him whose morals are as filthy rags in the sight of God. So we see that reform has hardened the sinners heart instead of softening it and making it more receptive to the gospel. The Church is making her own task of saving-difficult.

The Church is also at fault for modernizing the Word to meet the demands of the day just to reach the masses. Plans for holding the crowd, making services attractive, friendly rivalry in the form of contests to keep up the interest is on the wind from the four corners of the earth. Too many people must be coddled; the real word is too strenuous for them. Here is the trouble; the masses do not wish to pay the price of salvation. Many of Christ's followers when they heard the requirements for an apostle walked with him no more. People are the same now as then. Their consciences will not permit them to "cut loose" from God and their love for the world which is so dear to them keeps them from coming out and taking a real stand for him. The Church must stand rigidand not bend to the whims of the world. This she has not done and as a result we have, —lukewarmness and the church filled with wood, hay and stubble more than with real Christians.

And you know God's attitude toward such present conditions. The words are: "—because thou art lukewarm, neither hot nor cold, I will spue thee out of my mouth." This isn't a very pleasant thought for the church of the Laodicean type but it is God's word and will come to pass just as sure as the sun will rise tomorrow morning.

If we are wholly on the Lord's side the world will have us. If we practice that which we profess the world doesn't have much for us. The majority of Christians seem to be on very good terms with the world: no signs of hatred. Why should they not be; for what has the world to hate in them? Nothing. Don't oppose the devil and he's your best friend. If your religion meets the hearty approval of the World; if you can be unequally yoked together with it; if the world loves and admires you, put it down that there is something wrong with your Christianity. You are on the wrong road. True aposles of Christ can only expect the world's ridicule for that is all that is promised us in this life,—suffering at the hands of the world. The true church always has been and always will be a suffering minority. Let us patiently endure and labor till the return of our Lord which we feel is not far distant. The very thought of this should keep the Christian on the tip-toe of expectancy. Surely we can endure all things as a good soldier of Jesus Christ while we wait his glorious coming.

"And Serve the Cause of Freedom"

BY BISHOP WM. A. QUAYLE

This motto, I, in common with other Americans, read on some of the cards put out by the government, urging some of its measures. The motto is fine. I now purpose making an application of it.

The present war is a war in behalf of a lasting peace and a decent peace. It is a war to put a stop to the brutalities and bestialities which have made the name of the German a stench surpassing the name of the Turk. This is a grievous statement. I wish it were not true. Its horror is that it is all truth. No pen can portray the systematic horror of thievery, arson, adultery, debauchery, orgies of brutality, and sheer delight in doing deeds which would make hell blush.

The United States is forced into a war against the tolerated existence of such sins, against decency, womanhood, childhood, manhood, citizenship, common safety and morality. It is a great, just war, and must be fought to a finish of those things against which we battle.

The American people is called on by the government to make every type of sacrifice. Taxes at every turn, gifts of money in such amounts as stagger the imagination, gifts of sons, curtailments in every department of life, and belongings. We are put on a diet in the name of the safety of the world. It is a great exploit. I do not criticise it. I laud it.

But what I do do is to demand in the name of Christian people that these demands upon them be logical and coherent. Let the government not forget that we are in a moral struggle. This is not an economic struggle. This is a humanitarian struggle. It is a struggle not only for human rights, but for a chance for humanity to be decent. We must not let pro-German voices throw dust in our eyes. We are not concerned in Germany's future economic welfare. Indeed, Germany ought to have no future economic opportunity unless she repents in ashes and blood of her systematic atrocities, violations of international, human, and divine laws, and binds herself to behave decently henceforth, and since her word is worthless (a paper scrap) as all her proceedings have shown, she must be made to give hostage to civilization for the performance of her bond. Germany has no honor to give ther word any validity. This is a battle for Christian decency to have peaceful ascendency, and sovereignty. To end without that were to play the idiot. **Christianity is the voice that is speaking in this war against the Central Shamelessness. Therefore, the Government of the United States does well to consider the Christian conscience and the Christian demand. Not what do the American German beer makers want, but what do the un-German American Christians want, is what the administration is bound to consider.**

We have the "wheatless day" and the "meatless day," but where is the "whiskyless day" and the "beerless day?" We shall save food more by the elimination of this moral menace than by all the hurrah and printing and hiring multitudinous employes with the consequent enormous expense of administration of the food administration.

We are told that food is to win the war, we are told that there is a shortage of food to feed the Allied armies, we are told that unless we can save fats, sugars, meats, wheat, rye, the war will be jeopardized or lost. I believe all this is so. Doesn't the Government believe this is so? You say, "it says so." True. But does it act so? If the danger is so imminent, why not save food—65,000,000 bushels of it—by one stroke of the pen? It is in the President's hand to do so. Let him write that document and sign it, which would be the most important document to which he has ever attached his name. Do away with beer, that is the gigantic business

of the hour in the interest of food conservation. If the world food supply is menaced, and the world food imperiled, why not "Serve the cause of freedom" by doing the thing that would meet the moral approval of the world? Save enough breadstuffs at a single stroke to go well on toward breading the world armies day by day?

I notice the food administration feels the pressure of the Christian attitude, and subtracts 30 per cent foodstuffs from beer. And in its statement gives assent apparently to the estimate of Professor Fisher of Yale, that the foodstuff used in the making of beer would supply a daily ration of about 7,000,000 loaves of bread. Multiply that by 365, and you have a perfectly alarming product—namely, 2, 500,000,000 loaves in a year! I am not authority for these figures but take the estimate of Professor Fisher, which by the newspaper report the food administration cited. Is it sanely thinkable that in a world crisis for civilization, virtue, and chance for women to remain chaste and men to remain decent, the government can hesitate a millionth part of a second as to what its duty is? I profess the thing is incongruous and even grotesque. If we are in this pickle for food, why does the government act that way? That is what, we have a right to demand here. The food administration and all the government administration are free to make use of the churches. We are glad this is so, but may mildly insist that it is likewise binding on the government to consider the conscience of the churches and the religious enlightenment of the churches.

* * *

Is the need for food what the Government avers? If so, why does not the Government save as it asks all citizens to save? Why not a beerless war, and why not a wineless war, and why not a whiskeyless war? If some one should say, "We have a whiskyless country," the reply is that it is not accurate truth. We are not allowing whisky to be made, but the distillers have three year's whisky on hand, and may well ease up on making when the supply is adequate. We have enough whisky on hand to keep us drunk for a three-year period. We may still be whisky-full. A few days ago the food administration gave out its information about a 30 per cent cut in foodstuff used in beer. We should save, it suggested, 2, 500,000 loaves of bread a day by this cut of 30 percent. Are they playing with us? Do they think we have never studied percentage? If 30 per cent will do so well why not make it 100 per cent? That is the logic of the per cent, and anything less is camouflage. Christian America demands it. Pro-German beer makers demand that 100 per cent foodstuffs be used and Christian Americans not pro-Germans demand that 100 per cent foodstuffs now used in making beer be made into bread, and that not any per cent be drunk. Which voice will the government heed?

But the food administration is doling out this 30 per cent reduction in beer gives a dose of supposedly ethical advice. It said (as condoning the tolerance of beer and its immense consumption of bread in the making of it, to say nothing of the consumption of sugar) that beer did not make people drunk to the extent that whisky did, and that inasmuch as there was an abundance of whisky on hand to drink for years to come, the temperate thing was to continue the making of beer. In the interest of greater temperance, let us be intemperate and importunate in drinking food that should be eaten. Have we forgotten the motto, "And Serve the Cause of Freedom?"

* * *

To this whimsical statement of the food administration I rejoin it is (1) illogical, (2) unpatriotic, (3) insagacious, (4) inethical, (5) unworthy of the government in a world peril hour.

1. It is illogical in that it were better to drink beer than whisky. The real logic is, drink neither. Who said either had to stay? If we can save nearly 2,000,000,000 loaves of bread in a year for the soldiers by eliminating beer, we may very morally eliminate the use of whisky, which only makes us boozy and drunk. The logic of the food administration's attitude would be total abstinence during the war.

2. It is insagacious. It does not tend to stabilize the opinion of the Americans in the accuracy of the thinking and acting of the governmental authorities. **The common people of us are not so unsophisticated that we cannot see a loaf of bread and a stein of beer, and know that a stein of beer drunk, the drinker is made worse, and a loaf of bread made is a solider fed.**

The Government will do well to cogitate a while on the braininess of the average American citizen.

3. It is unethical. It serves to cloud the issue. It offers us a temperance view of an intemperance action. **Beer is not temperance and it eats food.** The cause of temperance is not served by drinking beer. I would not agree that beer is less harmful than whisky. Whisky kills sooner; beer lets people live longer, but stupefies their mental and moral powers. **Beer has made Germany the horrid moral apathy it is, until no indecency of procedure causes a blush.** Beer stupefies the moral faculties to such a degree as to scare the world. The ethical attitude is no beer, no wine, no whisky.

4. It is unpatriotic. If our soldier boys are to be fed, ammunition carried safely in ships to the battle front, so that they do not die on the battlefield with no accoutrement of food and care, then the Government should speak bravely out and say: **"In the name of our men and women and safety of America, and the whole earth, and for the perpetuatio of the decencies which the truthless Hun is set to defy and to des and to abolish, food must not be wasted in making good brea into bad beer, and there must be no drunkenness among wor! or soldier while the war lasts."** That would be patriotism of a com. manding order, and would evoke patriotism of a commanding order.

We are all busy trying to stand behind the Government. Let the **Government stand behind us.** When I once wrote to an official touching this business I was told (evidently my letter not having been perused carefully) that prohibition was not a matter now before us. I **had not mentioned prohibition. I had talked of food conservation.** Here I talk of food conservation, man conservation, freedom conservation.

At this minute of writing, the President of the United States has the power given him by Congress to stop food being used in making beer. Christian America demands he stop it!

I do not care who does this business, President or Congress. But we want somebody to do it. Will the President and Congress weigh its own motto and do the things that will Serve the Cause of Freedom?"

The Greatest Question of the Age

BY THE REV. CHAS. STELZLE

Christianity is not dependent upon the infallibility of the Church nor of the Bible. The Church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God in Jesus Christ.

Therefore, the chief question that men are called upon to answer is not, What do you think of this doctrine, or that church, or that system of theology, but "What think ye of Christ?" Gladstone once said that this is the greatest question of the age.

You might be asked, "What do you think of Plato, of Socrates, or Shakespeare?" and you could dismiss the matter with an off-hand reply. But this question asked of Christ passes into the most practical and the most personal of questions, "What shall I do, then, with Jesus?" The question becomes insistent. Men cannot get away from it. It will follow them to the ends of the earth. They may become angry because of its presence, but does not this prove that it is no ordinary question? To dismiss it by saying that Jesus was simply a great reformer will not satisfy. To say that he was only a good man, or that he was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the ussie,

It is frequently stated that Christ came to establish an Ideal Republic or that he sought to inaugurate a Utopian Democracy. Neither statement is true. His own words indicate that it was his purpose to establish an Absolute Monarchy, a Kingdom, of which He should be the Head. This Kingdom is to embrace all those who will acknowledge His Kingship.

Therefore, when some social reformer select from among the words of Jesus a few catch-words, which have to do only with certain social affairs, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the only bona-fide followers of Jesus Christ, they are leaving out of their consideration altogether some of the most important parts of Christ's plan for the complete emancipation of mankind.

"What think ye of Christ?" Workingmen cannot afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.

The Greatest Miracle of the Ages

One of the greatest miracles of all ages is the salvation of the soul. There is, however, one greater, and that is the one that makes this a possibility and a glorious reality, the miracle of the Incarnation, crucifixion and resurrection of Jesus Christ. The evangelization of the individual, of the people in cities, towns and rural districts and of the world at large, is a tremendous task, and this task is laid upon the churches of Jesus Christ. There is a sense in which the church of Christ as an organization is to perpetuate the work which Christ inaugurated while here on earth. The church possesses the ability and has the means by which to accomplish it. It has been estimated that this work could be accomplished in twenty-five years if she would measure up to her ability, to her opportunities and responsibilities, properly utilize her means and multiplied resources. If the latent forces in the church could be stirred and utilized what wonderful achievements could be realized in the near future for the salvation of the

world. "The harvest is ripe" and the sickle should be thrust in a vigorous fashion and the ripened grain gathered for Christ and the church.

God in his All-wise providence furnishes the opportunities for the church to accomplish this great task. Doors inviting and effectual are open everywhere. It requires aggressiveness, boldness and mighty faith in God to meet the enemy of religion and all manner of falseisms fairly and squarely. She must seek the lost, in the highways and in the hedges—everywhere, and then bring them to Christ. They must be found and saved. The ability and the opportunity of the church implies her tremendous responsibility. "Awake, awake, O Zion, put on thy strength, put on thy beautiful garments." The Christian church must be aroused throughout the world, and rise in the strength of Christ to conquer the world of mankind for Christ. She needs and must have Pentecostal power, Pentecostal fire, Pentecostal efficiency and Pentecostal courage.—Selected.

A Plea for the Jews

Ye who are thankful to God for his love,
Knowing all blessings come down from above,
For the gift of his Son, and his own precious Word,
For the Spirit revealing Christ Jesus the Lord,
Do you sufficiently feel in your heart
Grateful to Israel for the great part
They have played in bringing these blessings to you?
For their salvation, what do you do?

Ye who in prayer to your God oft are found,
Praying his work upon earth may abound,
Praying with strong intercession each day,
That all whom you love may know Jesus the Way.
Do you remember God's people the Jews?
Praying that they may receive the good news,
That they may believe in Christ Jesus the Lord,—
Their promised Messiah—and trust in his word?

Ye who give largely to spread the good news,
Do you say earnestly, "First to the Jews"?
"First let the children be filled," is his will,
What are you doing, that will to fulfil?
"They prosper who love thee" still holds good and true,
May such a rich blessing then come upon you.
May Israel be led the dear Savior to own,
And put their whole trust in his merits alone!

—M. A. Edwards.

Pensions for the Clergy

The laymen of the Methodist Episcopal church are conducting a vigorous campaign to raise a fund to pension its aged, infirm and indigent clergy and the needy widows and orphans of deceased clergymen. It deserves to be successful and, no doubt, will be.

It is a worthy and practical movement entirely in keeping with the general movement for social justice that is uplifting the American people. It is a part of a movement which nearly every Protestant denomination is carrying on. To turn a faithful minister adrift in his old age or because of his physical infirmities, and dole him out a bare existence as "charity," is a reflection on Christianity and church organizations.

On the whole the salary of ministers of the gospel is a disgrace. Their zeal to labor in the vineyard of the Lord is burning, and their faith in a divinity that shapes our destinies is strong, or they wouldn't remain in the ministry. The country over, the average salary of ministers is less than $600 a year.

The ethics of their calling prevent them from engaging in many "side lines" which are properly pursued by other professional men who need to piece out their income. The proprieties of their calling demand that they dress themselves and their families respectably and enable their household to keep up a presentable appearance. They must contribute to charitable work, within and without their church. They must keep up with the intellectual progress of the world, which requires expenditures for literature of various kinds. They must be a pastor to their congregation, a counsellor to their community, and a leader in public movements for public uplift. All this requires expenditures beyond the routine of household affairs.

It is only just that men who bear the heat and burden of the day in unremitting and poorly compensated work for the betterment of mankind should not be left to battle with penury in their declining years. The men who preside at the most sacred of human rites, and who bring consolation in the darkest of human hours, are deserving of better things as they travel down the slope of years. Their evening of life should not be clouded nor fretted by physical privations due to financial embarrassments.

Their parishioners and communities owe them deliverance from this dread. Their parishioners and communities owe it to themselves and their sense of self-respect to guarantee this deliverance by creating and sustaining a pension fund for retired clergymen and their dependents.—The New Orleans Item.

Program of Ohio State Conference to Be Held At Fremont, Ohio, April 16-18, 1918

(Faith, Prayer, Loyalty)

Tuesday Evening

7:30 Prayer and Praise Service. Walter J. Barnhart.
7:45 Address of Welcome. S. M. Loose.
8:00 Appointment of Committees.
8:10 Conference Sermon, "The Need of Doctrinal Preaching." W. S. Bell

Wednesday Morning

7:40 Praise and Prayer. (Faith.) Edwin Boardman, Jr.
8:00 General Reports:
Trustees of the Brethren Home. Elmer Wombold.
Ministerial Examining Board. Wm. C. Teeter.
State Statistician. E. G. Mason.
Board of Evangelists. J. Allen Miller.
8:20 Ohio Mission Board's Report:
President's Message. A. D. Gnagey.
Secretary's Report. O. F. Brumbaugh.
Treasurer's Statement. E. J. Worst.
9:00 Conference Business.
10:30 Moderator's Address. R. R. Teeter.
11:00 Discussion of Address, led by H. M. Oberholtzer.

Wednesday Afternoon

(Forgetting the things that are behind and reaching forth)
1:30 Devotions, Prayer and Daily Walk. A. L. Lynn.
1:45 Ohio's Responsibilities. Geo. S. Baer.
2:00 Ohio in the Endowment Campaign. W. D. Furry.
2:30 Ohio as a Recruiting Station. J. B. Lambert.
2:45 Ohio as a Field for Church Extension. Dyoll Belote.
3:15 Conference Business.

Wednesday Evening

7:00 Devotions, (Loyalty). B. F. Owen.
7:10 Financial Methods. G. L. Maus.
7:30 Loyalty to Christ, the Bible, the Church. A. J. McClain.
8:00 Sermon. J. Allen Miller.

Thursday Morning

(Sunday School Session)
7:40 Devotions, Prayer in Christian Work. L. B. Wilkins.
8:00 Business Session.
9:00 Ohio Sunday Schools, Their Needs. W. R. Deeter.
9:30 Address. A. D. Gnagey.
9:50 The Teacher's Preparation. J. A. Garber.
10:15 Organized for Service. W. S. Bell.
10:45 Discussion, led by E. A. Rowsey.

Thursday Afternoon

(S. S. C. E. Session)
1:30 Program to be supplied by the State Organization.
3:00 The Preacher and His Message. B. S. Stoffer.
3:15 Discussion, led by W. J. Barnhart.
3:45 Business Session, Election of Officers, etc.

Thursday Evening

7:00 Devotions, (The Family Altar). G. E. Peterson.
7:15 C. E. Promotion. N. V. Leatherman.
7:30 The Brethren in the Large City. S. E. Christiansen.
7:50 Music.
8:00 Closing Sermon. C. E. Beekly.

R. R. TEETER,
W. S. BELL,
E. G. MASON,
H. M. OBERHOLTZER,
Executive Committee.

REVIEW OF
The Thought and Work of the Church

After a somewhat prolonged silence Brother Lyon has come to us once again with a bit of news from Washington. It is easy to understand how he can be kept busy in an attempt to answer all the demands made upon him by his local congregation and then to be called upon so frequently by parents from all over the brotherhood who would have him look after their boys who have been called into the service of Uncle Sam. Brother Lyon has only praise for Secretary Baker for the fine spirit in which he receives the intercessions of those who appeal to him for relief from bearing arms because of religious convictions.

We are sure the entire brotherhood will rejoice with brother E. H. Smith because of the splendid work he has been able to do for the Master in Kittanning, Pennsylvania. Twenty members have been added to the church by baptism and others are awaiting the sacred rite, and the work has hardly been started in that city. Brother Smith is surely an earnest pastor.

Brother Trent's additional report of the offerings received from the "White Gifts Service" of Christmas time shows that while a few schools have been slow in reporting they at least made reports worth while. Another report like this one will bring the offering up to $2500.00 or more. The American people are only beginning to learn how to give. This may be one of the blessings that is to come from the terrible war.

Since the Berlin, Pennsylvania charge has been without a pastor nothing has been heard from that place, and since Brother Alvin Byers has not been actively engaged in the ministry for some time not much has been heard from him, but we are glad to have a report from both this week. Answering a call from Berlin Brother and Sister Byers began a meeting there in January and in spite of the very cold weather and the serious illness of Sister Byers a most splendid meeting was held with eighteen confessions. We are glad for both Brother Byers and for the Berlin church for this splendid meeting.

It has been so long since any thing had been heard from E. M. Cobb that some of us had begun to wonder what had become of him any way; but we need no longer remain in suspense as his letter in this week's paper makes it known that he is very much alive on the Pacific coast. For six months he has been very busy with his lectures on the Holy Land. It is of peculiar interest to the American people to learn of the Holy Land since the country has come under the influence of the British armies.

The Altoona, Pennsylvania church does not need to wait for a revival meeting to have something of interest happen, but just now thay are in the midst of a revival meeting under the direction of G. T. Ronk which the pastor pronounces a "great" revival. According to the theories of many people who have observed great revivals in the past, the present world crisis should bring to the American people one of the greatest revivals in a century, and we feel sure Brother Benshoff will do his part to bring it to pass.

Last week we published a report of the revival meeting at Middlebranch as given by the pastor, but this week we publish a report of the same meeting as given by one of the sisters in the church. Often such a report is of special interest because of the different view point taken by the different writers. We are glad to have this report from Sister DeWick.

Our readers will have to excuse the spirit of exhilaration manifested by the writer of Ashland College notes this week as he was one of the players on the winning team in the interstate game of basket ball which he reports this week. But any one who reads Brother Lambert's notes will readily observe that their are activities about the College other than that of basket ball. Sometimes these constitute some of the knotty problems that must be handled by the House Council as explained by the writer of the notes. Great preparations are being made for the giving of the senior class play by the Ashland student members of that class.

We have no apologies to make for publishing the great temperance address recently given by Bishop Quayle. In the first place Bishop Quayle is one of the master minds of America and when he speaks upon any subjects it is worth while to listen, but when he has so good a theme as that of nationwide probition there is no excuse for not listening to what he has to say. He preaches sound doctrine and we would commend it to our readers.

Since the Gribble party has arrived safely in Africa our readers will be glad for the letter from Dr. Florence N. Gribble. Her report of the work done in Africa and of how insignificant that work is when compared to Africa's great need should set our people to thinking before they make their Easter offering for foreign missions." Brethren think on these things.

The program for the Ohio State Conference appears this week. A few slight changes may be made in the program before the meeting of the conference but the principle features will remain the same.

Martinsburg and New Enterprise, Pennsylvania have been good fields for the Brethren Annual and Conference Minutes. First Brother Hall ordered seventeen copies and then Brother Byers ordered twenty copies and then the other day we sent him fifteen additional copies. If other pastors would take an equal interest in the sale of this splendid report the surplus of the booklets we now have on hand would be greatly reduced.

Not many ines of work have been any more severely affected by the peculiar industrial conditions that have been brought on by the war than the printing business. The impossibility of securing sufficient skilled help as operators, composers or pressmen has worked havoc with many a print shop. And the Brethren Publishing Company has proved no exception to the common experience. This situation has compelled some of our publications to be a little late and then congested mail service has made matters worse. In order to get our supplies out in time for the coming quarter we have been compelled to have some of our composition as well as some of our press work done by outside establishments and it has taken considerable persuasion to get these busy firms that are themselves short of help to come to our assistance.

We ask the churches and Sunday schools to be patient with us and to keep in mind the sign on the wall in a frontier dance hall, "Please don't shoot the pianist, he is doing the best he can."

This number of the Evangelist is bound to be one day late in spite of our efforts to get it out on time by having the Garber Company make it for us, as this company found it impossible to do the press work because of their own shortage of help and we had to do that part of the work ourselves after all. But in about two weeks more we expect to catch up with the work and then settle down to normal conditions.

Brother Beachler's experience at Dutchtown, Indiana, was one of the happy surprises that break the monotony of a long campaign for College Endowment. In some of the unexpected places the most enthusiastic support to the College is found and such small congregations as Dutchtown often prove to indeed be "the salt of the earth." The response to our campaign secretary's appeal from such churches should inspire other and larger churches to put forth their best efforts to make the campaign a success.

Around the Editor's Table

District Conferences

The first district conference of any of the Brethren churches for the year nineteen eighteen will be that of the Ohio district at Fremont next month. These district conferences are of as great importance in many ways to the churches as the General Conference is, but it is rather a sad condition of affairs that they do not appeal to the people in the same way. Numbers are not actually necessary to a good conference, but it is exceedingly difficult to develop any kind of enthusiasm without numbers. One coal of fire alone will not make much heat, but put a number of live coals together and their warmth can be felt all around.

While the rules of the Ohio conference provide that a pastor

who absents himself from the conference without excuse can not have the conference seal attached to his yearly ministerial credentials and thus a good attendance of the pastors is usually assured, there has always been a dearth of laymen in attendance at the Ohio conferences.

Sometimes it is said that the chief reason is to be found in the fact that the conference program is made up almost entirely of ministers and the laymen of the district feel they have no recognized place in the work of the conference. An attempt to overcome this difficulty has been made more than once, but here the greatest difficulty is found in getting the laymen who may be assigned places on the program to quit their home business long enough to fill their place on the program. For a number of years now the secretary of the conference and a member of the program committee has been a layman; and although he is a busy school man he makes an effort and finds time to attend the conference. If we had a few more laymen in the state like Brother Mason it would not be so difficult to give them places on the program. But the Ohio churches as well as the churches of all other districts should endeavor to make the 1918 conferences really count in getting the work of our great Program before the people.

Zeal for Missions

The point has been reached in the life of the Christian church where it is not considered good taste, let alone being good Christianity, to express one's self as being opposed to foreign missions. If one should actually feel that way he knows better than to bring the disapproval of his fellow-Christians upon himself by saying so and consequently he remains quiet. But while he remains quiet and offers no active objections to missionary work we feel that too often such a one, and sometimes in rather large numbers, gives expression to his indifference if not his opposition by remaining away from missionary services and by not cooperating with his home church in making up the amount of its annual missionary offering.

One of the essentials of a missionary campaign is that zeal shall be both aroused and expressed, but there is a difference in zeal and the kind of zeal to which expression is given has very much to do with the response that comes from the people. The American people have passed the stage where they can be successfully moved by a zeal that is not accompanied by knowledge. While the people may be blind they have no desire to be led by the blind, and thus missionary knowledge and missionary information are among the first requisites of a missionary leader, if he would stir up any manner of enthusiasm among those whom he would lead in this very essential Christian activity.

As to the effectiveness of zeal, David Lloyd George said: "There is a hot zeal and a cold zeal and the greatest things of the world have been accomplished by the latter." We may not be able to give the correct interpretation to Mr. George's statement, but we take it to mean that the greatest things of the world have been accomplished by men who have had a zeal based upon actual knowledge and upon a fixed determination to accomplish a set purpose without considering the effectiveness of their appeal to others, rather than by men of an emotional temperament who would undertake some great task simply because they FEEL that it is their's to do. The man who accomplishes great things is the man who feels the need and then calmly sits down and counts the cost, "whether after having begun the building of a tower he shall have sufficient money to complete it," or "whether with five thousand men he be able to go out and meet his enemy with ten thousand men." This taking time to count the cost is plain, practical common sense and has received the approval of the Lord himself.

The executive board of our foreign missionary society has carefully estimated the probable cost of the missionary work under the direction of this society and has made an appeal for that amount from the Easter offering of the church. With the same cool determination to meet the requirements each church should resolve to do its proportionate share in making up the amount asked by the missionary society. Anything less will prove a great hindrance to the missionary cause.

Profanity in the Pulpit

One of the old sayings of the country used to express a very serious prevailing habit of an individual is: "He swears like a trooper." Undoubtedly one of the most common after effects of a war is an increased use of profanity. The common or even the excessive use of profanity is more noticeable in some sections of the country than in others. In some towns or villages it is to be noticed that the small boys have a greater vocabulary of profane words than in other communities.

In an effort to fix the attention of the people on the message he would bring to them sometimes a preacher employs the language of the street, not alone in its crudity, but too often in its profanity. Though this method has been employed on occasion by some of the great preachers of the world with telling, if not shocking, effect its common use by the "near" great preachers can hardly be justified under any circumstances.

The *Watchman-Examiner*, Boston, finds the common use of imprecatory terms "disgusting to every right minded person," and speaks of the use of such language in the pulpit in the following terms:

"Years ago Dr. Joseph Parker, of the London City Temple, startled and shocked the world by exclaiming in the midst of an impassioned denunciation of Turkish atrocities, 'God damn the Turk!' Such an invective, and others of a similar character, with another application and objective, have become so common nowadays that they neither startle nor shock us as the original utterance did. But ought we not to be startled and shocked? Are such expressions in the pulpit or in supposedly religious speech in accord with the spirit and temper of the gospel for which the pulpit stands? Would it not be well to leave the matter of dealing with the eternal destinies of those responsible for this wicked war entirely in the hands of a God who is almighty, merciful, and just? There is no excuse in these days for smooth sayings and mincing words: no excuse for a man in whose soul is not seething hot and furious hatred for the iniquitous war, and fierce indignation against those whose cruel ambitions and lustful passions have thrust it upon us. But there is no excuse for the minister who in his endeavor to declare that hatred allows himself to use words and phrases that in any other connection and directed toward any other objective he would be the first to condemn as profane. Even tho he might justify to himself his strong words by the plea of extreme provocation, it would not be strange if the average boy in the congregation before him failed to catch the essential and saving distinction between damning the Kaiser and damning anything else against which for any reason resentment might rise. Men who stand as representatives of religion should be ever on the alert against anything that smacks of extravagance."

Church Statistics

The greatest church statistician in all the world is Dr. H. K. Carroll, and while the accuracy of his statistical reports must depend upon the accuracy with which the official bodies of the various churches of America do their work his general conclusions may be usually depended upon.

In his work of gathering statistics from the churches for the year 1917 it has been learned that while the financial gains of the churches has been very marked over against this is the apparent fact thay there has been quite a noticeable falling off in the numerical gains. Among the churches which are largely made up of a foreign population the explanation is easy, but it is a more difficult task for the all-American church to give an account of its smaller gains.

The great gains made in the financial resources and in the contributions to the welfare work of the world through the channels of the churches and their auxiliary organizations has been stated by Dr. Carroll thus:

"The financial resources of the Churches, heavily taxed by contributions to the Red Cross, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, and similar organizations for the care of soldiers and sailors of our own and allied countries, and for the relief of war-devastated populations, have not failed to support generously their own church and benevolent work. Besides the many millions going through general and denominational channels for war-purposes, the leading Churches show large increases in the amounts contributed for missions, home and foreign, and other denominational enterprises. The Presbyterian Church (Northern) gave $4,250,000 to its missions, an increase of $500,000 and for all denominational purposes, $31,000,000, a net increase of over $3,000,000. The Methodist Episcopal Church gave $5,500,000 to its missions, an increase of $250,000, besides special contributions of many millions to educational, endowment, and ministerial pension funds. It plans to raise for its missions $15,000,000 a year for the next five years. The Protestant Episcopal Church finished its ministerial pension fund at the end of February last, for which it raised nearly $8,750,000, $3,750,000 beyond the goal it had set. Its total contributions for other denominational purposes reached the sum of $25,500,000, an increase of $1,400,000.

"Altogether it has been a great year for the churches, which show a strong tendency to increase of cooperation and federation, finding, despite differences in creed and church government, much common ground for harmonious work in caring for the nation's armed forces and in assisting our Government in furthering the purposes of the war in every way possible."

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Modern Missionary Efficiency

From Fenchow station as a center, the American Board, with a staff of thirteen American missionaries, and 120 Chinese evangelists, teachers, medical assistants and Bible women, is carrying on a great work in West China, in a territory practically untouched by any other evangelizing agency. Systematic methods are being used. First comes a careful investigation of the country; its agricultural, timber and mineral resources and the natural centers of population, so that permanent stations shall be wisely planted. In the past, points selected for missionary occupation have sometimes proved undesirable from a practical point of view.

With these surveys, the mission force is able wisely to locate its churches, hospitals, dispensaries, and opium refuges, its network of schools ranging from a theological and Bible training school down through the normal, high and grammar grades to the kindergarten. In the short space of ten years a splendid equipment, strategically located, has come into being, the Gospel being preached each week in seventy-seven different places and the printing press last year sending forth nearly three hundred thousand pages designed to uplift the people socially, economically and religiously. The mission conducts a Bible Study circle among the gentry, officials and literati, with an enrollment of 350 men. One church has grown in the decade from 37 members to 350 and in the whole field 4,000 church members have been gathered.

An Arnold of Ruby for China.

A boston Business man, who heard Chang Po-Ling speak at the recent annual meeting of the American Board, said: "It was worth a trip from Boston to Columbus just to look into the face of that man. I had no idea there were such Chinese. A similar impression was made upon all who heard this splendid product of missionary work in China. Dr. Wallace Buttrick, the Secretary of the Rockefeller Foundation, upon returning from a trip to China, compared Mr. Chang to the great pagoda on the Yangtsze River, which dominates the landscape for many miles around. So towers this man above his fellows. President Eliot, of Harvard, spoke of Chang Po-Ling as the most interesting person he met in China. Mr. Chang is a member of the independent Congregational Church of Tientsin. He conducts a Christian school of 800 boys, which many consider to be the best school in the land. His influence upon these boys is seen in their erect, soldierly bearing, their careful attention to cleanliness in person and apparel, their intellectual keenness, their patriotism and their earnest Christian character. Mr. Chang has come to the United States to place twelve of his graduates in American Christian colleges, and on his own part to engage in study at the Teachers' College, Columbia University, New York. He is an impassioned advocate of Christianity as the only hope of China. No one should lose a chance to hear and see this man. He will give one a new idea of the power of the missionary movement.

Chinese Memorizing the Bible.

In spite of the conflict in which almost the entire world is engaged, the year 1917 has been the greatest in the history of the Bible Success Band; and the number of booklets issued for 1918 promises to be almost double that of the past year. In China alone over 25,000 of the 1917 booklets were called for; and it is expected that at least 50,000 of the 1918 booklets will be issued in Chinese. The Chinese Christians realize fully the blessing that comes from memorizing Scripture; and the missionaries are keenly interested in promoting the movement throughout the Republic.

It is probable that in China and Korea over 16,000,000 verses will be memorized next year. In Korea, one may see at any time a Bible propped up on the ironing board, the wash tub, or the kitchen table and the earnest faces show that the workers are "meditating thereon day and night."—*The Sunday School Times.*

Changes in Tsinanfu.

"Never has the country been more open in every direction to outside influence," writes James B. Neal, M. D. "We who have lived in Tsinanfu for twenty-five years and more can scarcely believe that it is the same city which in former days was one of the most hostile in the country, and most opposed to anything in the way of Western improvements. From being one of the most backward cities, it has changed to be one of the most progressive of the provincial capitals with its foreign settlement, the streets of which are well macadamized, broad and electric lighted; with its numerous schools of every grade from the lowest elementary to its large normal school of several hundred students, its law school, its agricultural, commercial and industrial schools, and with a new medical school being planned on Western lines. Two evangelists in the employ of the Bible Institute which is a rather notable part of the Christian work in Tsinanfu and now incorporated with the Shantung Christian University as its Department of University Extension, have within the past few months visited over two thousand persons in various shops in the city in order to establish friendly relations with them and draw their attention to the claims of Christianity.

Missionary Influence in China.

Bishop Cassels of Western China, writes: "Never in my experience of thirty years have missionaries had so much influence with officials, people and even with brigand chiefs, as during the past months. Again and again have they been called in to act as peace-makers or go-betweens. They have secured protection for ousted officials and for defenceless women and children; they have obtained from brigands more moderate terms for the cities they have captured; they have even secured safe passage for Government troops through districts held by powerful brigand bands. . . . Speaking generally, and remembering that there are exceptions, the progress of our work has not been much hindered by the great unrest. Where the missionaries have gained influence by the part they have been allowed to take, it may be hoped that the upheavel will turn out rather unto the furtherance of the Gospel."—*The Mission Field.*

Norwegian Missions in China.

The union of the three leading Norwegian Lutheran Church bodies in the United States into the Norwegian Lutheran Church of America has been followed by union on the mission field. The first regular conference of the Chinese Missions has been held and will be known as the Lutheran United Mission. The new mission carries on its work at 15 stations and out-stations. According to 1915 statistics, the Chinese workers totaled 282; the communicants, 2,618; the total Christian constituency, 5,628.

More than half the continent of Africa, in square miles, is still without missionary work of any kind.

Rev. Ding Li-Mei, of China, has not only influenced large numbers of his countrymen to enter the Christian ministry, but has inspired many to imitate his habits of intercession. He keeps a prayer list which now numbers over 2,300 names.

During Dr. Zwemer's recent visit to the Moslems of China, the Ahung (or Mullah) of the new mosque in Hankow joined with him and others in a Christian prayer.

Many children from Mohammedan families attend Christian mission schools in China. Their parents attend Christian preaching services. These *facts* show how accessible is the large, but almost untouched, Moslem element in the population of China.

In view of world conditions and the examples set in war time, the eight hundred student volunteers, at their recent convention in Northfield, Massachusetts, called for more missionaries, greater sacrifice in giving, more persistent effort and more earnest prayer on the part of all Christians for missionary work at home and abroad. An outstanding Christian Chinese, Chang Po-Ling, the principal of a remarkable school of 800 boys, is now in this country, in order to place twelve of his graduates in Christian colleges, and to engage in a course of study himself.

In spite of China's brave efforts to rid herself of the curse of opium, the end is not yet, inasmuch as opium is now being grown in Korea for export, with not only the connivance but the encouragement of certain Japanese officials.

The Christian College in Teheran, Persia, includes in its enrollment of 540 students 350 Moslem boys, most of whom belong to the most influential families in the land.

The British Government, having decided that all German influence must be eliminated from the work of the Basel Mission on the Gold Coast of Africa, the United Free Church of Scotland has been asked to look after the 25,000 baptized Christians in the Mission, and the thousands of pupils in the schools.

Twelve Japanese school principals who have recently visited the United States were given opportunities by Christian leaders to study the work of the Sunday-school.

There are at present seventy-four Buddhist temples in the United States, most of them on the Pacific Coast, where converts are being made from among Americans, as well as Japanese.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

DISQUALIFIED

Erica Gilbert sank into the rocking-chair and fanned herself with a magazine.

"This is the hottest day we have had this year," she said. "You are lucky to be able to stay indoors, mother."

Mrs. Gilbert, who had spent the afternoon finishing a new dress for Erica to wear to a party the next day, was not so sure of her good fortune. She had thought wistfully that it would be pleasant to have leisure to spend an hour in the hammock, with a book. She only said, however: "Where have you been, Erica?"

"Down to the library to change my book. Then I went in to see Louise Hull. Oh, such interesting news, mother! Louise says a family from the city has taken the old Bolsover place. Their name is Gleason; he is an artist, whose health has broken down. Mrs. Gleason was a teacher of modern languages before her marriage, and she has traveled all over Europe. She wants to get pupils for a French class here. I do wish I could take lessons from her; it is the chance of a lifetime."

"I'm sorry, Erica, but I do not see how it can be managed," Mrs. Gilbert said, slowly. "Your father is rather worried about business just now."

"Oh, I did not mean to ask father for the money," Erica said. "But Louise told me another piece of news. Mrs. Upton who teaches the primary grade, has resigned, on account of her mother's ill health. She is leaving at the end of the month—that is only two weeks off—and, of course, they must have some one at once to fill her place. I am going to write an application this afternoon. If I get that position, I can afford to take the French lessons."

"There will probably be a great many applicants," Mrs. Gilbert said.

"No, because the school board wishes to give the preference to graduates of our own high school. That means either me or Louise, since all the other girls are already teaching, and I think I have a better chance than Louise. I stood higher in my classes."

"You are forgetting Christine Stoddard," her mother reminded her.

"Oh, Christine doesn't count," Erica laughed. "She works in Clark's store, you know. She never had any ambition."

"She has to support her mother. I suppose she was compelled to take the first work that offered."

"At any rate, I do not think she is a rival I need fear," Erica said. "I think I will go now and write my application."

Erica went upstairs. Soon Mrs. Gilbert heard her calling: "Mother, where is the ink? I left it in my room."

"I brought it downstairs," Mrs. Gilbert called back.

"What? I can't hear you, mother."

With a sigh, Mrs. Gilbert rose and went to the door of the room.

"The ink is down here, where it belongs," she said.

"Oh, bother! Nothing ever stays in the same place in this house," Erica grumbled, as she came downtairs again."

"I do wish, Erica, that you would give up this habit of shouting at some one in another room," her mother said. "It is very rude."

"Oh, life is too short to stand on ceremony with one's own family," was Erica's careless answer.

For the next few days Erica walked on air. She was sure she would get the position, and she had already planned several additions to her wardrobe, which she felt would be justified when she was earning $60 a month. She meant to begin her French lessons as soon as she was sure of her appointment.

One afternoon, a week later, Erica was hurriedly dressing to go out. She took a muslin dress from the closet and scanned it critically. "Decidedly rumpled," she said, "I shall have to wear a shirtwaist, and my white linen skirt. Oh, bother, where is that skirt? I don't believe mother ironed it this morning, after all."

She went out on the landing and called "Mother!" over the banister, but there was no answer. Erica went back to her room, which was over the living-room, and pounded on the floor with her umbrella. The door of the living-room opened.

"Please do not make that noise, Erica," Mrs. Gilbert said.

"Mother, where is my white linen skirt?" Erica called. "I can't find it."

"I'm sotrry," her mother began, "but—"

"Do you mean to say you didn't iron it?" Erica cried, stamping her foot with vexation.

"I had no time, dear; I had to do up Allan's white shirt."

"Oh, of course Allan must always come first!" Erica cried. "Now, what am I going to wear to Louise's, I should like to know?"

"There is your white lawn; I ironed it yesterday."

"Yes, but you forgot to mend it. You never do anything I ask you."

"I'm sorry. I was very busy yesterday," Mrs. Gilbert murmured.

"But what am I to do?" Erica asked, with another stamp of her foot. "What is the use of saying you are sorry? That does no good."

"Erica, I think you are forgetting yourself," Mrs. Gilbrt said, severely. Then she retreated to the living room.

Erica was on the point of running downstairs and insisting that her mother iron the skirt at once, when she heard voices.

"Must you go?" her mother was saying. "I am so glad you called; I hope you will come again soon."

"Oh, horrors!" Erica exclaimed to herself. "I never dreamed mother had callers."

Running back to her room, she looked out of the window; she could just catch a glimpse of the departing visitor—why, it looked like Mrs. O'Brien.

"Mother, who was that?" she called downstairs.

"Mrs. O'Brien," was the answer.

"Oh!" Erica collapsed on the stairs. "Just my luck! Whatever will she think of me shouting and stamping that way? She is one of the school board, you know, and some people say she is the one who really decides what appointments shall be made. Why didn't you warn me? I had no idea you had callers."

"Really, Erica," Mrs. Gilbert replied, "you could hardly expect me to say: 'Do not shout and stamp, because Mrs. O'Brien is here'."

"But what will she think?" Erica groaned.

"I am afraid she will think that you are not very courteous to your mother," was the reply.

Mrs. O'Brien, meantime, had remembered that she needed some handkerchiefs, so she turned into Clark's department store. It was a "bargain day," she found, and a dense crowd surrounded a counter in the aisle, piled high with muslins. Two clerks were trying to satisfy the demands of the impatient shoppers, and Mrs. O'Brien was struck at once by the difference in manner of the two girls. One was pert and disobliging; she paid no attention to customers until they actually forced themselves on her notice. Then she would measure off the cloth with an indifferent air, and wrap it as slowly as if twenty customers were not waiting their turn. But the other girl was waiting on half a dozen women at once, meeting sharp and impatient words with a smile that acted like oil on troubled water.

"Have you any more of this green muslin with the black dot?" a tired-looking woman asked the first clerk.

"I don't know, madam; all the goods are on the counter," was the indifferent answer.

"No, madam," the pleasant clerk was saying to another customer, "the pink muslins are all gone. Oh, yes, we really had them as advertised, but they have been sold. Would you care for pale blue?" "Yes, madam, I think there is some brown in that pile in the middle of the counter," she added to a third shopper, while she wrapped the package of a fourth. "I will look in one moment."

Mrs. O'Brien went toward the back of the store, where the proprietor was busy in the furniture department. He came forward with a word of apology as soon as he was at leisure.

"I didn't come to buy furniture," Mrs. O'Brien said. "I merely wanted to ask the name of a clerk at the muslin counter in the aisle."

"I am sorry if you have any cause for complaint," Mr. Clark began.

"But I haven't," Mrs. O'Brien interrupted. "I simply happened to notice this girl, and thought that I would like to know her name, so that I may always be sure of having her to wait on me when I need anything in that department. She is the taller of the two clerks."

"Oh, you mean the polite one," Mr. Clarke said, with an air of relief. "That is Miss Stoddard."

"Yes, her courtesy was what attracted my attention. She seems very capable too. You are fortunate to have such a clerk, Mr. Clark."

"I am, indeed," the merchant replied. "Usually I can not hope to get clerks who have had Miss Stoddard's educational advantages. She is a graduate of the high school here, and intended to be a teacher. But there was no vacancy in our local school, and she could not leave her mother, who is an invalid, so she took what offered."

"That was brave," Mrs. O'Brien replied. As she went down the aisle again, she lingered at the bargain-counter. The crowd was thinning

now, and presently she had an opportunity of speaking to the tall clerk.

"You are Miss Stoddard, I know," she said. "We can not talk here, but could you come to see me this evening? I have heard of a better position which I think might suit you." She handed Christine her card as she spoke.

"You are very kind, Mrs. O'Brien," Christine said, glancing at the card. "Yes, I will come."

"About eight o'clock, then," Mrs. O'Brien said, as she turned away.

Next day the school board met to decide on the applications. The chairman called the meeting to order, and then went on:

"As you know, Mrs. O'Brien was appointed a committee of one to report on the only two applications we have received. They are those of Miss Louise Hull and Miss Erica Gilbert."

Mrs. O'Brien rose. "I am sorry," she said, "that I can not recommend either of these young ladies for the position."

"I know that neither of them has had any professional experience," the chairman admitted, "but a teacher must begin some time, you know. We are not born with experience."

"It is not that," Mrs. O'Brien replied. "Both the applicants are sufficiently well educated to teach a primary class. But we must consider other things besides scholarship. A teacher should be neat, businesslike, good natured, and, above all, courteous. I called at Miss Hull's house in the forenoon. I found her wearing a soiled wrapper, and dancing-slippers run down at the heels; her hair was in curl-papers. I do not think our children would learn neatness from her. That afternoon I called at Mrs. Gilbert's." She described the scene she had overheard. "Do you think Miss Gilbert is likely to teach our children courtesy?" she concluded.

"But it was decided not to go outside of the town, if possible," one of the board said, "and there are no other girls eligible."

"Pardon me, but I have here an application from Miss Christine Stoddard, a local girl, and graduate of our high school. I can speak from observation as to her patience, courtesy and ability. I move that Miss Stoddard be appointed to succeed Mrs. Upton." And the motion was carried unanimously.

"We are both out of it, Erica," Louise said to her friend, some days after. "Christine has got that position."

"Yes, I know," Erica answered, gloomily. "Some people are born lucky. I suppose she worked on their sympathy about her mother being a widow."

But Louise was not so sure of that. She had an uneasy feeling that things might have been different if Mrs. O'Brien had not seen her off guard.

"After all," she said, generously, "Christine deserves her good fortune."—*Young People.*

News From the Field

KITTANNING PENNSYLVANIA

The time is here when we should come to the front and inform the brotherhood at large that we want to make good our promise when we said that at no remote time things would be happening in this once North American-Indian town that would prove there was no taking chances when we started to build a Brethren Church here, and regardless of the fact that the number of members in the town was a little above the zero mark, that it would prove to be a prolific field and that every dollar expended would assist in winning souls to Christ. We are less than six months old and we are not creeping or even walking, we are "running" and the devil don't seem to be able to stop us. We started our prayer meeting, and got busy in our personal work campaign prior to our revival we hope to hold in May of this year. The spirit some way got hold of the folks and they pressed to get into the Kingdom. I have baptized 20 who have united at this point and have a couple of candidates for baptism. The Baptist people of E. "Kitt" allowed us to use their "pool" for which we surely are grateful. Last night we received 11 into fellowship. One young man is a Bugler in U. S. Regulars stationed at Chattanooga who was home on a 10 days' furlough. Among our new recruits here are three fathers or rather husbands and their wives. One lady whose husband has not yet taken a stand but informed me that he was considering the matter seriously. One young lady who has since baptism been intermarried with one of our young brethren. I state these conditions to show those interested that heads of families are coming with us. Eight adults and 12 young people, all children whose parents are identified with the Brethren. Our Sunday school is a live one and up to this time shows no signs of reaction. We are now starting one cradleroll and Home department. We hope by 'Easter' to have a total enrollment of not less than 200.

We are necessitated to finish the basement for primary work in our Sunday School. It had not been finished. We thought in course of a couple of years, or by the time the main building was paid for we would then have grown numerically so as to need the basement, but we need it now and need it badly, However we believe God will open up somebody's pocket-book enough to meet the demands. We started this work on faith and work and hope to keep it going on the same principal.

Brush Valley is forging along slow but sure, and planning for a spring "drive", so look out for something from there ere long. The Blanco Sunday school is going on as well as can be expected. The interior of the Church has been newly papered and painted. However they are having a sad experience as our Sunday school superintendent, Miss Nellie Raric is in "West Penn" hospital having undergone a serious operation.

"Notice"

I want S. S. C. E. literature at once with full instructions as to organizations and how to win. I don't want much red-tape about it as we have no organization of this kind in this county. At one time I was familiar with this branch but there have been changes since then I want to start the "Kittaning" Brethren church on the road to "loyalty" and success. "The Harvest is great" etc.

E. H. Smith.

ROANN, INDIANA

The Roann church has just passed through a season of refreshing from the presence of the Lord. Brother Jennings being the channel through which it was brought to us. This meeting I have asked him to report. But allow it to be said: that with every campaign conducted with Brother Jennings as leader, friendship deepens and fellowship sweetens.

In our last report we were in the midst of a campaign for souls at Center Chapel. Suffice it to say we struck that winter weather or else it struck us, of which all have been complaining, and you know the rest. The field was well worked. More than that I held my own meeting the year before. But we fought the bitter cold and labored persistently and God blessed our feeble efforts and gave us the increase. Four souls came to the blessed Christ for the first time. To Him Be all the Glory.

God bless the work and workers everywhere. God give us grace sufficient to stand in these perilous and testing times. God turn our feet back homeward to our only hope and refuge, the inspired and eternal Word of God. Men we have laid down our Bibles and picked up our newspapers. Shame on us! Some even can preach in war times, sermon after sermon on the world war. God forgive me! Let us turn again to our Bibles and read, John 5:59, "Search the scriptures, because ye think that in them ye have eternal life; and there are they which bear witness of me;" And then read also Acts 17:11. And as preachers let us remember Paul's admonition which was thundered to Timothy: "Preach the Word." II Timothy 4:2. God help us to instruct men aright in these days of dismay and doubt, and these days of faked fads, isms and shams.

Roy Brumbaugh.

MIDDLE BRANCH, OHIO

Dear Evangelist readers:—As this is my first attempt to write church news I hope you will pardon me if I am very brief. On the 3rd of February Brother A. E. Thomas came to us to hold a revival of 3 weeks. We surely feel like rejoicing and singing "Hallelujah." Brother Thomas preached the unadulterated word of "God" to saint and sinner alike. Till old Middle Branch was shaken from center to circumference. Sinners were made to tremble when they saw themselves as God sees all sinners. There were 50 confessions, some going to other denominations, some were reconsecrated to their former life and a number came very near the kingdom. If Brother Thomas could come back a week in the near future we feel sure there would be added to the church a number of very good men. The men of Middle Branch were never stirred and awakened to read their Bibles as now, and out of these meetings there was a prayer circle born and it is very much alive. On a very rainy and stormy night of last week there were over a dozen out. There has been no prayer meetings for more than 15 years at this place. We pray for a long life for Brother Thomas. For God so wonderfully blessed his labors here with a lifeless church. We also anticipate a men's Bible class in the near future, which will mean so much to our Sunday school. We would not forget to honor our beloved Brother Miller who so faithfully teaches our boys the Bible. We surely have been blessed with good clean boys coming here to preach for us. Such men will surely be a blessing to the world and an honor to the Brethren church.

Brother Boardman led the singing in a manner equal to Rhodeheaver and Brother Thomas is Billy personified. So we had the equipment to frighten the evil spirits and convict sinners. We beg an interest of Gods people every where in our behalf. So we may prove faithful to the end.

Mrs. Loretta DeWick.

WASHINGTON, D. C.

Perhaps some have wondered at my unusual silence. I have simply been overwhelmed with work. A great deal of my time and attention has been given to matters made incumbent upon me as the official representation of the church at large, with reference to our doctrine of non-resistance. Many have been the requests that have come from different parts of the brotherhood, (and they are still coming), requests of all kinds. It is pitiful, indeed, to be brought face to face with facts that show that much confusion exists everywhere with reference to this great question. And the matter still remains unsettled. The president has not yet given any definite decision. However, we believe that the matter will soon be settled by an act of Congress. In a late conference with Secretary Baker, we had assurance given us to this effect. In the conference just referred to, we met also with representatives of the Friends Church, and two branches of the Mennonites. We received the most cordial treatment from the secretary. In fact we have had occasion to meet him a number of times, and we have always been received very kindly. If the bill referred to passes, we understand that it will be of such a nature that our boys will have assignment to agricultural work in the home land, or re-construction work in France. This plan will probably require direct supervision of committees to be selected by churches, in co-operation with the civil or military authorities. It is a great question, and we should be deeply grateful that we have a president and secretary of war, too, at this time, who seem to be quite anxious to get this matter settled in a way that will not deprive non-resistant people from exercising religious freedom. Lately we have been permitted to visit our boys at Camp Meade. Many of them are still there in the detention camp. If I had the time I should like to tell you all about our worship with the boys there, and how patiently they are submitting to conditions and circumstances that do not have a tendency to keep one in a quiet state of mind.

Many have written me to look after their sons in this city and elsewhere. I have done the very best I could in every case within my reach, but have not been able to write to those who have written me. Perhaps they do not realize the greatness of the task.

Thousands of people are flocking to Washington monthly to engage in government work and all this adds to our responsibility. I have spent a great deal of time trying to find rooms and houses for people accepting positions here. And still they come. At the same rate of increase for the next few months, Washington will likely go beyond the half-million mark in population. I am glad to say that we are getting new people added to our congregation as this increase in population continues. Will say more in a personal way later, if time permits. Meanwhile, I hope to have friends, or any of the brethren or sisters, write me of any who may be coming. I find that I will have to close for the present, altho I have much more I would like to tell you. Perhaps I can get time to say this a week later.

W. M. Lyon.

IN THE MEANTIME

So many of my friends and correspondents have wondered why I have not been in the East this season, and what I have been doing, that it seemed good to me to report in this general way, as fate has seemed to dictate that I should labor this year on the Pacific Coast.

I had made arrangements, definitely and fully, to return for an all season engagement east of the Rockies, but our family physician denied me this privilege on account of Mrs. Cobb's health. For two weeks I spent a vacation attending Billy Sunday's campaign in Los Angeles, and on 16th of September I began a campaign on the Pacific Coast and have lectured a week in each of the following places, since that date:- San Bernardino Ontario, Upland, Rialto, Chino, Upland, Arlington, Garden Grove, Palms, Hollywood, Bell, Huntington Park, Alhambra, Shorb, Wilmington Pasadena, Torrance and four weeks in Los Angeles.

My day book shows that in the last six months, I have spoken to 48,812 individuals. Of course individuals return night after night, which proves that these were not separate and distinct individuals, but in the sense that I gave eight different lectures each week, means that is the number of individual lectures given.

I have lectured every night, except four nights in Holiday week, and each Sunday afternoon and evening. On Sunday mornings, I preach for a Presbyteruan Church down in the city of Los Angeles, whose pastor has gone to Y. M. C. A. Camp, so this is why you have not heard from me or seen more of me this season. We are booked for weeks ahead.

I am very much interested in the progress of the Four-Year Program. Push it along. In the mean time, I'll break up some fallow ground outside the fence to be sown later.

E. M. Cobb.

ALTOONA, PA.

The last six months has been for the Brethren in the Mountain City a time of seed sowing. Special emphasis has been laid upon the work of developing the present membership. The writer believes that if we are to build permanently, we must build well. The church which lives and grows, is the one whose members are spirit filled. The conference in October did us much good. To entertain the Brethren of the State was indeed a pleasure. A number of our people received a vision and have since given themselves diligently the work of the Master.

It is not our purpose to give an account of the work in detail. We are endeavoring to make the goals of the Four-Year Program. Will fall short on a few this year, but hope to reach them till another. Every department of the work of the church is well organized. Financially we are on top. We are praying now, for a deepening of the Spiritual life. Brother H. E. Eppley gave us five sermons in October, in a preparation for communion. His service did us much good. We are anxiously awaiting the coming of Brother Beachler. May I digress long enough to say this word. Pennsylvania is getting ready to do her part for Ashland College. The reports which come to me from the various pastors strongly indicate this. But to come back again. Since our last report, four have been added to the church by baptism and three have been reclaimed Quite a number have entered into a deeper spiritual experience. At the present time we are engaged in a great revival under the direction of Brother G. T. Ronk. The meeting is only a week old, but already the house has been crowded to the doors and a number have been converted. Brethren, pray for us.

W. C. Benshoff.

BERLIN, PENNSYLVANIA

The call to conduct a religious campaign at this place came unexpectedly.

Mrs. Byers and I, having decided that we would like to enter the evagelistic work some time, were inspired to accept the above invitation.

Upon arrival we were received and made welcome during our stay in the home of Brother and Sister Clark White.

Sunday Morning January 13 we began our work and the pleasant greeting of the morning made us feel at home with these people.

We looked over the field, saw the need and endeavored to meet it with the gospel; resulting in a spiritual uplift to the church and 18 confessions.

In spite of the deep snow and zero weather the people became very much interested and the attendance was good throughout.

At the beginning of the third week Mrs. Byers became very ill and our meeting continued only two evenings, but we remained with these people and did personal work with good results closing our services with preaching Sunday morning and evening Feb. 10.

For the support given Mrs. Byers in the song service during the meeting and the very kind hospitality of Brother and Sister White and other members of the Church extended to us during her illness manifested the true christian spirit.

The church at Berlin has a live Sunday School and other auxiliaries, willing to work, and with a good energetic pastor as leader much good can be accomplished at this place.

Alvin Byers.

114 High Ave., N. W., Canton, Ohio.

ASHLAND COLLEGE NOTES.

Pennsylvania 25—Ohio 17.

So stood the score at the end of last Friday evening's hard fought game. The score was tied at the beginning of the third quarter, but Boardman, Pennsylvania's guard, took the ball down the floor twice and dropped it in the basket. The last five minutes of play were splendid moments as far as an exhibition of real basketball playing was concerned. This ends the series between these two teams. Penn. has won two of the three games.

It is now about time for the new Student Councils to be elected. Perhaps the Brethren are not aware that the student body at Ashland is a self-governing body. That is the students elect, by popular vote a governing council to administer and conduct the rulings of the student body, of course under the direct approval of the President and Faculty of the College. The past year the boy's council has been:—F. M. Lambert, president, Clayton Starn, vice-president, Joseph Gingrich, Glenn King and Edwin Boardman. The girl's council is Mae Smith, president, Florence Bickel, vice-president, Ruth Teeter and Batrice Gentzhorn. The affairs of

the two halls are conducted according to regularly drawn up rules and constitutions. Truly student government is a success for it is "government of the students, by the students, for the students."

Joseph Gingrich and Lester King came back from the Y. M. Conference at Denison full of enthusiasm and gave us some splendid reports.

The girls of the second floor recently entertained the girls of the third floor to a chocolate and biscuit "treat". The halls were decorated in patriotic fashion with pennants, flags and other streamers. Expressions by some of the girls would indicate that they had "some time."

The Hesperian and Philomathean societies are still active in literary work. Both organizations have their distinctive ideals to which they bend their efforts.

The Y. W. C. A. has just concluded a splendid series of Wednesday afternoon meetings. The girls had brought to them the fundamentals of Christian religion. First Prof. Garber spoke on "Faith", followed by Dr. Furry on "The Doctrine of God," Dr. Miller on "Deity of Christ" and Miss Billman on "Prayer." These meetings were extremely helpful in grounding the girls in christian truth. The new officers of the Y. W. C. A. are Pauline Teeter, president, Margaret Banghart, vice-president, Carrie Stoffer, secretary and Lois Teeter, treasurer.

A number of the students are contemplating attending the Berea Student Volunteer Conference next week

Dr. Furry will conduct a class dealing with reconstruction work after the war. This subject will be studied at the Sunday School hour. The book is "Christian World Democracy". Presented by Dr. Furry it will be an enlightening cours.

SENIOR STUNTS

The cast for the class play has been selected and now work is to begin in getting the production into shape for presentation. Miss Joyce Kanauer our expression instructor will coach the players in their respective parts. "At the End of the Rainbow" is looked forward to by the student body. The cast selected follows:

Robert Preston, a lawyer.....Frank Lambert.
Douglas Brown, a football player.....
N. V. Leatherman.....
Dick Preston, the groom.....Benj. Owen
Stanley Palmer, the butler.....Vern Flora
Ted Whitney, captain of team .Walter Nieswitz
Jack Austin, secretary.....Merrel Barr
Marion Dayton....., a ward of Preston
Pauline Teeter
Nellie Preston, a bride.....Mary Price
Louise Ross.....Josephine Wogoman
Phyllis Lane.....Beatrice Gentzhorn
Kathleen Knox.....Mae Smith
The Imp.....Marie Snyder
Emily Elliot.....Mary Bricker
Jane, a maid.....Marie Lichty
Polly Price.....Hazel Zimmerman
Elsa Earnest.....Ruth Teeter
Molly Bruce.....Lucile Teeter

JUNIOR JOTTINGS

Junior annual—"this one thing" the Junior class is doing. Watch for the publication and secure a copy. A contest to name the annual is now being conducted.

SOPHOMORE SIMPERINGS

"Report progress." This live wire class is

FRESHMAN FRIVOLITES

Seen and noted wherever Freshman are seen and ..... noted.

The Indiana students here have formed an Indiana club. Good for the Hoosiers. Miss Lula Wood is president.

Four girls were crossing the campus the other evening carrying real pies under their arms. Suddenly two forms appeared in the twilight. Misses Price, Wogoman, Smith and Gentzhorn forthwith dropped their pies and fled leaving Messrs Ford and Nieschwitz in possession of the pastry. The boys said they don't know why the girls ran but they are glad they left some token of remembrance. They don't like to pose as "highwaymen" however.

Pray for the College and its work. The writer will be glad to furnish any particular items of interest to the Brethren. Drop a card with inquiry. Yours for a growing Ashland College.

F. M. L.

CAMPAIGN NOTES

We had a fine time at Dutchtown. Dutchtown is the home of Brother Thomas Plew, one of our brethren who has given many years to the ministry and at the same time "working with his own hands." It was a pleasure to me to meet Brother Plew in the church in which he has worshipped and preached for many years. During the course of our canvass at this place I preached five times. And notwithstanding the bad weather part of the time, and the heavy conditions of the road, we had splendid, attentive audiences.

Up until last fall Dutchtown had been without preaching for a considerable time. But brother C. C. Grisso came into their midst and held them a meeting in the fall: And it is evident that he did a mighty good piece of work. Dutchtown church is on the map and she is wide awake. I wish I might find in every rural church to which I go as much life, as good a Sunday school, and as much determination to go forward as I found at Dutchtown. This is a purely rural congregation, and it is in a community which needs badly the influence and work of a live church and Sunday school. It would mean a deplorable moral loss to a large scope of country if the Dutchtown church should for any reason fail to press onward in the work of the Master. But Dutchtown is not going backward; she is going forward.

Brother H. W. Anderson is serving this people now as pastor. He came to them from South Bend and is living among them and giving them all of his time. This was my first meeting with Brother Anderson. I did not find in him a noisy man, for he is modest and retiring; but I regard him as a sincere Christian man, and a man who thinks and who means business. He enjoys the implicit confidence of his people; and there is every indication that they will give hearty response to his leadership. In Brother Howard Mauzy he has a strong yoke-fellow. Brother Mauzy is superintendent of the Sunday school; and this superintendent and pastor make a good team.

During my stay at Dutchtown the home of Brother Mauzy was my headquarters. I am highly indebted to them for the warm, genuine welcome they gave me into their home.

As for my canvass for endowment in this congregation I am happy to say that I have had in no church a more uniformly fine hearing or a more uniformly fine response. Though a small congregation, with a membership of less than fifty and though they have had their discouragements in the past, yet Dutchtown went away over over the top. I am tickled to pieces to announce that Dutchtown lined up for $500 for permanent endowment. I am going to serve notice right now that any church anywhere in our brotherhood with a congregation of similar size and that is situated in every way just as Dutchtown is, that will make a better showing than Dutchtown on this endowment shall have to get up very early in the morning and work until late in the night. I want to congratulate Dutchtown publicly for this splendid record just as I congratulated them a number of times privately. And the best part of it is the cheerful spirit in which they gave. They did not sign those endowment notes as if they were offering their only son on the altar; but they did it gladly, cheerfully. And Ashland College has many strong friends at Dutchtown now as a result of the investment those people have made in the great cause of permanent endowment. Only two people in this church turned us down. And when they read this they will be ashamed and wish they had lined up too.

Wm. H. Beachler,
Campaign Secretary.

WHITE GIFTS STILL COMING

The following contributions have been received since last report:—

Center Chapel, Ind.	$ 6.84
North Georgetown, Ohio	15.47
Gretna, Ohio	20.85
Milledgeville, Ill.	42.00
Aleppo, Pa.	5.00
New Lebanon, Ohio	5.00
Roanoke, Ind.	3.75
Fairview, Ohio	6.23
Pike, Pa. (additional)	2.50
North Liberty, Ind.	46.30
Salem, Ohio	8.48
Campbell, Mich.	8.35
Ashland, College, Ohio	45.00
Long Beach, Cal.	10.00
Washington, D. C.	40.00
Martinsburg, Pa.	2.75
Previously Reported	2033.14
Total	$2301.66

Albert Trent,
Secretary-Treasurer.

Feb. 28, 1918.

TREASURER'S REPORT.

The following is a brief resume of the Report of the Treasurer of the Foreign Missionary Society for the year ending August 26th, 1917.

RECEIPTS

Cash on hand Aug. 26th, 1917	$3559.68
Contributions to the General Fund	5003.47
Contributions Gribbles & African Work	384.07
Contributions for sundry purposes	1026.93
Total Receipts for the year	$9975.15

EXPENDITURES

Salaries	$2080.93
Loan, Furlough & travelling expenses	2171.34
African offerings	791.91
Syrian and Armenian relief	595.22
Sundry expenses	1104.61
Total Expenditure for the year	$6744.01
Total Receipts for the Year	$9975.15
Total Expenditures for the year	6744.01
Balance on hand Aug. 20th, 1917	$3231.14

It will be noted that the Report ends with

the Conference year August 20th, 1917. The Balance on hand at that time is usually enough to carry on the work of the Board until the next Easter offering is received.

The above is the best Financial Report we have as yet made. The present year the Board will have larger expenses to meet than any previous year. It is estimated that we will need fully $10,000 to meet all needs. We have confidence that the Church will not lag now at this crisis time in Missionary endeavor.

Easter Sunday March the 31st. is the time for the offering.

Send all gifts and offerings to the Financial Secretary of the Board. Address Elder L. S. Bauman, 1905 East Fifth St., Long Beach, Cal.

J. Allen Miller.

War Relief in Liberated Palestine—Personal Narrative from Jaffa

An interview with Mr. C. T. Hooper, by Stephen van Rensselear Trowbridge

One of the soldiers from the Palestine Front has brought back a typical picture of a refugee group. In the midst of a wide stretch of desert, absolutely bare of any growing thing, is a little group of refugees, old people, women and children, with one precious donkey, that by dint of effort or stratagem they had been able to save. Their babies they carried on their backs, and what was left of their worldly goods they had loaded on the little donkey. Their men had been taken months before, and they had been driven from their homes by the Turks, so they went out not knowing whither they went, hoping somehow, somewhere to find food and shelter. Multiply that group by hundreds who have already come inside the British lines and you see the problem that faces the staff of relief workers.

One of the most pressing tasks in Jaffa is to provide for the 150 orphans who had been gathered in by two French Sisters of Mercy during the Turkish regime. With rare self-sacrifice these faithful women have remained at their duties all through the past two years, while France and Turkey have been at war. The children have become emaciated and worn, and it is not an easy thing to get a smile from any one of them. It will be hard for friends in America to imagine children who have forgotten how to smile. Hundreds of other orphans are scatered about in the vicinity, and are gradually discovered and gathered in. Three young children were found in a street in Jaffa extremely weary and hungry. When questioned about their home they explained that both father and mother had recently died in Jerusalem, and that they had set out to walk to the sea. The forty-five miles of road through hills and valleys in this war zone they had traversed by themselves, and on foot.

Mr. Hooper found the old Church Missionary Society hospital had been used by the Turks for wounded. Foul dressings and every sort of refuse had been dumped in the courtyard and accumulated until the



place was filled with an overpowering stench. The floors likewise were filthy and stained. To clear up and destroy the mass of sickening material in the courtyard the only certain way was burning. And there being no fuel, Hr. Hooper had the fence of the premises pulled down and broken up. Soon there was a good blaze, and today the hospital is thoroughly cleaned up and disinfected. No kitchen utensils have been left in the houses of Jaffa, because the Turks took every bit of metal. The population before the Turkish evacuation was nearly 80,000, but is much less at present, owing to the fact that large numbers of Moslems scattered northward at the last moment. In the C. M. S. Hospital, which it is proposed to open at once, under the direction of Bishop McInnes' Relief Committee, with Dr. Lasbrey in charge, only heavy furniture was left by the enemy. Every vestige of equipment, bedding supplies, cotton, wool, etc., is gone. The well and pump on the premises had been broken, and necessary pipes removed. But after a diligent search three sections of piping which exactly fitted were found in a Turkish house nearby. The pump is at work once more.

Each day a huge and wretched crowd fills the street in front of the hospital for the bread ration provided thus far by the British military authorities. Frequently oranges are offered for an extra bit of bread, because no wheat was left by the Turks.

As this crowd pushes forward to receive its portion, let me describe to you one family in particular. The father is still suffering from the tragedy which befell him recently while he was compelled to load and unload dynamite for the Turks. Both his hands were blown off and since then he has not been able to earn anything. His wife four litle children gaunt and wretched, follow close to him; a truly heart breaking sight.

In the relief hospital in Jaffa the 150 children had to lie on the cold tiling, without any bedding or even a bit of straw. And it has been very cold in Jaffa and Jerusalem recently. Mr. Hooper was able to find some worn flour sacks, thin and full of holes, but most welcome and useful. Each now has one of them. He also distributed the clothing and blankets sent from Port Said upon the first appeal, and began giving out pieces of flannelette to be sewn into garments. But the people went out and traded the cloth for food, so it has been necessary to organize, and to employ a number of women in sewing up dresses and clothes which will be used in the orphanage. Soon more systematic plans for clothing and blankets will be made.

The needs of the people in the country further north are more serious and compelling, so that, as the army moves on toward Syria there will be increasing demands upon our staff and upon our funds. But there is quite enough in the immediate opportunity to call into action every bit of human sympathy, and every material resource available.

Brethren Evangelist

R. R. TEETER, ... Editor
J. ALLEN MILLER, G. W. RENCH, GEO. S. BAER, } ...Associate Editors

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Brethren's Home of Ohio

An Incorporation with over $9,000 in Assets

PURPOSE. To purchase a site and build a home for the aged and infirm of our beloved church, and an orphanage for our children.

POLICY. To increase the assets on hand fifty per cent. before beginning.

PLAN. To select a good site in a Brethren locality and build on the Cottage Plan. In this way some can build and occupy their own cottages, and upon their death the property to belong to the Home.

NEED. Gifts of money, property, endowments and bequests to increase the assets in accordance with the policy of the Board.

Information cheerfully given.

BOARD OF TRUSTEES.

Ira Fudge, Pres.
Orion E. Bowman, V. Pres. and Atty.
Elmer Wombold, Secy.
1718 W. Monument Ave., Dayton, Ohio
Jesse A. Garver, Treas.
J. Allen Miller.

Marriages

LOUX-WALLACE.—At the home of the writer in Dayton, Ohio, on the evening of January 31, 1918, Mr. H. Clyde Loux and Miss Permelia May Wallace were united in marriage. The bride is a member of the Bear Creek church where she rendered much valuable service as a teacher in the Sunday school. A. J. McCLAIN.

HEDRICK-SMITH.—At the home of Arthur Smith and family, near Loree, Indiana, occurred the wedding of their daughter Marie and Berlin C. Hedrick, on Saturday evening, February 23 at 7 o'clock. The ceremony was performed by the writer, the ring service being used. Both are members of the Loree Brethren church. May God's richest blessing be upon them in their voyage in life. W. T. LYTLE.

Our Dead

PRICE.—Mrs. Price was born April 24, 1842 and departed this life Jaunary 24, 1918. She united with the Brethren church in 1863. She transferred her membership from Pennsylvania to the Ankenytown Brethren church in 1899. Sister Price was loyal to the faith and a blessing and an inspiration to all who knew her. May the Father of mercy bless and comfort the bereaved ones.

WINELAND.—Geo. S. Wineland was born August 31, 1851 and was called home February 24, 1918, aged 66 years, 5 months and 23 days. Brother Wineland was a faithful member of the Brethren church at North Liberty. Brother Wineland is survived by a wife, two children and a host of friends. May the Prince of Peace bring consolation and comfart to the aching hearts. Services by A. L. LYNN.

HUFFORD.—Susanah, was born in Hocking county, Ohio, January 27, 1843. Departed this life February 14, 1918, aged 75 years and 17 days. She was the wife of David Hufford, being married December 4, 1864. To this union eleven children were born. Eight are now living. Sister Hufford, with her husband had been members of the Brethren Church at Cambria, (known as Mt. Pleasant) since August 24, 1884. The funeral service was held at the home near Rossville by the writer. W. T. LYTLE.

THORNE.—Sarah Landis Thorne died at her home in Huntington, Indiana, January 24, 1918, aged 74 years, 6 months and 6 days. She was a faithful member of the Brethren church. She leaves her husband, nine children and nineteen grandchildren. Funeral services were held at the Zion church near Huntington by the writer.

GARST.—Mrs. Alice Garst, wife of Jacob Garst, died at her home in Somerset, Indiana, at the age of 62 years, 10 months and 18 days. She was a member of the College Corner Brethren church and was faithful through many years of sickness. Her husband, 6 children and 5 grandchildren survive her. Funeral services conducted by the writer. D. A. C. TEETER.

TEEL.—Minnie Morris, daughter of A. and Hannah Morris, was born in Peru, Indiana, August 4, 1870. After she was three years old she made her home with John and Hannah Edwards, of Mexico, where she was regarded as their own daughter. She united with the Brethren church of Mexico in her 17 year and has always lived a consistent Christian life. She was married August 4, 1898 to John A. Teel. To this union were born eight children, who with their father remain to mourn the loss of a dutiful wife and an affectionate mother. The mother departed this life January 26, 1918, aged 47 years, 6 months and 22 days. Funeral by the undersigned. May God bless the bereaved in this the saddest time of their lives. D. A. HOPKINS.

DOBSON.—James F., was born February 13, 1855, departed this life February 19, 1918 at the Deaconess Hospital, Marshalltown, Ia., after an illness of three weeks. He leaves to mourn, his bereaved companion and two brothers. Emmet Dobson, a son preceded him in death. He united with the Carlton Brethren church three years ago and has been a faithful attendant. Brother Dobson spent his entire life in this community and will be missed by all. He was one of the foremost workers in the church, willing to give alike of his time and means. His smiling face and cheery optimism has been an inspiration to the services. Even when seriously ill he did not care to talk of his own troubles, but was watchful that he might do a favor for his fellow men. As the end approached, he was calm and serene, leaning upon the Master who had meant so much to him in the last three years. His last words, spoken to his companion, were, "Don't worry, I'm all right." May the Father comfort and sustain the bereaved. Services by the undersigned. FREEMAN ANKRUM.

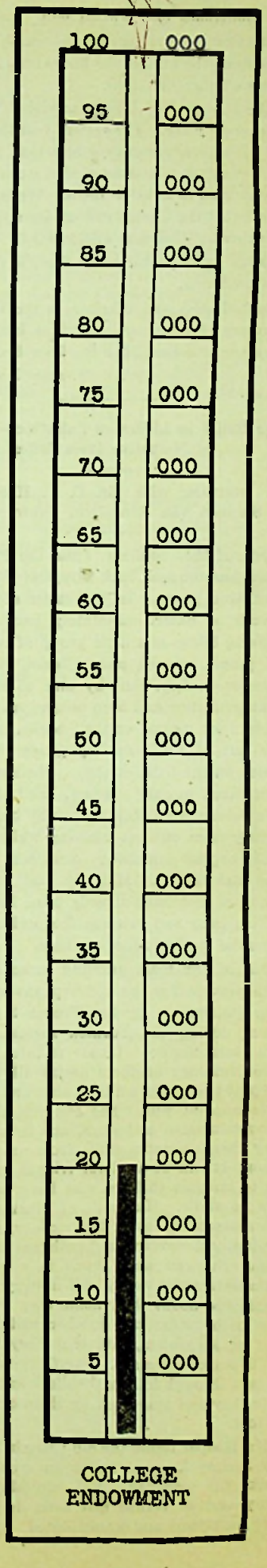
KOUBA.—Frances Kouba, was born in Daceci, Moravia, Austria-Hungary on June 26, 1850 and died February 12, 1918, aged 67 years, 7 months and 16 days. She was laid to rest in Marshalltown, Iowa, the services being conducted by FREEMAN ANKRUM.

CRAWFORD.—Phoebe Jane Bevard was born in Guernsey county, Ohio, December 16, 1843 and died in Beaver City, Nebraska, February 2, 1918. Sister Crawford with her husband united with the Beaver City Brethren church in 1890 and was faithful to the end. She was for many years the efficient teacher of the little ones of the Sunday school. She loved little children and they loved and trusted her and were led by her in the way of life. Funeral from the Brethren church. Services by her pastor. C. M. PIERCE.

SEIBERT.—Benjamin Franklin Seibert, was born in Somerset county, Pennsylvania, September 29, 1854 and died at Beaver City, Nebraska, February 10, 1918. Brother Seibert was one of the charter members of the Beaver City Brethren church when it was organized by Elder C. Forney in the fall of 1884 and was one of its most substantial and consecrated members to the end of his days. His family, his friends ,the community and his church will miss him. For men of his sterling worth and Christian character are too few. Funeral services from Brethren chuch were conducted by the pastor, assisted by Elder C. Forney. C. M. PIERCE.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00
Nappanee, Indiana	1,600 00
Warsaw, Indiana	$1,000 00



Brethren Evangelist

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Editorial

The Church's Social Function.

The church of divine origin is a social institution and has a social function. Its ownership points Godward; its responsibility points manward. Its commission is from him who hath "all authority"; its field of conquest is the world. Its power is from above and is to be expended in the interests of humanity. Its program is from God and deals with and is to be worked out in society. It is impossible to have either a church or divine favor without recognizing social relations and responsibilities. If, then, the church is a social institution, what may be considered her true function?

The New Testament requires that we reply, it is two-fold. First, it is to save the individual, and second, it is to regenerate society. To the first answer there is general agreement. In fact we have long considered that the whole duty of the church was with the individual and there her responsibility ceased. While the true Christian must ever be in hearty sympathy with and zealoiusly engaged in the work of the church for the individual yet he must be constantly guarding against the tendency to ignore or neglect the church's duty to society. For there is a tendency to do this very thing, accounted for very largely, I think, by our natural selfishness.

The church has always had a more or less worthy conception of her mission to the individual and her testimony to needy human souls has been superb. She has brought them into personal contact with the master, cultivated devotion to God, taught the duty of complete surrender to the divine will and emphasized the importance of separation from the evil of the world. She has used the Word of God to refute the skeptic, convince the doubter, guide the perplexed, comfort the sorrowing and cheer the despondent. She has preached Christ crucified and risen as the only hope of salvation for every unredeemed soul. Those who accepted Christ and believed the gospel were saved from lives of sin and transformed into saints. Those who spurned that gospel were damned and condemned to death. She has received countless multitudes into her fold and has led them step by step into deeper consecration, inspiring them to sacrifice everything that the world holds dear for Christ's sake when loyalty to him demanded it, and directing them into the most loving and unselfish service in the interest of his kingdom.

And what a wonderful work the church has wrought by so faithfully prusuing her ministry to the individual. She has already fulfilled the Master's prophetic statement regarding her future when he said to her first members, "Greater things than these shall ye do." The transformations she has wrought among men, individually and collectively, constitute the most astonishing miracle of all ages. She has worked grandly under the hand of God and we are proud to be numbered among her humble servants. We would not have her slacken her efforts to save the individual. If ever there was a time when the individual needed her ministry it is now. She must pursue her work of evangelism and soul nurture with even more holy zeal now than ever when individuals as well as nations are being blighted with hatred, greed and revenge. For personal religion is fundamental to community and national righteousness. Society can never be permanently saved until the individuals composing society have been renewed by the power of the Holy Spirit.

Both the social and the individual notes must be taken together however, to produce the harmony found in the teachings of Jesus. The Master of men had hopes of saving society as well as individuals. His aim was to make humanity new by working along both lines of service. He came to create a new earth wherein dwelleth righteousness. The phrase "kingdom of God," which was so often on his lips together with the new standards of conduct in social relations which he taught indicate that he had in mind not merely the salvation of the individual but of the organized group as well, which would make justice, kindness, mercy and faithfulness possible among men. I am sure our Lord is anxious for us to put forth the most strenuous efforts possible to evangelize the world and to convert individuals unto him who is the way, the truth and the life; but I feel equally sure that he is not pleased to have us keep hands off of the evil forces and institutions which are at work in the world and supinely wait for the ushering in of an earthly millenium of justice and happiness which will solve all social questions in one blessed catastrophe. We are workers together with God in combating evil, organized or unorganized as well as preaching the gospel.

It is the church's task to seek to save society as well as the individual, to redeem the evil world that the redemption of evil men may be more effective, to redeem the city that the redemption of its citizens may be more complete and permanent, to destroy the cesspools of sin and to relieve the congestion in city districts that the rescue of the unfortunate victims may not need be so oft repeated. Is the church doing her whole duty when she establishes rescue missions in the "red light" or "industrial" districts of our cities to save an occasional straggler while she permits vicious institutions to exist that are seducing and destroying a hundred to one rescued by her missions? Is the church doing her whole duty to the children whom she gathers into her Sunday schools to teach the gospel of purity, truth, honesty, strength and love, while she leaves unchanged their congested, unwholesome, immoral environments that make it practically impossible for the children to be pure and clean in body or in mind; that teaches them lying and stealing as a means of livelihood, that encourages habits that sap their strength and make them unfit for any worthy work in the world, and that force them to believe that hate, suspicion and revenge are the only practical virtues of this life, and that love is a mockery? Is the church doing her duty to the man who is "down and out" when she gives him the Bible, religious advice and charity, but finds him no new job and makes no honest effort to give him a fresh start in life? Is the church doing her whole duty when she gets men converted and exacts from them a promise to quit their sinning, but puts forth no effort to regulate his loathesome environment and make it easier for him to do right and hard for him to do wrong? Is the church doing her whole duty when she preaches temperance, but fails to throw her whole force against the legalized traffic? And we might go on. But these are enough particulars to bring clearly to our minds that the church has vastly more to do than merely to conduct preaching services, and that these preaching services are calculated not only to prepare us for heaven-by and bye, important as that is, but bring about heavenly conditions among men; even as he taught us to pray, "Thy kingdom come thy will be done on earth as it is in heaven." And our entrance into heaven will be conditioned upon the readiness with which we minister unto the least of God's children in distress, as he has commanded, and help to establish a new social order of love. "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven," is our Lord's eternal decree.

BAER.

From the Editor's View-Point

When Justice is Blind

The blindness of Justice has ever been regarded as one of her chief virtues. In the strictest meaning of the term it is nothing more than that justice plays no favorites, that justice shall exact the last pound regardless of place or person. To be considered as an impartial judge one must be entirely free from bias and to consider and weigh evidence with what is called a "judicial mind," that is an open mind that is able to think clearly and to weigh carefully and to sift out skilfully false testimony from the true. But in another very marked sense justice is blind when it is unable to distinguish false testimony from the true, or when upon insufficient testimony one charged with a crime is compelled to pay the penalty whether guilty or not guilty. When, for fear the guilty may escape, the innocent are compelled to suffer justice is "stone blind."

Eight years ago a man was found guilty of robbing a bank in Colorado and was sentenced to twenty-four years in the Canon City penitentiary where he has served out about one-third of his sentence. It is now reported that he is about to be restored to liberty because evidence has been produced to clearly establish an alibi for the prisoner and to show beyond doubt that he was in Utah at the time the robbery with which he was charged occurred in Colorado.

We will admit that the "loop-holes" of escape for many criminals are open dangerously wide and it may seem that in the interests of the cause of justice the innocent must sometimes suffer for crimes they never committed, but we can not see it that way. It may be that large numbers of law violaters do escape the penalties of the law through technicalities which sometimes prompt the common people take the law into their own hands and mete out punishment as they think it is deserved. But to our mind a dozen guilty men should escape rather than that one innocent man should be deprived of his liberty for ten or twenty years. There ought to be some way for the state to recompense one who has thus been deprived of his liberty unjustly.

Extreme Pacifists

One of the principles upon which the American government was founded was that of liberty of conscience or religious freedom, and here men have been guaranteed the right to worship God as their own consciences dictate. There is no state religion and there is no law to compel the individual to adopt any religion, except the law of common sense.

The whole religious world has been more or less familiar with the peace principles of certain religious faiths that have sought religious freedom in America from the very beginning from that of the Friends on through to the list to the Brethren.

During the Revolutionary War some of these people suffered many hardships and persecutions because of their non-resistant principles, and, because they refused to fight, many of them were regarded as Tories. During the war of the rebellion in the early sixties they were again challenged because of these same principles, but many of them held true to the faith and refused to bear arms against their fellow men; but never before have the non-resistant people been called upon in so great numbers, to declare their principles or to bear arms contrary to their principles, as at the present time. While the real status of the non-resistant people in the present war has not been established, yet both the President and the Secretary of War are inclined to grant a limited freedom from this service, but such men who have come under the draft are expected to serve their country in some manner whether it be the bearing of arms or some industrial work they may be called upon to do. But there are a number of men in the encampments, especially in Camp Sherman, that are giving the officers considerable trouble and that are bringing the whole non-resistant faith into disrepute because they refuse to do anything whatever that the government asks them to do. In their own minds these men may be acting entirely consistent with their faith and may regard any service however remotely connected with the war as a part of the conflict and that should they participate in any manner guilt would rest upon them just as much as if they were fighting at the front. But it has been pointed out with some degree of clearness that under existing conditions it is impossible for any one to escape a[ll] responsibility and that every one is doing something to help eith[er] America and the Allies or to help Germany. The crops the farmer grows will feed either the allies or the enemy, or a refusal to grow crops will weaken the aliies and thus give strength to the Prussian cause. So while the non-resistant people may still refuse to bear arms as we feel they have a perfect right to do we can not see how they can hope to escape non-combatant service the government may impose upon them, and the more peaceably they submit to this service the better will be their standing in the eyes of all the public. We trust that the young men of the Brethren church who have been called into the service, but who have declared their peace principles may be numbered among those who signify their willingness to serve the government in any of the non-combatant departments of the service to which they may be appointed.

Thinking in Billions

To the man who has never had one thousand dollars in his possession at one time and who perhaps has never received that much for a whole year's labor, the juggling with figures reaching far up into the hundreds of millions and on over the line into the billions seems like an impossible thing.

We can remember a number of years ago one of the congresses of the United States made appropriations amounting to $1,000,000,000 and was ever after known as the billion dollar congress and was roundly condemned by the minority party of the country, principally, we presume, because it was their enemies instead of their political friends who would have the privilege of distributing this great fund. But today the man of affairs is not expected to think in any less terms than millions, commonly hundreds of millions, and frequently billions. Yes, times have changed considerably "since we were boys," and unless we are able to keep up with the procession of thought we may as well drop out of the race, for we will soon be pushed aside any way.

But as the world has learned to do things on such a large scale for the betterment of psysical and material conditions of mankind we trust after this great struggle is over it will not forget the lessons learned as it shall be called upon to minister to the spiritual needs of man. Just now the Red Cross is after another $100,000,000 and it is expected to be subscribed in seven days.

These many campaigns for funds should result in at least one good, and that is the common people should learn to think a little beyond their own restricted personal needs and to consider the welfare of the whole which may be cared for by the united efforts of many and that even they are distinct parts of the whole system even as a single dollar is a distinct part of the hundreds of millions that may be contributed for a great humanitarian cause.

Training for Service

Many years ago when the writer was a pupil in the village high school he had a feeling that the ordinary high school and the entire system upon which the high schools of that day were based were failing to give the best training possible for the boys and girls who were just entering upon the years of manhood and womanhood. This feeling was the result of considering the fact that with the possible exception of a few large city high schools, every boy and girl who completed a high school course was forced through the same mold. If every boy and girl had an opportunity to spend four years more in college, that system might not have been so bad, but such opportunities do not really come to all, no matter what may be said to the contrary, and the modern high school with its flexible course of study that gives its pupils a training that fits them for entering upon the work of the world in many departments is a great improvement over the old; and one of the greatest advances made in recent years is that which provides a four-year high school course in agriculture and home economics for the boys and girls who expect to spend their lives upon the farms of America.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Program Sermon for Easter

Here is a mighty strong sermon by Brother Bell. It is so strongly scriptural that I feel every pastor ought to follow the outline quite closely. It is easy to see that Brother Bell has done some mighty hard work on this outline and it is the pattern for the Easter message. Unless the future reports show that our pastors are following the outlines, we can not expect that any director will make them. We shall soon be in a position to tell how much our pastors appreciate Brother Bell's efforts. In fact we know that most pastors are with him in preaching doctrinal sermons as per schedule. BAME.

The Assurances of Christ's Resurrection

BY W. S. BELL

"Whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17:13.

Introduction

Jesus Christ was raised from the dead, ascended into the heavens and sat down at the right hand of the Father in the same body in which he lived, suffered and died. This fact is not only set forth with minutest detail in the New Testament, but it is also supported my "many infallible proofs." It is the keystone in the arch of Christianity. With it everything in our faith stands or falls. Without it there is no Gospel. "The Resurrection of Jesus stands fast as a fact, unaffected by the boastful waves of skepticism that ceaselessly through the ages beat themselves against it; retains its significance as a corner stone in the edifice of human redemption; and holds within it the vastest hope for time and for eternity that humanity can ever know." The skeptic rejects the Resurrection of Christ upon the ground that it is veiled in insoluble mystery and can not be fully understood. He prefers to die in his ignorance rather than live by faith. But the Christian who believes the testimony of God to the Resurrection of Christ bows his head before its mystery and is content to wait in patience the consummation of his redemption when in the light of his presence all things shall be made plain. In the meantime the Christian rests in the strong assurance which God has given to all men by the resurrection of his Son from the dead.

I. The Resurrection Establishes Beyond All Question the Divine Authorship and Authority of the Scriptures

1 The Resurrection was the fulfillment of the most remarkable prophecy among the many relating to the Messiah and his work.

2 Christ claimed divine authorship and authority for the scriptures. The Resurrection proves the truth of all his claims.

II The Resurrection Is God's Official and Final Answer to the Question, "Who Is Jesus"?

1 The raging controversy of the centuries.
2 The tremendous issues which depend upon its answer.
3 His own claims and their denial by the men of his times.
4 The One Sign, declared to be the Son of God with power by the Resurrection from the dead."

III The Resurrection Guarantees the Perfect Sufficiency of Christ's Atonement for Sin

1 The whole world guilty and without excuse before God. Sin must and will be punished.

2 But Christ died for our sins. The Lord hath laid on him the iniquity of us all. Our salvation depends upon the sufficiency of his death for sins. The question, "Did his death settle fully our debt because of sin?" This is important. The death of Christ apart from his Resurrection is a thing to bring no joy but only despair. How can we be certain that the law has no further claims against us since we have transgressed its holy commands?

3 Strong consolation. "He was raised for our Justification." His Resurrection stands for all time as the divine guarantee that he paid in full our debt, that our redemption is complete. The law has no further claims against us. No wonder the apostle Paul cried to those who were by their teaching calling in question the Resurrection of Christ—"If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ have perished." But praise God we know that Christ hath been raised from the dead, and upon this mighty fact we can stake our hopes for eternity. Confident because of this proof of the sufficiency of Christ's Atonement we can say with Paul, "Who shall summon for trial any of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ Jesus that died, yea, rather that was raised from the dead."

IV The Resurrection of Christ Pledges the Resurrection of Every Believer

1 The scope of redemption indicated. It includes the body. The body not a useless appendage to the soul to be shed like the crysalis at death. It is a part of the man and there can not be complete and perfect state without it."

2 Christ risen from the dead is the "first-fruits" of them that sleep. "Because I live ye shall live also."

Conclusion

God has spoken through his Son and revealed these great facts of Christianity..... The scriptures are the divinely inspired and authoritative Word of God. Jesus Christ is the eternal Son of God, and Christ of prophecy, God manifest in the flesh. His death upon the cross provided the ground upon which God in justice can extend pardon and life to the guiltiest siner. There will be complete redemption of all them that believe involving the Resurrection and Transformation of their bodies.....Upon these great fundamental facts God has placed the stamp of eternal truth by raising the Lord Jesus Christ from the dead. God can no longer tolerate either ignorance or unbelief in the face of this revelation. For the man who persistently rejects the testimony of the scriptures, who ignores the claims of the Son of God, who counts the blood of the Christ as the blood of an ordinary man as having no value or power to clear and cleanse from sin....for such a man there remains nothing but a fearful expectation of judgment. And as the incontrovertible proof that such judgment is certain to come God again points to the resurrection of his Son. Acts 17:31.

But praise be to God the fact which guarantees a final judgment unto condemnation to all unbelievers is the same fact that pledges the word of the eternal God who can not lie that no believer in Jesus Christ can ever come into judgment, but is passed from death unto life. "Blessed be the God and Father, etc. 1 Peter 1:3, 4.

Contributions

The Type of a Girl I Admire.

BY MRS. GEORGE STANLEY BAER

(Talk given before the Louisville Sisterhood of Mary and Martha and published by request)

Because the girl who has always been my ideal has meant so much to my life I am glad to tell you about her. If you think my ideal is high just remember that it takes high ideals to make high character and that my ideal for a girl is no higher than for a boy.

I want you to see her as she approaches from the distance, coming as a stranger to our sisterhood meeting. Let us enlarge upon our imaginations until we really see her. As she comes down the street we are attracted by her appearance. She is plain and neat, has a graceful carriage, and her hair is dressed becomingly—not overly curled and fussed.

As we meet her at the door our impression is very favorable. She seems friendly and is quite courteous and cheerful and we notice too that she has real skin and a real complexion. She enters the room and as we engage in general conversation we discover that she uses the English language properly and that she is an optimist, always turning out the bright side, speaking of the good, the pure and the beautiful, refraining from anything that might cast over us a shadow of gloom. She speaks modestly, avoiding any and all forms of slang and gossip. Nothing so coarsens a girl as slang, nothing so cheapens a girl as gossip. You know we read in the Bible that it is "not that which goeth in at the mouth that defileth but that which cometh out of the mouth."

By this time her conduct has attracted our attention. She is very refined and polite using "please" and "thank you" freely and that quite naturally. It is always easy to detect the artificial from the natural, that which is put on for the occasion from that which is a part of one's real self. She is not only lady-like in the house but on the streets. She is seldom, if ever, seen on the streets alone at night and she never meets a young man on the street corners, but at the proper place—her home.

In observing her type of dress we find that it is not in extreme fashion, not all fuss and feathers, but marked by simplicity and harmony of colors. And better still, she is in full dress; when I say full dress I do not mean what is commonly called full dress or what I would call half dress. Her dress skirt is not too short or too narrow, her collar is not too low and the material not too thin. Whether we are conscious of the fact or not the style of dress just referred to may result in sin on the part of the opposite sex, if nothing more than the sin of an evil thought. Then we also notice that she wears very little, if any, jewelry; jewelry does not add beauty to the face or hands, it merely attracts. Then too, many are dying in sin that might know of the blessed power of salvation if the money used in needless jewelry was carrying the gospel to them. And every one is responsible to the extent of their neglected ability. This girl I so much admire always lives within her means. If her circumstances are limited and she might, without saving anything for a rainy day, or by denying herself of some needs or going in debt, be able to wear just a little better clothes than her circumstances would warrant she does not do so for fear people might question the source from which they came. And what ideal girl will risk losing her reputation? Extravagant dress will never win the opposite sex for a life companion; if it should he is not the proper companion for the ideal girl.

Now as we have been learning to know and admire this girl we have been wondering what kind of parents she has and find them to be active, conscientious Christians although not necessarily so, for every girl should rise above her environments, every girl should be better than her parents whether they are good or bad. This girl has confidence in her parents and respects their wishes. She confides in her mother; the best friend of every girl is her mother. She is helpful and considerate of her welfare, always saying "please" and "thank you" instead of saving her kind expressions for company or strangers and allowing mother to take it all for granted. Remember girls, no one can appreciate your kindness like your own dear mothers who have suffered and labored to make your success possible and your lives happy. The most a girl can do for her mother is the least she ought to do. And then too, her mother always knows of her whereabouts; she never goes where she can not tell her mother.

After having become thus acquainted you are desirous to know about her amusements. Here she shows both refinement of taste and consideration of her influence over others. She is a real girl and enjoys all innocent amusements but will not participate in anything questionable. If the movies, shows, operas, cards and dancing might even be right for a Christian to engage in she is so thoroughly consecrated and given to the best interests of her friends and her God that she has no time for them.

My ideal girl is one whose religion influences her daily life, one who is proud of being a follower of the lowly Nazarine. She recognizes and honors God's claim upon her life. She gives at least one-tenth of her income and one-seventh of her time to God if she does not feel called to give him full time service. She does not sacrifice her regular church worship for friends or pleasure; she is so true to her convictions and her church that she wins her friends to it instead of them leading her away.

How about her social relations? This is one of the most important things in a girl's life. This girl is refined and proper in her relations with others. We see her mingling with and carefully selecting from the opposite sex her friends and later her companion. She recognizes no two standards. The one whom she chooses for a life companion must be equal to her in goodness and purity. The time was when the requirements for a young lady were much greater than for a young man, but we are slowly coming to place him on the same high standard. When our young ladies will require of our young men the same purity of life and freedom from bad habits that is demanded of them, the young men will meet the requirements. Her selection is one who is ambitious and whose character is without question. This requires him to be one who has always lived a consecrated Christian life and not one who has reformed. Though a man may reform and God may save his soul and use him for great good we must remember that what a man sows that shall he also reap and since the sins of the parents are visited upon the children, the sins of the father may bring their harvest in the lives of their children. The ideal young man is always courteous and in every way treats a young lady properly. Really, so many people do not seem to know what is proper treatment. He always calls at her home instead of arranging to meet her elsewhere. Previous to their engagement she never accepts anything from him more than flowers or candy. He tries to win her admiration and love in the same manner as a girl friend would and not by this so-called "love making," which is only the exciting of the passions, and my ideal girl will not tolerate any one who tries to excite the passions. She will keep herself pure for the ideal young man when he does come. No young man has a right to really make love to a girl until he has pledged himself to her.

And finally as we try to discover her ambitions we find that they are high and holy. She believes she is in the world for some purpose. She seeks to prepare herself to make the most of her life. She tries to secure a well-rounded education, to develop her spiritual powers and to preserve her health, not only for her own sake but for the sake of the future generations. She seeks to make her life-work that which shall carry out God's great plan for her.

The Minister and the Prayer-Meeting

The prayer meeting has a unique and indispesable place in the church life. And yet its value as a vital force in the Christian's experience has been rapidly decreasing. Its distinctive mission to God's people has been in danger of being lost, just because, like many a treasure, its worth has never been appreciated. The very appeal which it makes and the very energy which it creates ar being threatened in this failure to understand its supremacy. It will be timely, then, to show the unusual place which the prayer meeting holds in the life of the church and the community, with the hope that an interest in its mission may be revived and conserved.

The Mission of the Prayer Meeting

The contribution which any church service makes to the life of a community can not be comprised in one brief definition. The task is best accomplished by discovering the appeal which the quiet forces of such a meeting make to the minister and the people. That appeal in the prayer meeting is particularly unique, something which is offered in no other congregational service. Its fellowship which is so informal, its affections which are so close, its appeal which is so personal, and its intimacy which is so heart-searching,

create that congenial atmosphere which is found in every happy family circle. So true is this that the half-hearted, entertainment-seeking, and ritualistic-worshiping beings of the Sabbath day services are culled out of this hour because that very intimacy oppresses them. Here then, as nowhere else in the church services, we have those who are heart and soul in sympathy with the work of the kingdom, and in a most cordial relationship with the minister. They are interested in the Bible, in the agencies of the church life, in the great throbbing work of missions, and in the desires of God's servant for the work of the Gospel. Thus he meets with them in this service as a friend with friends, where heart opens to heart, where love responds to love, and where the cordial response of that friendship is deeply and surely felt. Under such an influence even the prayers of the people grow to be sacred vows made in the very presence of God, and bearing testimony of their loyalty to the support of his work.

Certainly no true man of God could miss this tug on his heart-strings as he leads such an hour, or could fail to understnad the supreme privilege which it offers to him in his work as a minister. It matters not what may be his subject or the trend of his discourse, he unconsciously finds himself becoming intimate, uncovering his secret soul and revealing the deepest reaches of his heart as it had been touched by God through the Savior. And in that hour as nowhere else the people will feel the richest quality of his consecration, the certainty of his messages from God, and the vital beliefs of his innermost soul. It must be so, because no man can keep from revealing his soul where such an intimacy, such a feeling of confidence, and such a warmth of sympathy exist. I say that this appeal is made in no other congregational service of the church life. It is distinctively unique and supreme. It not only touches the deepest religious life of the minister, but also draws the same response out of the people. Thus its mission is the most solemn responsibility of the minister and the greatest privilege of Christian people. In anouncing this service, I say again and again that my very best is given in the prayer meeting. This is true, because the hour inspires it, and because the conditions compel it. Thus this service is truly the backbone of the church life, and if it be neglected, the very vitals are affected. Surely no minister can appreciate such an opportunity without the most careful and prayerful preparation.

The Leader

It follows then from what has been said that the minister is the only one qualified to conduct such a service. It is not because of his peculiar fitness in an intellectual way, in a social way, or even in a spiritual way. There may be others in his congregation who could meet these conditions. But it is because of that unique relationship with his people which makes him their leader from God in spiritual affairs. No other individual can create the atmosphere and draw that peculiar response from the people which makes such a meeting. So that when another, elder or stranger, is called in to take the minister's place, it matters not how great may be his ability or his power, the unique mission of the service has been weakened and the deepest blessing to the people is lost. For the very power which draws them to this meeting week after week, amid the busy cares of the world, is that feeling of nearness to God and that desire for a closer walk with him which are created in the kindly fellowship of such a relation. Now the minister who has found himself in his place is breathing out a life-giving power which will permeate his whole church. Nothing else can do it.

The Service

The question is naturally asked, What type of service will best create this condition? It is evident that the supreme element must be devotion: not a falsely pious attitude nor a sentimental commentary on certain passages of scripturs given on the spur of the moment, but that true spirit of worship which interprets the mind of God in his Word and which is the natural expression of a consecrated life. Of course, the people's hearts can be prepared by a generous use of familiar hymns, especially by the ones which have been ringing in their souls all the week and which they have requested. It can also be strengthened by a goodly season of personal, intimate prayers directed by the suggestion of the minister, and recognizing the experiences of the week. It is thus that they are seized by God and prepared for the real service. But these elements of praise and prayer can only be preliminary even in a prayer meeting; for the conviction of song and the power of prayer are experienced only in those lives where the Word is living, where it has become the very voice of God, the revelation of the great divine heart in Christ Jesus. There is something in the deeps of man's experience which responds to these truths in God's book, and men and women begin to commune intelligently with him, not through prayer, not through song, not through charity, not through sermons, but through the Living Word.

Three years ago this conviction led me to attempt in my prayer meeting talks the use of large passages of scripture, a whole book of the Bible each week. I had learned that God always speaks the clearest and surest when his whole scheme of revelation is understood. In these talks I was led to see the history of Israel only as the background or the setting for some spiritual truth which God had for his people. The Everlasting Covenant became the key to the spiritual history of a chosen nation. Through this the great truths of revelation were seen in their message to Israel or to the Gentiles, and in their contributions to the experiences of the church and the world today. It has meant much hard work, much prayer, and much study—sometimes a whole summer's preparation—but it has brought a lasting foundation in my own life and the lives of my people which is building for all eternity. It has also redeemed the prayer meeting hour in the church which I serve, sustaining an average attendance of two hundred for the past three years, forty per cent. of which have been men.

I can understand how a prayer meeting will be killed if the minister, however brilliant he may be, expects to prepare for it on an afternoon or perhaps an hour before the service begins. He gives God nothing to work upon, and the deep truths which such a meeting should call forth are lost in an unprepared mind and soul. It is the plea of this paper that the minister of the gospel should conserve the unique effectiveness of the prayer meeting, even thought it means less sleep and almost crushing labor, for herein lies strong abiding power in the public service. It affects the whole life and faith of the church.—The Presbyterian.

"Children First"

"The results of underfeeding or indiscriminate food substitution in childhood are startlingly shown abroad as a result of the war, and are beginning to be evident in our own great cities." And "milk has no substitute in the diet of the child." These and other unqualified statements of the importance of guarding the milk supply to prevent the physical deterioration of American children during the war are scattered through the latest report issued by the Children's Bureau of the U. S. Department of Labor and entitled "Milk, the Indispensable Food for Children."

This report, with its striking figures showing a decrease in the amount of milk now available and in the amount which is finding its way to the children in poor homes, has special interest in connection to save 100,000 lives of babies and little children during the second year of the war. It not only emphasizes the fact that children who are deprived of milk can not thrive properly, but it analyzes the changes in the production of the export of dairy products during the war and shows the necessity of public action.

"The nourishment of the children is the first duty of the nation. Since milk and milk products are a vital necessity for children, for nursing mothers, and for the sick and wounded, the public should be made to realize that the children's need for dairy products should be assured."

England and Italy have regulated the sale of cream and curtailed the use of butter, in order that their child population might receive the more adequate and economical nourishment offered by whole milk. Germany, early in the war, providd that the adult civilian population might have milk only after the needs of the children, mothers, invalids and the army were met.

The report discusses the various forms in which cows' milk may be used for children. For the young baby, it says, there is nothing so good as mother's milk.

"Never before in the history of civilization has it been so urgent a mater that every child should have breast milk for a long a time as possible, in order that every child that survives birth may have the best chance for life and health."

But for children under two other than those breast fed, and for older children the report states that cows' milk is an absolute necessity if disease and death are to be kept within bounds and if the coming generation is to survive and to sustain the national standards. "'Children first,' should be part of the national food slogan.

"It is the duty now of every individual community to see that its children have milk of good quality and in sufficient quantity to assure their normal development. To do this the price of milk must be controlled or fixed, and the milk supply to infants and chil-

dren carefully safeguarded. The malnutrition of our children was, even before 1914, a serious national problem and one demanding urgent attention. Poverty and ignorance of dietary essentials have been ever-present factors in the malnutrition of the young, and war conditions can not fail to increase the gravity of the situation and the difficulties of maintaining the health of the Nation."

Men of Affairs and Agnosticism

A Bryn Mawr professor thinks that men of science tend strongly toward agnosticism. I shall not argue the question. But the big men in finance, politics, trade and transportation are not atheists by a long shot. Charles M. Schwab, of Bethlehem Steel; Alva Dinkey, his brother-in-law, and president of the Midvale Steel; E. C. Felton, of Pennsylvania Steel and Alba Johnson of Baldwin's, are all sound church men. President Rea, of the Pennsylvania Railroad, is a church elder, and President Agnew T. Dice, of the Philadelphia and Reading is no more an unbeliever than he is a Turk. Our biggest Philadelphia stores, operated by the Gimbels, Snellenburgs, Strawbridges, Lits, Clothiers and Wanamakers, are what? Jews, Quakers and Presbyterians! If Samuel T. Bodine, president of the United Gas Improvement Company; Joseph B. McCall, president of the Philadelphia Electric; and Edward T. Stoesbury, managing director of the Philadelphia Rapid Transit Company, are followers of Colonel "Bob" Ingersoll, their friends and their families are not aware of it, as all go regularly to church. The owners of all the Philadellphia newspapers are church-goers, and if there be an unbeliever among them, I never heard of it. And politicians, too. Governor Brumbaugh is a regularly ordained preacher. Senator "Jim" McNichol is a respected and popular pillar of the Roman Catholic church, while the Vares are genuinely sound and orthodox in their religious beliefs. * * * Look over the United States Senate and see how many agnostics you can count. Call the roll of the Presidents, and you will observe that they were religiously sound. Jefferson was often accused of being an agnostic, and a hair-brained medium wrote a book to prove that Lincoln was a spiritualist; but it is unfortunate that there is not more of the Lincoln brand of Christianity. Every little while 10,000 people walk down Chestnut street. Let one of them throw a stone through a store window, and immediately he becomes more conspicuous than the 9,999 put together. A snowball is an odd thing in a bucket of coal, and so the agnostic when he appears looks prevelent because he is so rare.—H. W. E., in The Lutheran.

Easter Week of Prayer

Subjects Recommended in the Call for Prayer Issued by the Federal Council of the Churches of Christ in America

Sunday, March 24

Sermons on Joy and Sorrow; Sympathy and Service. Neh. 8: 8-12; Luke 19:29:44; John 15:11, 17:13.

Monday, March 25

Prayer for our Country, our Allies, and our Enemies. As we confess our sins and unite in supplication may the Christ who cleansed the temple cleanse us from unholy motives and desires. Palms 65:1-4, 139:23-24; Matt 5:43-38, 21:28-32.

Tuesday, March 26

Prayer for all nations; for Missionary and Evangelistic effort throughout the world. That the ends of the arth may see the deliverance of our God and before all nations his righteousness may be openly shown; that lust for war may be swallowed up in love for the world and that day hastened when the earth shall be filled with the knowledge of the Lord as the waters cover the deep. Psalm 67; Matt. 28:16-20; 1 Tim. 2:1-6.

Wednesday, March 27

Prayer for our Soldiers and Sailors; for Christian and Philanthropic organizations; for the Red Cross and for every agency seeking to destroy evil and to exalt good. That every enlisted man, as a good soldier of Jesus Christ, may render to God the things that are his; that all associations of men and women may emulate Jesus in doing the will of God; that in the camp or on the sea, in the trench or in the battle, at the front or in the hospital, the men shall have with them our God who is not far away from every one of us. Neh. 4:13-20; Mark 9:38-41; Eph. 6:10-18.

Thursday, March 28

Prayer for churches and schools in all lands; for the unity of the church and the brotherhood of man. That we may heal divisions and exalt unity by the burden-bearing love of the strong for the weak; that beneficence and personal devotion may be magnified; that we may blend education and evangelism in witness alike of love to God and love to man. Psalm 119:9-166; Isa. 32:1-4, 16-18; John 17:20-23; Eph. 4:1-16.

Friday, March 29

Prayer for the suffering and the dying, for the poor and the children, for fathers and mothers and wives and families of all in our camps and armies and ships. That the scattered and helpless multitudes in Asia and Europe, who have been so cruelly robbed of their dearest rights, may find succor and comfort, that Christian sympathy and service may continue unwearied in their behalf. That their trust in him who makes the solitary to dwell in a home may not falter. Isa. 63:7-9; Jonah 4:10-11; Matt. 11:25-30; Acts 10:34-38; James 1:22-27.

Saturday, March 30

Prayer for the triumph of the righteous cause, for the establishment of justice and liberty and truth in all the world. That the kingdom of God may come in every land; that the longings for liberty hiding in the hearts of the peoples may leaven the whole lump of their national life; that the open sore of conflict between caste and class, rich and poor, employer and employee may be healed; that our own beloved land may keep its highest ideals unstained and that peace established in righteousness with covenants sealed in justice and love may bind all nations in permanent good will. Psalm 85:9-13, 87; Isa. 47:21-29; Rom. 15:1-7; Heb. 12:18-29.

Sunday, March 31

Sermons on the triumph of Christ and of his gospel in the world. The victory and the glory of the King of kings. Psalm 110; Phil. 2:9-11; Rev. 1:4-8.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches;

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN

The Sunday School

The Improved Uniform Lessons and Graded Lessons—An Explanation

In a circular letter sent to all our Sunday schools at the close of the year 1917, I endeavored to make as clear as language could make it just what the Improved Uniform Lessons are, and how they differ from the regularly Closely Graded Lessons.

It is not my purpose at this time to go into details as to the difference between these two systems of lessons, except this, that the Improved Uniform lessons aim at a happy medium between the Old Uniform Lessons and the Closely Graded Lessons introduced about eight years ago. The most important advance of the Improved International Uniform Lessons, as the new system is called, over the old Uniform Lessons, lies in the fact that in connection with the same general lesson for each Sunday, different study topics and additional Bible passages are provided for pupils of different ages. The Improved Uniform Lessons are now a graded system of lessons, but not CLOSELY graded.

The question has been asked and is now being asked, "Will the use of the Improved International Uniform Lessons meet the requirements of the Standard of Excellence which requires the use of graded Lessons in at least one department?"

The answer is plainly, No, at least not until there is a different ruling on the subject by those in authority. To be a Front Line school according to present requirements you must use Graded lessons other than the Uniform in at least one department of your school. If your school uses Graded Lessons in the Beginners' Department you are qualified for a Front Line school.

What the future ruling with reference to this mater will be I am not now prepared to say. A circular letter giving detailed information on the place of the Improved Uniform Lessons will be mailed about May 1. A. D GNAGEY.

The Bible School

There are Bible schools where there are no churches—missions that grow into churches. We have known many such schools, but we do not recall a church that had no Bible school. Nor could we conceive of a church with any life in it, in this day, without a Bible school.

We have, however, known churches—quite a number— that did not have well organized, adequately equipped, resultful Bible schools. The hit-and-go-miss, let-it-run-itself, non-producing Bible school is everywhere too evident—it can be easily found in city, town and country.

The question respecting every Bible school should be the question ever connected with every business enterprise: How can it be made to produce the greatest results?

Bible school experts are plentiful, and theories—printed in books, periodicals and pamphlets and explained in conferences—are now so numerous that one may speak with poetic license and say, "They are as the stars and as the sands of the shore."

The average Bible school does not lack theory—it would be practically impossible for a present-day superintendent or teacher to be unacquainted with practical methods. The greatest lack in the average school is a consecrated, vigorous, determined interest. No mater how excellent his theory, the superintendent or teacher or secretary or music leader who is not on the job—early and late—and all hours between—will not succeed in Bible school work. Simply going to the appointed place at the appointed time, and mechanically "serving" will not put life into and build up a Bible school or a Bible class. Thought and effort must be put into every thing that succeeds. Successful Bible school workers are therefore men and women who think and plan and call on people and talk up their school during the week, and who are, as a result of the week's activity, so cheery and hopeful and magnetic on Sunday that their very presence in the school is as a fresh sea breeze which exhilarates and inspires.

Every one is familiar with the saying: "It is better to have a small, well-organized, carefully taught school than to have a large, unwieldy, half-taught school." Sounds good and looks well in print, but, like many another current saying, it lacks common sense. A large school is as easily organized and handled and taught as a small one. Our observation has been that the larger the school the more readily it submits to discipline and instruction. There is an abundance of life—the pulsating life of childhood, youth, middle age and even old age—in the large, full-orbed school; an abounding, active life is always more easily organized and handled than death or slumber. Life, if properly guided, will, like onrushing water, handle itself—and handle itself aright. We are in the Bible school business to reach and hold and instruct and save the multitudes, and the moment a school ceases to reach out—becomes self-satisfied, crystallizes—it begins to decline in cultural power as well as in numbers."

"The Bible school should be what its name indicates." Unless the scholars are taught the Bible, they are cheated—they come and ask for bread and fish, and are given stones and serpents. Dishonesty in the house of God, perpetrated upon young people and children!

We once heard a Bible school efficiency lecturer say, in a round-table conference: "Follow the thought trend of your class—if they want to talk ball or whatever is uppermost in their minds, talk it to them and watch your opportunity to make applications." We doubted the wisdom of this advice at the time; and we still doubt it. It would be as sensible to say, Let the preacher talk stocks and cooking and pleasures to his people and watch his opportunity to make applications.

They tell us that adults are children grown up, and that children are adults in bud. It is a change—different thinking—which people, grown-ups and children alike, need on Sunday. And if the Bible supplies the need in the morning church service, why should it not meet the same necessity during the Bible school hour?

No school should tolerate literature that contains a trace of rationalism or skepticism. If this note of warning appears strange to any one, let him compare much of the present-day Sunday school literature with the Bible and be convinced that dangerous teaching is creeping into many of the schools. The rationalism that wrecked Germany, first spiritually, then morally, is abroad in our land, and its advocates are seeking to put it into every Bible school quarterly, paper and leaflet.

The boys and girls of today will guide the civilization of tomorrow. The Bible school officers and teachers are molding our future manhod and womanhood, and upon their shoulders rest responsibilities that can not be measured or weighed. And the day of reckoning will speedily come!—Christian Standard.

Her Daughter's Bible

"There's one thing more," said Mrs. Allen, as she consulted her shopping-list. "Dorothy wants a Bible for a birthday present. An inexpensive Bible will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter Gladys was ten years old, her grandmother gave her a Bible for a Christmas present. The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Bible school; but somehow I neglected to do so. One Sunday afternoon, several months later, Gladys came to me in great distress. 'Oh, mother!' she cried, 'I've lost my precious, precious Bible!' I put the baby in his crib and joined in the search. When at last we found the lost treasure, my daughter gathered it to her breast.

"'Now I can mark another love verse,' she said rapturously, as she opened a box of crayons; 'Mr. Rollins explained it to us in church. I have thirty already.' And she turned to the fifteenth chapter of John and placed a red dot beside the 'love verse'—the text of the morning's sermon.

"'What are the blue dots for?' I asked, as she turned several leaves.

"'Oh, those are the love verses,' was the quick reply, 'and the bright orange dots are the faith verses, and, oh, mother, there's your favorite verse marked with a yellow star.' I took the Bible and read, 'When thou passest through the waters, I will be with thee,' and I well remembered the hour when I repeated those words to Gladys. My mother was seriously ill at the time. 'And there's Mr. Rollin's favorite verse,' the child went on, 'and my Bible school teacher's, and Aunt Ellen's and grandmother's—and here's mine!'

"As I felt the soft leather and noticed the quality of the paper I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bible would ever mean so much to my daughter as the Bible with which she was growing up."—Exchange.

REVIEW OF
The Thought and Work of the Church

Once again we are able to report that one of our leading churches has won a place on the Honor Roll for the Evangelist. This time it is from the far northwest and Sunnyside is the church. Brother Ashman is to be congratulated upon his success in this effort. Nearly one hundred names are added to our subscription list. All things considered the far west has done well, if not just a little better in this matter than any other section of the entire brotherhood. Some of us remember that a malicious report was circulated a short time ago that Brother Ashman had been sent to prison for disloyal utterances. When we received this list from Sunnyside we said: "Well, if Brother Ashman can get a list of subscribers like that while in jail we wish a few more of our preachers might have the same experience. Again we congratulate both Brother Ashman and his loyal helpers at Sunnyside. Please do not think, Brethren, because the beginning of the year has passed it is too late to get your churches on the honor roll of churches. Any time will do and one month is as good as another. Who will be the next pastor to get his church numbered among those that have accomplished this goal in the Four-Year Program.

In his College Notes this week Brother Lambert tells of a visit to the College and an address by a returned missionary,, Dr Mabie, from Africa. We are glad to be able to carry a part of the message Dr. Mabie is spreading among the American Christians in an article written by her for the pages of the Missionary Review. Read this article on page ten of the Evangelist.

Every church in Ohio should be represented at the Brethren conference at Fremont April sixteen to eighteen. These are busy and important days for the Brethren church and the churches should see that their pastors attend without fail and wherever possible lay delegates should be sent also.

R. P. Miller and the band of faithful workers he is leading in Spokane are having their periods of "waiting on the Lord" as well as their periods of great activity. In spite of the many hard experiences that have come to them they are pushing on and the work of the Brethren is progressing nicely. The Sunday school has grown perceptibly and seven members have recently been added to the church with others ready for baptism. One of the most urgent needs at present is funds for the completion of the church building. N. W. Jennings has arranged to hold an evangelistic meeting in Spokane in May.

A. P. Reed sends just a few lines from the First Brethren church of Los Angeles just to let us know that they are busy about their Master's business. Since the last report two members have been added to the church. Here the Christian Endeavor work is being featured and Brother Reed has sent us a couple of "sermonettes" prepared by some of the young people for use in their meetings and which appear on another page.

The Brethren of Fremont, Ohio, have recently passed through a splendid revival meeting. The meeting was begun by the pastor, H. M. Oberholtzer, and was continued by A. E. Hoppes, of Burlington, Indiana. The meetings resulted in thirteen confessions, most of which have already been received into the church. The Fremont church will entertain the Ohio conference on April 16,-18.

Our youngest readers are favored this week with letters from the children belonging to both the African and South American missionary parties that recently sailed from the home land to their distant fields. Little Marguerite Gribble dictated (?) her letter to her mother and Eleanor Yoder writes for the Yoder children on their way to South America. Both letters were written while aboard the ships sailing "o'er the waters blue."

Brother Carpenter sends the February report of offerings for the work in Kentucky and also announces the close of the winter term of school at Riverside in the near future. O. E. Bowman, secretary of the General Missionary Board will give the commencement address.

Brother Cook is now arranging for the dedication of the Kryptton chapel. The work in Kentucky has cost the Brethren church some money but it seems to be making as much progress as the work in any part of the brotherhood.

J. D. Kemper, pastor at Morrill, Kansas, has been called into the Y. M. C. A. war work in one of the camps in Colorado and will soon take up his duties in connection with that position. So far as we know Brother Kemper is the first Brethren pastor to be called into such work. One of our students, "Bob" Frehse, was called into this work last summer. It is a work that gives one a world of opportunity to do good.

J. F. Watson is now engaged in an evangelistic effort in the First Brethren church of Johnstown. Thorough preparation was made for this meeting, one feature of the preparation being an every member canvass to place the Brethren Evangelist into every Brethren home.

La Verne, California, recently enjoyed a short evangelistic meeting with Brother Beal, of Los Angeles, coming to the assistance of Brother Broad, the pastor. Among the visible results of the meeting may be mentioned the addition of four members to the church, two of the number by baptism.

A. L. DeLozier still has the courage to press on in a peculiarly difficult field, Allentown, Pennsylvania. He and his members enjoyed a short visit from A. E. Thomas, a former pastor, over the holiday season. The closing service of the old year saw the reconsecration of one member of the church and the confession of the Master by another. Brother DeLozier is now engaged with his people in an evangelistic effort.

Do not fail to read Dr. Furry's announcement of the Summer School at Ashland. This will be a splendid opportunity for the young teachers of the Brethren church in Ohio to get acquainted with Ashland College. The Normal work must be done somewhere. Why not do it at a Brethren school? Ashland is a fine place to spend a few weeks in the summer.

The paper which appears on the C. E. page expresses the earnestness of the young people of Elkhart in their efforts to carry on the real work of the Master. We are sure many of the young people of other societies will enjoy Miss Leonard's contribution.

W. H. Beachler experienced a happy surprise in his work for the College Endowment last week. Banished from one community because of a small pox epidemic he met with a splendid reception and received a splendid gift for the College while on his way to his next engagement. The whole brotherhood will thank Brother Juillerat for his generosity.

For two weeks we have wanted to give room to a display advertisement for Dr. Miller in behalf of the Easter Missionary Offering, but have not been able to get it in shape because of shortage of help. But every one in the church knows of the offering and they also certainly know it is their duty to make the offering a liberal one.

Around the Editor's Table

Incubator Christians

A few days ago we read an article, in a popular magazine, entitled "Raising Chickens Without Hens." It was a splendidly written article and full of information that would prove of great value, especially to an amateur in the chicken business, but it was not of any special interest to one who is not concerned about raising chickens.

As I looked at the subject of the article in question I was made to think how often people try to raise Christians without Christ. Now, we know that it is thoroughly practical, especially for an expert, to raise chickens without a hen. In fact many poultry men are firm in their belief that you can do it more successfully without the hen than you can with her, and those who are engaged in chicken raising on a large scale are experienced operators of the

incubator; but some how or other the man has never been born who can make it plain that a Christian can be raised without Christ. We know that some of the modern methods of church work and of evangelistic work are carried on along incubator lines, and where heretofore men have been content to secure "hen" results in a revival meeting with twelve or fifteen new-born Christians, now they are considered obsolete as evangelists if they do not succeed in bringing out an "incubator hatch" of from one hundred and fifty to ten thousand "professed" conversions.

It is to be noted also that when chickens are hatched without hens it is very essential that a suitable "brooder" be provided to care for the chick that "hasn't scratched yet" until it has gained sufficient strength to care for itself and to keep warm by its own efforts, and so it seems to be in many churches, the brooder system must be employed to "coddle" along the big hatch of the incubator system of evangelism, but there is no equipment in the way of modern Sunday school buildings, with provisions made for every department of the school, nor will the latest style of church architecture, nor the addition of a pipe organ or a paid quartet, supplemented with a new preacher now and then who has imbibed the "freshest" ideas of religious work, that can take the place of Christ in the salvation of souls.

There can be no Christian nor no Christian church apart from the enthronement of Jesus Christ as Lord of all. For the raising of Christians there is but one way, the "way of the cross," all other ways lead into darkness and death. In the face of every modern innovation let us not forget that the one thing that will remain the same is Christ.

Choking the Swine

When the demoniac from the tombs came to Jesus and was set free from the demons that had bound him with fetters that no man could loose and that made it impossible for human restraint to prevent his violent outbursts of madness and the demons that had possessed him entered into the swine resulting in the destruction of the swine by drowning in the sea the men from the surrounding country begged of Jesus that he would depart out of their coasts.

Jesus promptly complied with their request because he had accomplished his mission to the man set free which seems to have been his purpose in entering their country, but no doubt there were those remaining in the country who thought he should have compensated the owners of the swine before he left that they might not suffer loss.

Some time ago the authorities of the State of Iowa seized $125,000 worth of liquor held by the Des Moines, Iowa, Drug Company, and just recently the courts have ordered it to be destroyed. And no doubt there are hundreds of people in Des Moines and in all parts of Iowa who will say it is a downright shame to destroy so much perfectly good "licker" in such a wanton manner, and that if it must be destroyed the authorities should pay the drug company for their loss anyway. Of course they do not take into consideration the fact that the drug company had no right to have such a stock of liquors on hand and that they were taking the risk in their own hands when they made the purchase. In a like manner there are many who seem to think if a state or the nation goes dry the men who are engaged in the liquor business should be compensated for their loss. They should remember that any man who has entered the liquor business during the last ten years, has done so, knowing that he was engaging in a business that was rapidly being outlawed all over the country, and if he chose to invest his money in such a precarious business the risk has been entirely his.

We are glad to note that good men everywhere are coming to see the general worthlessness of the entire liquor business and are coming to agree that it must be destroyed, and considering all things the public is very lenient with those who are engaged in this unholy traffic in that they give them every opportunity to change their business before the curtain is rung down on the whole traffic and before the swine are choked in the depths of the sea.

Christ in the Commonplace

Christ was with his disciples on their journey from village to village and from country to country during his ministry on the earth; he was with them on the mountain top at the time of his transfiguration; he was with them in the storm upon the Sea of Galilee and he was with them during the feast in the upper room in Jerusalem during his last days. These were always eventful days and the occasions seemed to be occasions of special importance. We consider that the disciples took it for granted that he would always be with them on such special and important occasions, but they may have wondered if he would grace the commonplace duties of life with his presence as they may have engaged in these tasks.

One of the lessons that Jesus seemed to teach with a great deal of persistence during his forty days upon earth after his resurrection and before his ascension that he would be with his followers in all the common walks of life. When the two were on their way to Emmaus their Master walked with them, and when the eleven were in an upper room with the door shut and all the world locked without, Jesus appeared in their midst to comfort them in their feeling of left-aloneness, and when he had found them returning to their old occupation of fishing in the lake and in the early gloom of the morning ministered to their wants he let it be known that in the common and practical things of every day life they could count on his nearness. The disciples had many things to learn before they could carry out their mission of thoroughly establishing the Christian church and during these pre-ascension days they were learning some of these lessons. Now we may profit from their schooling.

It is good to think of Jesus being present with us on every great occasion and when we are engaged in some great definite work for him or his kingdom, but it is better to think of him as being present with us to encourage and cheer while we are engaged in the commonplace, every day duties of life. With most of us the commonplace has been our lot, and had we to wait for some great occasion to feel the nearness of the Master such an experience would be denied to most of us, but when we remember that any common duty, performed as in the presence of the Master and in his name, becomes uncommon and is graced by his presence, then all of us may feel that the Master is with us as he was with his disciples of old.

The Powerlessness of Christ

To those of us who have been accustomed to thinking of Jesus Christ as being all-powerful it may seem like blasphemy to even intimate the possibility of his being powerless under any circumstances; and yet Mark says of his ministry at Nazareth, "And he could there do no mighty work." Of course he laid his hands upon a few sick folks and healed them, but this had become such a common experience in his ministry that it was not regarded as anything remarkable in itself, but as for doing any great thing toward the establishment of his kingdom in Nazareth it was out of the question. He was left in a situation where he was powerless to act. This may seem like a strange statement when made concerning the work of the Master, but after all it is not strange when it is understood how and through what power he worked. Jesus had the power in himself, but the connection between him and the people had not been made or had been broken. The writer chances to be the unfortunate possessor of an automobile, equipped with an electric self-starter, and the starter never fails to work, except sometimes. One day last fall he was driving through the country with his family when he had occasion to stop the car on the summit of a long grade, but when he attempted to start the motor wouldn't budge. Seemingly not a spark of the magic fluid called electricity could be sent into the self-starter. It was not because the batteries had run down for they had been re-charged only a few days before. By pushing the car a few feet by hand it would coast down the hill; by this process we started on our way and then throwing on the clutch the engine started and we gave it no chance to stop until we reached home. We traced all the wiring and could find no broken connections or short circuits. We took the switch apart and could find nothing wrong there. The wet storage batteries still tested 1250 with the "testometer," so we decided to visit an expert and lay the case before him. After explaining the matter to him he said: "Disconnect your ground wire from the batteries, scrape off the post and the inside of the connection terminal with your knife, put on a liberal application of vaseline, tighten up the connection and try it again." We followed his instructions and the first time we threw on the switch the engine started off with a "hum." The power was there all the time, but it could not get to the place where it could be utilized because of a faulty connection.

And Jesus is sometimes left powerless because those upon whom he would exercise his power break the connection by their unbelief. Jesus is all-powerful when faith in him is exercised; he is powerless when we refuse to believe in him—that is his power over the souls of men can be effective only where there is faith in him because that is according to the Father's plan for the redemption of mankind.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Work in Congo Belge

There are no schools in Belgian Congo save mission schools and the entire burden of education falls on us. From the beginning our missionaries have sought to place native teachers in the little towns and villages. At Banza Manteke for many years we had a school where men were given eight to ten months' training, preparatory to such work. At other stations children were gathered in boarding schools for two or three years and then sent back as teachers to their own towns. It became evident several years ago that we must have better trained teachers and evangelists to hold the present generation, many of whom have been familiar with the gospels from earliest childhood. The English Baptists, whose stations on the Lower River adjoin our own, found their need for such trained leaders as great as ours, so the two societies joined together in founding the Congo Evangelical Training Institution at Kimpese.

Picked men from both societies are sent here for three years 'training. All married are required to bring their wives and children for whom training is also provided. The Faculty is drawn from both societies. Four years ago the trustees of the institution invited me to join the faculty for work among the students' wives. A resident physician is desirable at such an institution, both for the care and instruction of the student body. We think that we have an ideal educational community.

The student families live in small individual two-room brick cottages back of which are small cook-houses and a considerable stretch of good garden land which they keep under cultivation. Sweet potatoes, peanuts, corn, native peas and beans and manioc are the staples, while down along the stream to the west are magnificent plantain gardens. The houses are furnished with brick beds cemented over; the walls and floors are also coated with cement and can be thoroughly cleansed and disinfected when necessary. Native-made tables and a chair or two complete the simple furnishings. Twice a month I inspect the houses and cook-houses and insist on cleanliness.

The women are in school three hours a day and as practically all have young children, we allow each woman to bring with her a small boy or girl to serve as a nurse for the little ones while she is in school. These nurse children compose the larger part of the Practice School in which the students receive instruction and practice in teaching. Many of the women can neither read nor write when they come to us, for while the men are picked fellows we have to make the best of the sort of wives they have chosen and do what we can with them. A few prove too old or too stupid ever to master the fine art of reading well, but even such are greatly helped by their three years of residence here. In my Bible work, I place much emphasis upon story telling, and often those who read but haltingly, can tell a story splendidly. If we can scatter throughout these lower Congo hill towns a goodly number of mothers with stories to tell to their own and other children, stories from the dear old Book, who knows but that they may prove as potent forces for good and godliness as the village teacher or preacher? The Congo mothers sitting on the ground about their cooking pots, picking open squash seeds, have nothing better than gossip to retail. They have no wholesome stories, no beautiful fairy tales to waken high resolve and cultivate imagination in the minds of the little children.

We try to send the women away thoroughly familiar with the life of our Lord, also with a knowledge of the more prominent Old Testament characters. This year I spent three hours a week with the advanced women, all of whom read intelligently, in a study of the lives of Peter and Paul with the Acts as a text-book and their epistles as commentaries. They were immensely interested. One woman in her final examination received 98 per cent. on a stiff paper, because I didn't quite want to give her a hundred. We expect them to help their husbands in the day and Sunday schools in their towns when they return. Mrs. Moon has been training them to teach the younger children in Sunday school here throughout the year. We find the large primary Lesson rolls, and, in fact, any good illustrations of Bible subjects, very useful and would be pleased to have you mail us those with which your own Primary Department has finished. Smaller Bible pictures we use to illustrate the women's and children's composition books.

One old white-haired chief came this morning for the third time, much relieved from the ailment from which he sought relief. This morning I had a quiet talk with him about getting acquainted with the good God who could relieve his spirit's indispositions and troubles, while I could only relieve those of his body, which before many years he must lay in the grave. He listened somewhat perplexed, like a little child, and finally said, "I am too old to believe new things. Tell the children." I replied that God too was old, older than the world and would understand, men could never grow too old to forsake their sin and evil ways, and love and obey the Giver of Life, the God and Father of us all. There are many coming daily for medical attention who are not Christians and so there are daily opportunities for sowing the good seed of the kingdom. Pray that we may be faithful in season and out of season, ever mirroring the likeness of the Man of Galilee who went about doing good.—Catherine L. Mabie.

First—Our Country or Our God

One of the great lessons to be learned from the present war and the cause that led up to it, is the obvious one that the world is greater than any one country, humanity is greater than any one race, and the church of Christ is greater than any one denomination. It takes a world war to draw some of us out of our provincialism and out of sectarianism.

It is unquestionably best for mankind that patriotism should be promoted so that each citizen may have the incentive to develop the resources of his own country, and take a pride in seeing his nation stand for the best. As men are constituted, it is also good that every Christian should be loyal to his own particular creed and denomination, so far as that branch of the church is truly loyal to Christ. The time has come, however, when every intelligent man or woman must place the welfare of the world before the prosperity of his own country, when the needs of men of any land or race must have prior claim to the comforts and luxuries of family and nation. The same is true of the church. One who thinks that his own denomination comprises the Church of Christ must be blind and deaf; one who fails to realize that all men have an equal right to the blessings of Christ's gospel has not yet comprehended that gospel.

The war must lead us to recognize the fact that "God hath made of one blood all nations for to dwell on the face of all the earth," and that what affects one must affect all. One nation can not be selfish or heathenish and others more enlightened nations not be contaminated. The world to be safe must be safe for all. Mankind to be saved must all be saved—as individuals.

The war makes clear the other fact that men must unite on a program—not each section work on an individual scheme and theory. There must be unity, if not union. The churches must face their common task together — recognizing individuality, but making sectarianism subject to the whole Christian program.

A paper has recently been sent out by the "Advisory Council on Americanization to the United States Bureau of Education" calling for united action of all forces to train into American citizens the 66,643 aliens who are subject to draft. Many of these are Italians, Poles, Hungarians, Russians, Jews and others can not speak English. There are 1,500 foreign language newspapers published in the United States and many of them are anti-American in spirit and ideals. The unnaturalized and undigested alien element is a menace to the best American ideals, and is often anti-Christian.

The registration and drafting of these aliens and un-American residents furnish a great opportunity to educate them in the English language and in American institutions. Those of military age and others registered may well be required to attend

classes in camps, cities and factory centers conducted by carefully selected teachers. The foreign-language press should be used to print a series of educational articles, and speakers should be sent out to lecture. At the same time the Christian churches should co-operate to train these same millions in a thorough understanding of Christian standards. The "America-First Campaign" may well be accompanied by a "Christianity First" campaign. These aims and ideals are not at all antagonistic or inharmonious. As a matter of fact, the best Christians are the finest patriots, and a man can serve his country best by seeking first the kingdom of God.



Our Youngest Readers



On Board S. S. City of Cairo

January 12, 1918.

Dear Little Friends:

Until I am old enough to write for myself, my mamma wants to write to you and tell you often of our experiences.

On Monday afternoon we left our boarding house, New Orleans, and went on the street car down to St. Andrew's dock. There they opened all daddy's cases and boxes, and even opened the letters that daddy and mamma had written each other. Then they put some queer white chalk marks on every box and case, which I heard daddy say meant all right (O. K.). Then we were all told we could show our pass ports. Mamma had her own, but daddy and I had one together, and my picture is on daddy's passport right under his. So daddy took me on his arm and we passed the port. I suppose that is what passport is for. I looked behind me to see if mamma was surely coming too, for I didn't want to go to Africa without her, not even on daddy's arm.

We found our cabins in one corner of the lower deck. Such tiny little places. Only two narrow beds, and three of us to sleep in ours. Well, the first night mamma put me to bed in the lower birth and daddy crawled in with me. Since then Miss Myers and Miss Snyder and mamma have been sleeping on deck where it is nice and cool. I want mamma to let me sleep there too, but we can't get my little camp bed out of the "hold" until Saturday, so daddy sleeps in the cabin with me.

We have a very busy day. At about six o'clock the steward brings what he calls "morning tea." I have a piece of toast and a cup of milk, and then mamma dresses me and takes me on deck.

All the missionaries have prayer together and then Bible study. I am too young for the Bible study yet, but I am learning to pray. Please pray for me that I may know and love Jesus very, very young.

Afterwards we go down to breakfast, and then I play on deck while the others study French and Sango. Sometimes I stand around and say the French words too, but the others laugh at me and I run away again.

At twelve o'clock I have my dinner and go to bed. The others eat at one. When I wake up I play the rest of the afternoon. I have dollies, and a kitty, and a dog, a pocket book, a ball, some toy money and many other things. There are many children on board, but most of the others are travelling first class. I am not the only child second class however, for there are five little ones going to India with their papa and mamma.

Little ones almost fill up one of the life boats and some are scattered about in others with their papas and mammas. We have had life boat drill only once. Mamma says she is not afraid, for Jesus will take care of the others and of us.

It seems strange to be traveling here where it is so warm when you there at home are suffering with the cold as we too did only a short time ago. We shall soon be where it is very warm. Now we are very comfortable.

I hope as I grow older to be able to write you myself. Lovingly,

MARGUERITE.

Our Trip to Argentina

February 4, 1918.

Dear Boys and Girls in the Homeland:

In my last letter I promised to tell you about our trip and as we are almost to Buenos Aires I will begin. We have been happy and safe so far. We got to New York, January 3, just a month ago and had to wait a few days there for the boat. It was cold there and the streets were covered with ice. Many horses as well as people fell down. We stayed on the sixth floor of a hotel and went to eat at an "automat" across the street. We saw some buildings that seemed to reach almost to the clouds.

When we went to the boat the streets were full of big wagons full of barrels and boxes. When we got there we found the boat was not going till next day The next day we came through a "tube." When we got to the pier we had to open all our baggage and have it examined to see if there were any bombs, and while we were waiting we nearly froze, all except papa. He had to sweat because he had to rope and unrope the trunks.

When we started out we went under the big suspension bridges and among hundreds of boats hurrying back and forth and then through a lot of fine pieces of ice floating, past the Statue of Liberty and then into the big blue waves. It was cold at first but every day got warmer as we went south. The third day we had a storm and only two people on the boat could eat. The waves dashed clear over the deck. On January 16, we arrived at Charlotte Ancalia, on the island of St. Thomas. Here we stayed all day to take on coal. Several hundred negroes, mostly women and children, carried the coal in baskets on their heads and got a penny a basket for it. Papa went over town and also took us over the hill to a nice bay where we put on our bathing suits and went bathing and gathered a lot of sea shells and corals and little sea animals. I stepped on a "sea nettle" in the water and it stung me. There was a big shark near the boat but they could not get it. After we left St. Thomas we did not stop for two weeks till we got to Rio de Janeiro. The weather was warm all the way and nearly all the first week was stormy. One big wave brought a flying fish up on the deck and papa got it.

They put up a large canvas tank on the deck and we went bathing in it every day. The day that we crossed the equator they "initiated" all who had never crossed it before by blacking their faces and putting them in a large basket and tossing them into the water. We got to Rio de Janeiro January 29, and stayed ou our boat the "Saga" until papa arranged for us to go on a Japanese boat which left two days later. It is very much larger than the "Saga" and does not go up and down and sideways as much as the "Saga."

While we were in Rio de Janeiro we went out to the botanical garden. It took us forty minutes on the street car and we passed many beautiful houses and flower gardens. In the garden we saw all kinds of beautiful things.

There were avenues of royal palms and others of bamboo and others of cocoanut palms and banana trees and mangos and the guide showed us how they get rubber and got some juice from the rubber trees for us, and some cinnamon bark from the cinnamon tree and some leaves from the camphor tree and flowers and fruit from the cocoanut tree and gave us a drink from the traveler's tree." He just stuck his knife in and out came fresh water. We saw also the water lilies and one kind of the Victoria regia with leaves turned up at the edges so that a person could stand on them.

The water was full of fishes and when we would clap our hands they would come swimming, hundreds of them and would jump out of the water and fight to get the pieces of bread we threw them.

There were many other beautiful things I could not tell you about. The garden is just below a mountain several thousand feet high called Corcobados which has an observation station on the top of it and on an island nearby is another that looks like a finger stuck up out of the water. They call it sugar loaf mountain and there is a wire cable to the top of it which carries people up in a basket.

We enjoyed ourselves very much in Rio de Janeiro, but were glad to start on our way again as we are anxious to get to Rio Cuarto. We stopped next day at Santos, but only for a few hours and we did not go on shore. They do not have second class on this boat but they took us first class for the same price and it is very nice. There are only a few passengers.

Perhaps I may write more when I get to Rio Cuarto.

ELEANOR YODER.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Kentucky Mission Report for February, '18

Mr. and Mrs. Campbell, Sandusky	$ 4 00
Sisterhood Girls for Nurse	30 00
S. S. C. E., Goshen, Ind.	15 00
Miss Beulah Garner, Ashland, O.	5 00
Mrs. Flora Yoe, Blountsville, Ind.	5 00
Mr. and Mrs Phillips, Kenton, O.	15 00
Mr. and Mrs. Ham, Huntington, Ind.	10 00
Miss Letha Ireland, Gary, Ind.	10 00
Russell Humberd, Flora, Ind.	10 00
Junior Endeavorers, Berlin, Pa.	10 00
C. E., Fairview Church, O.	5 00
C. E., Martinsburg, Pa.	5 00
Young Men's Class, Fairview, O.	2 50

All pledges should be paid soon. The close of the Riverside regular school is near, Commencement ciming on Friday, March 22. Any desiring to visit the school at that time and enjoy the commencement will be welcome. Brother Orion E. Bowman, of Dayton, the efficient and hustling secretary-treasurer of our Home Mission Board, will give the commencement address. Brother Cook is planning for a special dedication of the Krypton chapel. He has ordered 12 dozen chairs and writes that the chapel is taking on a fine appearance and will be very inviting to those who worship there. He writes also that a water system is being installed and a trying problem is near its solution.

G. C. CARPENTER.

P. A. C. E.

(Points About Christian Endeavor)

Dr. William Shaw, general secretary of the United Society of Christian Endeavor, is back at his desk after more than a year's absence, owing to injuries caused by an automobile accident.

About 250 St. Paul Endeavorers took the examination in "Expert Endeavor" last year. Every member of one society became a Christian Endeavor Expert.

Christian Endeavor war gardens were highly commended by government officials. The largest crop value from one acre was $550, and the smallest $102. The average was $328. The largest value from 400 square feet was $47; the average was $7.50.

California Juniors are being urged to read the Bible through this year, and many have adopted the plan.

As an instance of Christian Endeavor field-work, Mr. Charles F. Evans recently rode fifteen miles by mule-team, and two miles more by wagon to reach one meeting; then back the same night, by the same road, to the depot, where he sat from 12:30 A. M. till 5:30 to catch a train to take him to his next appointment.

Brethren Endeavorers will need to get busy along many lines if the Endeavor part of our Four-Year Program is to be a winner. "Over the top" we must go.

G. C. C.

A Short Message on Rom. 12:1, Given at a Christian Endeavor Meeting at the First Brethren Church, Jan. 27, '18

By Ernest Chung Hoon

Let me take you back to the time when sin reigned in your hearts. When your minds were turned to the pleasures of this world. When love for the things of this world was more to you than the love for God. But a day finally came when you heard the love story of Jesus Christ. You heard how "God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life." You heard how he was crucified on the cross that you might be saved from sin and death. You heard how he was buried and how he rose again. You heard how he is living now with his Father making intercession for us, and that he is coming back again to receive all those that have believed on him. That story touched your heart and you came to him. You opened your heart and accepted him as your Savior. Let me now draw your attention to what Paul says in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Now Paul says by this verse that by the mercies of God, which is by the love of God that he had for you, that he gave his only Son to die for you, and that since you have accepted him as your Savior, to present yourselves a living sacrifice to him.

A question no doubt arises here. What does Paul mean by a living sacrifice. Let me draw your attention to the days of old when the children of Israel offered sacrifices of goats and lambs. These offerings were slain before they were offered to Jehovah. But Paul says present yourselves a living sacrifice. Have you accepted him as your Savior, have you in turn surrendered all to him? Jesus Christ when he saved you did not save just a part, but all of you. Have you in return said, "Lord, take all I possess and make me what you want me to be?" I believe this is what Paul means by a living sacrifice. To surrender all to God. Friends this sacrifice as we see by this verse is well pleasing to God. God accepts such a sacrifice. It is God's delight to see a person come and give myself, wholly surrendered to him. Is it anything but right, that we should give ourselves to him after he did so much for you and me? After he suffered the many hardships that we might have everlasting life? Think friends, think, are you going to surrender all to our Lord tonight?

What Is Our Duty as a Christian Endeavor Society to Ashland College?

(Read before the Elkhart, Indiana, Society, when Ashland College Night was observed.)

Our Christian Endeavor society is a training school for the purpose of interesting our young people in Christian work. Here is where they learn to express their thoughts in words on the topics for discussion. Then becoming more and more interested many are led to accept Christ as their Savior, and new desires are awakened in their hearts for a higher training in some definite Christian work.

To give the best service in any line of work one must have training, and Christian Endeavor can not fully train our young people to be ministers, missionaries or social workers; but it does start them on the way. When these new desires are awakened in their spiritual lives then there must be some place where they can receive higher training and where, but in the denominational colleges? There are many and they supply the special training required for definite Christian work, and at the same time their doctrines are taught. This then is the purpose of Ashland College, to train our Brethren young people in a college where our Brethren doctrines are taught. We find most of our ministers and mission workers have come from Ashland College, and if it had not been for her do you think there would be much of a Brethren church today? No. Our people would have gone some place else and perhaps our doctrines forgotten. Now we find many of our young people going to Ashland every year, and many more making plans and preparing to go.

What then is our duty as a Christian Endeavor society, but to give our college our most loyal support in every way? Let us be loyal in thoughts, words and deeds, and always stand by her. Let us pray for the divine guidance of those who have charge of the training of our young people. Pray for the students, that God will help them do the things they are striving to do for him. Pray for our young people who desire to go, that they with our help will find a way to do what they want to do for Christ.

Let us have faith in our college that she is going to go on in her good work, but faith without works is dead. We must give of our money and help support her, give gladly and willingly, so that we may feel we have a part in her good work. Let us as a society give bountifully from the blessings that God has given us when our offering is taken this evening.

Let us always observe Ashland College Night in our society and try and make it one of the best nights of the whole year. Make it a night to be remembered by our young people. Perhaps some of our number will take the stand tonight and become a Life Work recruit; and then go to our beloved Ashland for training. Looking back in years to come they will say:

"How dear to my heart is the church of my childhood,
When fond recollections present it to view;
First a Junior, then Intermediate, then Senior Endeavor
With their songs, prayers and teachings I loved so to hear;
O, our Christian Endeavorers were loyal Endeavorers
And, for that reason with God's help I'm now here."

MAYME LEONARD.

News From the Field

The Summer Session of Ashland College

First Session.....May 6 to June 15
Second Session.....June 17 to July 26

To meet the needs of the teachers of Ohio and other states Ashland College will offer two special terms during the summer of 1918 According to the new Code of Ohio no teacher will be permitted to teach in 1918 who has not attended an accredited Normal for at least eighteen weeks. The Department of Education in Ashland College has been officially recognized by the State Department of Education for the training of elementary teachers. The courses offered and the instruction will compare favorably with the recognized schools of the state. Teachers will have no difficulty in securing recognition of the work done in Ashland College.

The first session will open at the time of the closing of the rural schools and the courses of study offered are arranged with special reference to the needs of teachers of this class.

The regular faculty of the College will be supplemented by the addition of the following instructors: Prof. John A. McDowell, City Superintendent of Schools, Ashland, O., Professor L. L. Garber, formerly instructor in Ashland College and lately instructor in Kent State Normal School.

There will also be two teachers of recognized training and experience to offer special courses in the first four grades of the elementary school. Actual teaching will be done in the schools of Ashland.

Expenses As Low As the Lowest

The summer session of Ashland College affords an excellent opportunity to the members of the Brethren church to secure their professional training in their own church school. Ashland is a professional training school. Ashland is a delightful place and the more so in summer. If a sufficient number of the members of the church are in attendance special work in the Bible will be offered for their benefit. Why not be loyal to your church and its institutions? Ashland College can give you as good work as you can secure elsewhere and under the most wholesome religious influences. Write for Summer School Quarterly.

W. D. FURRY, President.
Ashland, Ohio.

La Verne, California

The last two months in which we have been engaged in the King's business here have been full of varied experience and spiritual joy.

Our three weeks' revival meeting has just closed. Brother Beal of Los Angeles, who with our pastor conducted the services, gave us splendid sermons. He stands four-square on the Bible and is an out-and-out premillenialist. He won many friends here by his sincere old-time religious messages. All the services, in spite of considerable rain, were very well attended. A children's choir three nights a week was much enjoyed. If ever a preacher loved children and found a place for them in his church it is our dear Brother Broad. Four were added to the church: two converts and two by letter from the east.

In tests which have come we have been busy exposing error and defending "the faith once for all delivered unto the saints." Pamphlets by Shailer Matthews attacking the second coming were distributed over our city after we had been having some prophetic sermons. The people from the other churches having read these, flocked to hear two later sermons on "The Second Coming," and "Why I Am a Premillennialist." The truth is attracting the true believers. Then upon discovering that Christian Science was actually tainting some of our members and townsfolks, its erroneous teachings were exposed. We have also refused invitations to co-operate in Sunday evening war meetings. Thus Satan sends tests to the church.

We are glad to report that the Evangelist is now a weekly visitor in every active Brethren family.

May the Lord keep the church faithful. Pray for us.

MRS. HARRY L. GOOD.
R. D. 1, Pomona, Calif.

Allentown, Pennsylvania

The new year started off with the reconsecration of the life of each member of the church to Christ. Evangelist A. E. Thomas was with us in our last service of the old year, and after a heart searching message, asked for reconsecrations. Beginning with the pastor, the entire congregation was soon to the front as a token of our determination to live more intensely for the Master.

At that time one brother was reclaimed and a young lady came to confess Christ.

We also had a watch night service where Brother Thomas made an address that was truly worth while to those present. I take this opportunity to say that both pastor and people were helped by the presence in a few of our services of one who had once been the pastor here.,

Our Sunday school attendance fell off over the winter, but seems to be picking up now again. We fear that our circumstances here are such as to prevent our school from becoming a "Front Liner." Our work suffers from a dearth of young people and consequently our Sunday school must readjust itself to the situation.

The new Christian Endeavor officers are taking hold, with prayer meeting leaders already appointed for a period of the present term of office, and topic cards put into the hands of all Endeavorers.

Plans are laid for an attack on the enemy trenches, to begin March 17. Brother Fehnel will fire the first shot, and then all hands to the task, we hope to "go over the top" ere the "drive" closes.

Our city is a conspicuous example of religious camouflage, but as sure as the ass's ears showed through the lion's skin, so are his malignity's horns and hoofs betraying the camouflage. In French, camouflage means a shoddy imitation. May God help the Brethren church to stick to the real thing!

We are living in a day of changes. It looks as though King Alcohol will be ousted from Lehigh county. If this happens, any radical and almost unexpected thing may happen—even the Brethren cause may yet triumph here. A. L. DeLOZIER.

Ashland College Notes

Indiana came to the fore last night. The students from the Hoosier State surely know how to entertain. The gymnasium was the scene of the affair. It was decorated until it was quite "homey" in appearance. A splendid program was rendered. Miss Switzer and Harvey Becknell played a piano duet, Misses Banghart and Lentz read appropriate and characteristic selections. Miss Switzer sang "Ireland Must Be Heaven," and "Where the River Shannon Flows." The concluding number was an Indiana song by all the Hoosiers. After the program came a jolly good time and then refreshments. We can assure the folks from Indiana we spent an enjoyable evening.

We were especially favored this week in having with us Dr. Mabie, a returned missionary from Africa. She addressed a joint Y. M.-Y. W. meeting last Tuesday evening. She is especially pleasing as a speaker and her theme touched our hearts.

The Theological Association was addressed Thursday by Prof. Garber on "Soul Winning." He led in an hour of profitable discussion in the theme dear to all who obey the Master's command, "Go ye.....and make disciples."

Mr. James Ilger, former student of Ashland and now in U. S. service at Montgomery, Alabama, was a visitor here last week.

Miss Kanauer's expression department has things "cut out" for them in the coming months. Junior and Senior recitals are to be given and the students are striving earnestly to be ready and give a good account of themselves. Miss Pauline Teeter is at work on a number of selections for her recital. Those who are acquainted with Miss Teeter's elocutionary abilities look forward to an evening of good things.

Last evening's Philo program deserves especial mention. Hesperian's meeting was called off so that we might attend Philo's program. The numbers rendered were splendid and enjoyed by all. A minstrel sketch wes especially clever.

So many requests have come to the writer of these notes asking for copies of our college songs. It is not possible for the writer, owing to the press of college work to supply each person thus requesting with a copy of our songs. So through the columns of the Evangelist I will seek to reach all with our songs this week. I am including the song most often sung at conference and on College Hill. It is entitled "Old College Home," and the words follow. The song is sung to the music of "Sweet Genevieve."

Old Ashland dear, with voices clear
To thee we lift our loyal song;
Old Ashland U, old Ashland true,
Life's dearest mem'ries round thee throng.
Close to the Purple and the Gold,
The heart of youth will fondly cling;
And every heart string will enfold,
Around old Ashland as we sing.

Chorus:—
Old College Home, Old College Home,
The years may stray and fade away;
But faithful, true, to Ashland U,
Thy sons and daughters will remain.
Old Ashland stands, with beckoning hands,
Her dark pines breathe these songs of yore;
They weave anew, the old dreams too,
Of those who Ashland's banner bore.
The golden haze of student days,
Hath power to charm where'er they roam;
And often still their fancy strays
Back to the dear old college home.

Sing Ashland's songs. Get the college spirit. Let our young people know we have a college. Be loyal and boost the college of our denomination. New Lebanon we have heard about you. Go to it. F. M. L.

CAMPAIGN NOTES

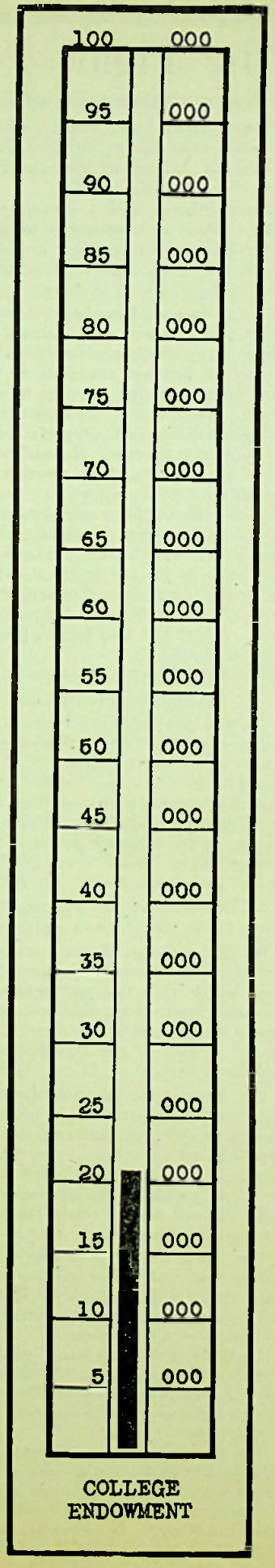
The Bethel congregation at Berne is a rural congregation. We would have remained in this church for a week if a small pox epidemic in the community had not changed our plans. As it was, we preached seven times, and for the most part to good sized, attentive audiences. . Brother Frank Johnson is the pastor of this people. He lives in the midst of his people and is a farmer as well as a successful pastor and preacher. The Berne congregation has distinguished itself in the past by the successful evangelistic meetings it has had, and also by the large delegations of its people which atend General Conference. At the last conference there were from Berne 12 automobiles with 63 people. This church has adopted the budget system for the Evangelist and now 58 papers make their weekly visit to the homes of this congregation.

The immediate results of our canvass here for endowment were hardly what we expected. However, we consider that our time here was very profitably spent. This congregation has a great number of young people in their 'teens. And in addition to trying to enlist folks with their money, we also tried to turn the minds of these splendid young people toward Ashland. Up to this time Berne has had no representative in Ashland College, but if I am not badly mistaken the future will tell a different story. I have no doubt in the next few years several of the Berne young people will make their way to Ashland college.

The immediate result of our canvass was $900. However, it will go beyond this when the returns are all in. If it had not been for the small pox scare we could have brought the result to $1,000 at least. I shall remember for a long time to come the fine visit I had with Brother Johnson and his many good people.

While in this congregation the home of brother Frank Sipe was my headquarters and the hospitality was of the good old-fashioned kind which is hard to forget. I was also in the home of brother John Parr a number of times, who is one of the pillars in the Berne work.

It is going to be Pennsylvania next. We look for a great time in our canvass of the Pensylvania churches. Indiana has set a great pace. But we know now that Pennsylvania will not back down for anything that Indiana sets up. So look out when we Strike Pennsylvania.



Later.—On my way from Berne to Muncie, I stopped off at Portland to see brother E. A. Juillerat. Brother Juillerat holds his membership at Berne though he lives 26 miles from his church. But don't think he is isolated, for he is not. And what is more he believes in Ashland College and Christian education. He proved his faith by his works. Cheerfully and readily he laid down $200 cash for the cause of permanent endowment. May the good Lord give us many more men like him! Brother Juillerat has two daughters in high school; and one at least of these ladies will go to Ashland when she finishes high school. I am glad to have met this family.

W. H. BEACHLER.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Berne, Indiana	1,100 00
Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00
Nappanee, Indiana	1,600 00
Warsaw, Indiana	$1,000 00

Spokane Progress

The Lord has been pouring out great blessings without measure to us constantly. But truly, our choicest blessings are given after the severest testings. The devil always is busiest where the Spirit of God is saving sinners and where true Christians are endeavoring to live a holy, Godly life. "For all who live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

We are straining every nerve to get enough money on hand to justify us in borrowing enough to complete our building which we are sorely needing. Not having a local district to help us personally and financially and in moral support, we of necessity look to the whole brotherhood for the help we need. We need about $2,000 besides what we can raise here in Spokane. So far we have received about $300 of it and are hoping for the rest of it to come in time to complete the building this spring. But we are doing and giving all we can in the meantime knowing that God will not fail us when the time comes, for he has never failed us yet.

Our Sunday school is doing fine and growing steadily. We now have 135 in attendance and are getting more right along. We have a Teacher Training class of twelve

members, with sister Lillian Bowers, our superintendent, as teacher. They are doing fine and bid fair to increase in numbers and graduate a large class. With our school growing so rapidly, our great need is competent teachers. But our present accommodations are altogether inadequate to care for the school as it is. I don't know what we'll do when it gets much larger. We have a contest on now for increase in attendance, and it is sure to swell the school still more.

Our church membership is increasing steadily, and we are having a splendid spirit in all the meetings. The attendance at all the meetings is fine and increasing right along. The Lord has added seven more to our number since last report, and we hold another baptismal service next Sunday morning. One woman came forward last night and accepted Christ. The best part about these additions is that the most of them are confessing Christ for the first time. We are earnestly awaiting the coming of Brother Jennings the first of May, to hold a few weeks of evangelistic services for us. I am teaching a personal workers' class in preparation for the meeting. How to overcome objections and difficulties of souls, from the Bible. I am expecting great things from them during the meetings. But they are not waiting for the meeting but are at work already, and I hope to bring joy to Brother Jennings' heart with a good corps of workers.

We are going to try to beat our offering for foreign missions last year, which was $86. We are aiming for at least $100 this time. The best we can do is only too little for the poor fellows who live and die without God and without hope in the world. We earnestly desire the prayers of you all that we may be found faithful.

R. PAUL MILLER.

Travel Notes—Roann, Indiana

We have just closed a two weeks' revival which was blessed of God though short. lifted closer to the heart of God, and the old rugged cross on which our Lord died. But it is a shame to butcher up an opportunity in a campaign as the writer had to do at Roann, also Sidney, but most especially so at Roann, for the lack of time, but there are some things over which we have no control, and this past winter has certainly been one of those things. Men of all walks in life have been held up, and thus run in behind time. The writer was never more rushed with his work and I am doing all I can to get to each place as nearly on time as possible. If God spares the writer until another year and he continues in the field as an evangelist he will make his plans for four weeks' meetings at each place and where it is not necessary to stay that long a little rest between each meeting would keep the evangelist in better trim for his work.

Brother Roy Brumbaugh, the pastor informed me before coming that my main work would be in the church among the members and most especially getting the young converts indoctrinated which were taken into the church in the union meeting held in the fall, so we found the field well gleaned, yet going from house to house we found some old trees that had stood many a winter, some leaning toward the kingdom of God and some toward the kingdom of the wicked one. Brother Brumbaugh, who is a six footer, got on one side of the tree with axe, the writer on the other side. We chopped away as the church pulled hard on the gospel ropes fastened around the top of the trees to pull them over on God's territory, but in the face of every effort the god of this world who bent them early in life and put his iron feet on them holding them these many years swung them his way. We wanted to work the material into heavenly timber, but failed. Our Lord said, "Ye will die in your sins and be lost." What an awful word Lost! Lost.

In the two weeks we were only able to bring five into the kingdom of God lined up in his service, but if they are faithful until the end and those who helped to bring them into the faith can at that last great day see them safely in the home of the soul where there is no wicked jealousy, no burning malice, will feel paid for every effort.

War is robbing many a platter of its fullness here and there, but not in the many homes in which we visited in Roann, platters were not only filled but filled with good things. We had our home with the preacher and useless to say we had a good time together.

Brother Brumbaugh is a young man but is a power in the pulpit and thoroughly orthodox and is doing a splendid work. His people love him and his good wife. I have never worked with a preacher old or young who knew his Bible better than Brother Brumbaugh, he will win out while others who neglect it for other books will lose.

Other books are good and ought to be read, but the King-Book, the Bible ought to be first in the morning and last in the evening.

The Roann people lack one thing, a new church house, and they have plenty of money what a blessing! We were glad to have with us one evening Brothers Bame and Teeter of North Manchester. Pray for your servant at Portis, Kansas, in a battle with Brother Whitted and people.

N. W. JENNINGS.

Fremont, Ohio

Our revival meetings at this place closed March 6. Weather conditions were quite favorable for the most part. The effort lasted for a little more than three weeks and resulted in thirteen conversions and much added strength to the membership. Nine have been baptized and received into the church. Others will probably be baptized in the near future.

During the first week the meetings were conducted by the pastor, after which brother Arthur E. Hoppes, of Burlington, Indiana, came to our assistance, and from night to night sounded forth the gospel message in a most earnest and convincing manner. It was upon very slight acquaintance and reputation that Brother Hoppes was secured but the church and pastor both feel that no mistake was made in this regard. He delivered the messages fearlessly and powerfully. He is a man of strong convictions and preaches with great enthusiasm. His exposition of the doctrines is thorough. He courageously declares the whole truth and denounces sin in no uncertain terms. His word pictures are painted with the skill of an artist and deeply stir the emotions. Brother Hoppes made many friends while in Fremont, and will find a hearty welcome at any time he may return.

Seventy-two were assembled at the tables of the Lord Sunday evening, March 3, to observe the love feast. It was a most blessed and enjoyable time. It was not quite the required 75% of the entire membership, but we still press on toward the goal. Many of our members live so far away from the church that it is hard for them to attend. We are now looking forward for a great conference April 16-18.

H. M. OBERHOLTZER.

First Brethren Church, Los Angeles, Calif.

Since our last letter we have had the pleasure of receiving into our church two members, a husband and wife, who had moved away from the city for a time, but are again back in our neighborhood and who wished to be restored to their former position as members of our fold. Last Sunday night we had a special musical program and the pastor preached on a topic that was pleasing to all who heard it, "Heaven, Where It Is and Who Are There." The church was well filled and there was evidence that all were glad they were there. A fine program is being planned for Easter Sunday when Brother Lowman wishes to see every member of this congregation present.

A. P. REED.

"Be Careful What You Say"

In speaking of a person's faults,
  Pray don't forget your own;
Remember, those with homes of glass
  Should never throw a stone.
If we have nothing else to do
  But talk of those who sin,
'Tis better we commence at home,
  And from that point begin.

We have no right to judge a man
  Until he's fairly tried;
Should we not like his company,
  We know the world is wide.
Some may have faults—and who has not?
  The old as well as young;
We may, perhaps, for aught we know,
  Have fifty to their one.

I'll tell you of a better plan,
  And find it works full well,
To try my own defects to cure,
  Before of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
  The faults of others go.

Then let us all, when we commence
  To slander friend or foe,
Think of the harm one word may do
  To those we little know;
Remember, curses, sometimes, like
  Our chickens, "roost at home;"
Don't speak of others' faults until
  We have none of our own.

—Selected.

COMMUNION NOTICES

The First Brethren church of Roanoke, Virginia, will hold its regular spring communion services on Easter Sunday at 5:30 P. M. A cordial invitation is extended to all, and especially to isolated members.

L. G. WOOD, Pastor.

Communion services will be held at the Fort Scott Mission Sunday, March 31, at 7:00 o'clock. All neighboring Brethren are invited. MRS. L. C. WEBB.

Marriages

DE ROLPH-LECKRONE.—On February 21, 1918 at the home of the bride, Chalfant, Ohio, occurred the marriage of Floyd De Rolph and Miss Chloe Leckrone. Their many friends wish them much happiness as they journey through life. Ceremony by the writer. B. F. OWEN.

ROSER-WISE.—On the evening of the 5th of January, 1918, at the home of the writer Mr. Fred Roser and Miss Beulah Wise were quietly united in marriage. The bride's brother and a few other friends were present. Both of them are members of the Center Chapel congregation. May God bless them with a long and prosperous married life. Ceremony by the writer.

ROY BRUMBAUGH.

LA FON-HENEGAR.—At the residence of the writer in Roanoke, Virginia, on the seventh of February, at 8 P. M., occurred the marriage of Mr Lahma LaFon and Miss Jean Henegar. They are both well known and highly respected young people of Roanoke City, Mr. and Mrs. LaFon will make their future home in Coeburn, Virginia. Ceremony by the writer. L. G. WOOD.

SMOKER-KIMMEL.—At the home of the bride's parents, 1320 Kirby Avenue, Muncie, Ind., March 5, 1918, surrounded by many guests Mr. Ralph Smoker of New Paris, Ind., and Miss Ruth Margaret Kimmel, of Muncie, Ind., were united in the bonds of holy matrimony by the writer. J. L. KIMMEL.

TRACY-HOUSOUR.—The marriage of Mr. V. O. Tracy and Miss Hortense Housour was solemnized at the parsonage at Elkhart, Ind., in the presence of a few friends. Mrs. Tracy is a member of the First Brethren church at this place. Her many friends wish for them both a long and happy life.

H. H. WOLFORD.

Our Dead

RAISH.—Sister Fannie Raish, daughter of Jacob and Sarah Raish, departed this life January 18, 1918, aged 23 years. She had been an active and consistent Christian from the time of her conversion some seven years ago until the end came, which was not until after three years of sickness and confinement. During these years of wasting vitality, she continued true to him in whom she believed, and patiently and confidently awaited the call to lay aside the earthly tent. Funeral services were conducted from the home by the writer.

W. S. CRICK.

HILL.—Brother John M. Hill departed this life March 1 at the ripe age of three score and ten. He identified himself with the work of the Master in his young manhood, and was a diligent member of the Brethren church at Dayton, Virginia. The respect and esteem in which he was held was evidenced by the attendance of over 500 neighbors and friends at the funeral services. Besides this host of friends he leaves a wife and eleven children to mourn his departure. Services were conducted from the Mt. Zion Church of the Brethren, by the writer assisted by Rev. Wm. Miller of that church.

W. S. CRICK.

RODGERS.—Sister Minnie B. Rodgers, wife of William Rodgers was called to her reward March 4, after an extended illness. She leaves to mourn her departure a husband, an aged mother, nine children and nine brothers and sisters, besides a host of friends. Years ago she identified herself with the Mt. Olive Brethren church, from which the funeral services were conducted by I. D. Bowman, of Philadelphia. W. S. CRICK.

BOWMAN.—Mrs. Laura Culver Bowman, wife of H. I. Bowman of near Roann, passed to her reward February 12, 1918. She was born near Wabash September 25, 1868. Her age was 49 years, 5 months and 17 days. She was a faithful, devoted wife and a kind loving mother. She suffered a long illness and affliction which no one can describe, but she always tried to be cheerful and happy. She has gone to be with Jesus. Thrice happy and blessed are the dead which die in the Lord. May God bless the bereaved ones. May they all let Jesus take the vacant place, he is the great consoler of sorrowing hearts and all shall be well here and in the hereafter. May her smiling face and beaming countenance lead us higher. Services by the writer.

ROY BRUMBAUGH.

LOUGHMAN.—Mrs. Nancy Loughman was born in 1846, departed this life February 25, 1918, aged 72 years, 3 months, 8 days. Those left to mourn her departure are four sons, a number of relatives and a host of friends. Services by the writer. B. F. OWENS.

ANKRUM.—Helen Katharine Irvin was born May 6, 1918, departed this life February 28, 1918, being in her twentieth year. She was united in marriage with Mr. Ivan Ankrum December 25, 1916, making their union on earth brief. The last place she attended while in health was at church in Glenford. She was the flower of the community until God plucked her for himself. Those left to mourn her departure are a husband, father, mother, sister, numbers of relatives and many friends. The services were conducted in the Methodist church of Gratiot by the writer. B. F. OWEN.

BRENNER.—Michael Brenner was born near North Georgetown, Ohio, December 10, 1838. He was married to Sidney Benner, June 3, 1851, to whom was born a son who passed to the great beyond September 1, 1855, also a daughter who is the only surviving member of the family, Mrs. Brenner having departed this life October 23, 1908.

Mr. Brenner united with the Brethren church over 30 years ago and remained a faithful, consistent member of the Sidney church until his death, always being loyal in attendance of the church services as long as he was able. Funeral preached by N. W. Jennings in the absence of the pastor.

Don't Break a Bad Habit—Let It Rust Away

As a help in occupying your mind there is nothing better than the cultivation of a good hobby. It does not matter so much just what this is if only it is absorbing. It may be wireless telegraphy, history, chemistry, photography, mechanics, motoring, aviation, writing, drawing and painting, music or even amateur acting. Without question, music is the the finest of all hobbies because it has a certain exalting, inspirational influence that is of infinite value to any one striving for self-improvement. Play in the band if the idea appeals to you. Take up any form of instrumental music, stick to certain hours for practice, and then put in any "extra' 'time at it that may help you to tide over any critical time when you are tempted to yield to the old habit. But, best of all, take up singing if you can find any justification for such a course either in your voice or your facility in the use of it—and if your family will stand for it.

Best of all hobbies, however, are athletic pursuits or open-air pastimes. If there is any form of sport or outdoor exercise over which you can become enthusiastic, cultivate it for all you are worth. For it will occupy your mind in a wholesme way at the same time that it imprves your body. Outdoor life has a certain inspirational and refreshing influence all its own. It is not only healthful, but mentally stimulating and uplifting. It appeals to our best instincts. No matter what the nature of your habit, the more time that you can spend in the open air the better will you be enabled to resist it. If you are sufficiently vigorous and under the age of thirty you may be best satisfied with some form of vigorous athletic indulgence, such as cross-country running, handball, tennis, rowing, baseball, tree-climbing, hockey or football. Otherwise, become absorbed in some of the less violent, but not less enjoyable pastimes, such as golf, riding, gardening, mountain climbing, hiking or motoring. It is not so important what you do as that you get out into the open air and especially away from city streets.

One great advantage of most outdoor pastimes is found in the fact that they build up and perfect the body. It is highly important that you should cultivate pride in your body and build up a body that you may be proud of. If you will concentrate upon this purpose you will make it increasingly difficult to indulge in any practice which tends to injure that wonderful structure—the "Temple of God."—From "How To Break That Bad Habit," by Hugo Masters, in Physical Culture.

Brethren Evangelist

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Brethren Evangelist

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IF CHRIST BE NOT RISEN

Have you ever doubted the fact of the resurrection of our Lord from the dead? Have you ever felt that, no matter how sincere the apostles and also other disciples were who claimed to have seen the Lord and to have talked with him after the resurrection, perhaps they were only deluded after all and that their testimony would fasten a delusion upon you should you accept it as accurate and trustworthy? Have you ever felt the necessity of speaking in defense of the resurrection? or is it taken for granted just as it is today taken for granted that there is a God? Many yeare ago we heard a minister preach a sermon on the subject "Is There a God?" But we have not heard another in more than twenty years. The being of God is so universally taken for granted that it seems a waste of time to preach such sermons.

Perhaps when the apostle Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain," it was but his way of saying as strongly and emphatically as he could that there is no room for doubt whatever about our Lord's resurrection from the dead. He tells his readers that Christ is risen, because if he is not risen consequences must follow which he knows they will treat as plainly absurd.

The apostle says, "If Christ be not risen, then OUR preaching is vain." He thus associates himself with the older apostles who had seen the Lord Jesus upon the earth and who had associated with him even after his resurrection.

Both Paul and the other apostles had been preaching a message and a doctrine to the world that apart from the resurrection of Christ was altogether in vain because of its meaninglessness. If Christ had not really risen from the grave there was no foundation upon which to build any of the hopes they held out to their hearers as one of the fruits of the Christian life. In fact the only excuse the apostles had for preaching at all. Three days after the crucifixion and burial of our Lord as the feeling of emptiness came upon the apostles and as their hopes were rapidly vanishing into nothingness they were about ready to scatter to their various places of abode and to take up the thread of life where they had laid it down three years before. As the disciples on the way to Emmaus said, they had hoped it was he who was to have redeemed Israel, but now all their hopes were blasted. They knew the grave was empty, but they did not know that the Lord was alive

The great event that turned them again to the work to which the Lord had called them was the realization that he was not dead after all, but that he was alive and that he would now be with them more certainly in the spirit than he ever had been in the body. So once again they began preaching repentance and faith in the redeeming blood of the Savior as the only hope for man and as the only means of escape from eternal captivity and darkness. From now on the sustenance of the apostles' preaching would be the risen Christ, and if they were deceived as to the reality of such a Redeemer their teaching had neither basis nor substance. Their preaching would then be vain indeed.

But the apostle adds more than this and declares that not only their preaching, but their faith also is in vain. It is said that the most characteristic state in the habitual thought of the Christian is the conviction that, although utterly unworthy, he is a redeemed man, a man redeemed by the blood of the Son of God in whom he has faith. But if this Jesus in whom he has this faith be not raised from the dead, where is the justification of this faith? If Christ be not raised, there is no proof that he who suffered on Calvary was anything more than the victim of a perfidous wrong.

Once again the Christian is constantly looking forward to another life. He does not expect that his personality shall cease to exist when the days of his earthly career shall have terminated. But if Christ died without bursting the fetters of the grave, it is trifling with the hopes and with the anxieties of the soul of man to tell us that he brought life and immortality to light through the gospel or that he opened the kingdom of heaven to all believers.

And last of all Christian faith has produced in the mind of man the confidence of victory of good over evil. But if Christ be not risen, then our faith in the ultimate victory of good is only too surely vain. Whether we believe this victory shall come before or after the millenial period of the world's existence, without this risen Christ in neither case can our hopes be realized. But, if Christ be risen indeed, then neither the apostolic teaching nor the Christian faith is vain, but they will be the strength and consolation of millions as they pass through the world to the life which is beyond the grave.

EDITOR.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

OUR EASTER OFFERING

The Goal Is 40 Cents Per Member

Who says that? Bauman? Yes. Bame? Yes. The Program Committee? Yes. The pastors? Yes. A great per cent. of them. The laity? Well, we shall know better after Easter. I believe so. The goal was advertised on this page some weeks ago that the judgment of the committee was that 30 cents per member was high enough for the goal this year. Six of the Committee so decided. But a better understanding of the situation and an explanation has changed things so much, that all who have followed these pages, will know that we can not get $10,000 at 30 cents per member and therefore we shall have to make the goal high enough to supply our needs. Read on.

Let the Missionaries Beg or Starve

Who says that? Nobody. It is sacrifice enough for them that they have left home and native land, friends, relations and all worldly pleasures to spend their life among the dangers of the wild life of the heathen, that they should be supplied with every need and benefit that we can give them. It is not sacrifice for us that many of us should comfort our consciences with any paltry 40 cents or less. Oh, the smallness of 40 cents! It looks almost as small as 30 cents, and you know what a fellow looks like who looks like 30 cents! Read on.

Give or Be Shot?

With the exception of Smileage, I have not turned a deaf ear to any appeal for the army boys. I feel that if they are willing to go out and risk being shot so that my flag shall still float, I have no right to deny them anything possible to make life more bearable for them. I have again and again appealed to my people on that basis. If so for the army of the country, why not for the army of the KING? If you do not want to give 40 cents or give so hard that your congregation shall average 40 cents, then—well, the inference is plain, though I am not sure you would make a good missionary. Read on.

A Change of Front

You say this is a change of front. Well, I do not care what you call it so you get 40 cents per. But it is not a change of front. It is a change of interpretation that is made necessary or had been made necessary by the compulsion of distance. Had the committee had time or money to have meetings and have worked out all the far reaching ends of this program, no schism would have ever appeared. I feel sure that the Committee will back me up to a man when we interpret the goal for this year as 40 cents per. Read on.

"Once Again"

If I believed in luck, I'd say it was lucky that Brother Bauman used that "Once Aagain," in his write-up on the Program Page last week; but believing more in inspiration, I'll give a higher Power the praise. When, in that last paragraph of Program Page, Number 9, he said, "If the money was given between September 1, 1917 and September 1, 1918, it will count, provided it passes through the treasury of the Brethren Foreign Missionary Society," he knocked all the 30 cents out of me. I hope it did out of all the people who ahve the cause at heart. It was the offerings that he speaks of in that paragraph that made me think 30 cents was enough for Goal 11 in 1918. Read on.

"Over the Top"

So, over the top for 40 cents. In a private letter to the writer, brother J. C. Cassel, who feels that he will not make many more appeals for the Master's cause, says, "Much less than $10,000 would handicap our work." Reread Brother Miller's appeal in Evangelist Number 9, especially the last paragraph, two sentences of which read thus: "Our obligations can thus be seen to be greater by far than ever before.....The Foreign Mission Board looks with confidence to the pastors and churches to support the work committed to it by the church." Do not betray this confidence, brethren. Read on.

That Postcard

In number 9 Evangelist, Brother Bauman asked the pastors to return the inquiry postcard sent out some weeks ago? Have you done so brother pastor? Remember you pastors are the key to all congregations. You will be reflected in your responses as well as in the offerings. If your Easter day offerings do not amount to what they ought, to make the goal, take another or draw on some surplus fund you may have so that we shall keep the place the Holy Ghost has given us as overseers. "Like priest, like people," you know.

Today's Good Cheer

"Sufficient unto the day is the evil thereof," says the good Book. "Just for today," are we to pray. But is is a fine thing to get a nice soothing breeze once in a while like this that came from one of the District Keymen in today's mail. He says: "I know you are having a delightful time taking care of the whole Program, but some one has these tasks to do; may God bless your efforts. Anything I can do, write me, and I will try to do the best I can in any way to make this a sure go." It is not as easy as some may think to be fair and keep sweet in all the conflicting ideas that are suggested, but I say again, I am not looking for sympathy. I may need a good deal more than I think I do but I am glad if we shall, working together with God, get further along with his works by getting a good many criticisms and "knocks" from sources I did not expect them.

"O watch and fight and pray: the battle ne'er give o'er
Renew the conflict, day by day, and help divine implore."

BAME.

Contributions

The Comfort of the Resurrection

We have come again to the season when the attention of the whole world is directed to one event—the resurrection of Jesus Christ. The testimony to the truth of this event surpasses and transcends the testimony to any other fact in history. We have repeatedly summoned this evidence. Here we would fix attention upon the great comfort arising from the fact.

FIRST of all, the resurrection of our Lord is the Seal of the Gospel. Paul puts this in the negative way by saying, "If Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished." But now is Christ risen from the dead, and what would not have been true without his resurrection is true beyond question. It seals the deity of Christ, for none but God could conquer death. It makes true all the teachings and works of Christ, and they become believable. If Christ were but a man, he would have no right to say, "Ye must be born again." But since he is God, he may see it, and it must be true. Since Christ has risen from the dead, he must be God, and he has a right to say, "If a man love father or mother, wife or child more than me, he is not worthy of me." If he were a mere man, to say such things would make him an impostor. Since Christ arose from the dead, his miracles are believable and true, for he who can rise from the dead can control all nature, and is above all nature, and he doeth as he pleaseth in the armies of heaven and among the inhabitants and forces of the earth. Since Christ has risen from the dead, it settles the value of his death. It was not the death of a mere man. It was the death of God, and that death was a ransom. He died for our sins, and therefore our sins are settled for. The resurrection crowns the cross in power and glory. Without the resurrection, the cross would have been robed in darkest gloom—the symbol of defeat. Since Christ rose from the dead, we are assured of the victory over Satan, for death was the power of Satan. He was a murderer, and in the resurrection, the ascencion and the present reign in heaven and his present company on earth are guaranteed. Yes, the resurrection of our Lord seals the whole Gospel and lifts the believer far above the realm of doubt to the Rock of faith.

AGAIN, the resurrection of Jesus is the assurance of our own resurrection. The fact of death is an impressive fact to every normal mind. When we think that death has passed upon all men and all must die, when we remember that millions of our race die with every revolution of the earth, and that this annual departure of men from this world has been going on for more than forty centuries, and every year the death list is greater than before then; indeed, the question of life and the issues of life become profoundly impressive. What purpose can there be in men coming into this world, passing through its checkered and evanescent course, and then ceasing to be? It would have no purpose, no meaning, save as a tool, were it not for the resurrection of Jesus, by whose power all men are to rise. But the resurrection gives us a closer comfort. It means reunion with loved ones gone before. How heartless life would be if we formed attachments and tasted true love, only to give it all up forever, and have its place filled with dark, deep, cold loneliness. But the resurrection assures us that our loved ones live forever, and that we will rejoin them and live with them in the heavenly country, walk with them along the river of life, through the green fields, and enter the pearly gates, and the golden streets, and behold the great white throne, and sing with the countless multitude, in perfect harmony and melody, the blessed song of redemption. Again, the resurrection gives us certainty in the darkest hour of earth. We live in a material age. Our interests center in material things, and so we do not like to think of death. We put the thought away. But to every soul there comes a time when he must face the fact of departure from this world, and all it is and all it contains. We enter this world on the arms of love. We marry in couples. We mingle in companies, but we die alone, and none go with us. Whither do we go? The resurrection assures us that death is but a gateway to the eternal, we part to meet again. We leave loved ones here to meet loved ones there.

ONCE more, the resurrection spurs us on to newness of life, The certainty of a perfect body in the resurrection requires us to seek a holy spirit for that perfect body. So Paul says, "Therefore we are buried with him by baptism into his death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." John, in his gospel, says that the dead shall hear the voice of the Son of God, and they that hear shall live. Then he goes further and says, All that are in the grave shall hear and shall come forth. A new, perfect spirit for a new, perfect body is the inspiration of the Resurrection.

LAST of all, remember that the preaching of Jesus and the resurrection was the bugle call of the early preaching of the gospel. It was the fact of the resurrection which arrested attention, gave hope, and formed the foundation for abounding faith. It is still so. Modify, weaken or cover the fact of the resurrection, and the attraction of the Gospel ceases. It is the resurrection which calls forth the strongest faith and the most decided unbelief. It is the touchstone of salvation.—The Presbyterian.

Resurrection

It is evening. The sun sinks in the west. With it dies the day. Night comes on and buries the day in darkness and in silence. But after the night, the morning dawns. The sun bathes the earth in light. The shadows flee. The day revives and rises from the dead of night in triumph.

Summer wanes and passes into autumn. Autumn passes into winter. The leaves fall; the flowers fade; the ground is crusted with frost and covered with snow and all nature's life lies buried in the sepulchre of the earth. Then spring comes. Its warm rays and gentle breezes impart life to the frozen earth. The trees begin to bud. The tiny blades of grass push their heads above the sod. The plants and flowers come to life again and all nature rises from the dead of winter into blooming, blossoming spring.

The Son of Man, despised and rejected, a Man of Sorrows and acquainted with grief, hangs upon the Cross of Calvary. His life of gentleness and love has availed him nothing. The offended pride of scribe and Pharisee is gratified. He who claimed to be the King of the Jews and the Shepherd of Israel ends his life on the cross of shame and is buried in the tomb in the garden. The tomb is sealed with a stone and guarded by a watch of armed men. All is over. The disciples and the faithful women slowly wend their way back to Jerusalem in deepest gloom and dejection. But on the third day, very early in the morning, as the faithful women come to the sepulchre, bringing spices—lo! the stone is rolled away! The tomb is empty! An angel speaks—"Why seek ye the living among the dead? He is not here. He is risen, as he said." Quickly the wonderful news is carried from disciple to disciple. "He is risen! He is risen! He is risen from the dead." Sorrow turns into joy. Out of defeat springs victory. The cross becomes a throne. The Son of Man has triumphed over death and the grave. He lives! He lives!—a glorious, conquering, redeeming King!

Life has gone from one we love. Seated beside our dead we weep and the heart is heavy with grief. The years to come stretch out before us empty of joy and gladness. But even as we mourn, we feel a presence near and a sense of peace steals into the heart. We hear the gentle voice of the living Redeemer, full of calm assurance, saying, "Weep not. She is not dead, but sleepeth." "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Grief is ended! A hallowed joy surges through the heart and the glad cry of victory springs to the lips—"O death, where is thy sting? O grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ."

We wend our weary way along the rugged road of life. The load of life becomes heavy and we are worn with life's trials and perplexities. Sin, perhaps, lays strong hands upon us and drags us down and holds us fast and life itself becomes a living death. When, lo! the power of the risen Christ touches us and lifts us up. With infinite compassion he pleads with us—"Come unto me all ye that labor and are heavy laden, and I will give you rest." And as we respond, we feel the power of a new life within. With the risen Christ we rise into newness of life. Courage, hope and zeal are born anew. We die unto sin and live unto righteousness. The very gateway into life eternal opens before us. Through the power of Christ's resurrection we set our minds upon those things which are above, where Christ sitteth on the right hand of God.—Reformed Church Messenger.

REVIEW OF
The Thought and Work of the Church

STOP! LOOK and LISTEN! This week's Evangelist is only half size, but it is the best that could be done. We have stated before that we are crowded to our capacity, and while there are four large printing establishments in Ashland, including our own, using machine composition, yet, because of a scarcity of operators, no one has been able to set a line of type for another for several days. We hope to catch up with our work in about ten days and then a mighty effort will be made to keep up. But in the meantime just "keep sweet" and all will end well.

Still the good work of getting the Brethren Evangelist into every home of a Brethren church goes on. This time it is Denver, Indiana, that has won a place on the Honor Roll. Denver is one of the newer congregations of Indiana and has not the old spirit of conservatism to overcome that a few of the older churches must overcome before they can see the light. But we are glad they are falling into line "one by one." We are thoroughly convinced that it is a good work, therefore we are willing to accept any plan that will get the work accomplished. We may have a suggestion to make a little later that will prove of assistance to some of the pastors who have not yet succeeded in getting their congregations to adopt the budget plan for the Evangelist. In the meantime Brother Myers and his band at Denver are to be congratulated on their successful accomplishment of a splendid work of progress in a thoroughly practical manner.

This is the last issue of the Evangelist before the date set for the offering for the foreign missionary work of the Brethren church. Easter Sunday is the time for the offering, and a record breaking offering is both wanted and expected. This week Brethren Bauman, Bame and Miller make urgent appeals to the churches and to individuals to respond to this supreme need of the church in a most practical and liberal manner, that is with ready cash with which God has seen fit to abundantly bless the American people. "Freely ye have received, freely give."

The Ohio churches are urged to give special attention to the announcement by Brother Oberholtzer in regard to the Ohio conference which meets at Fremont, March 17, 18, 19. A well attended and enthusiastic conference will prove of valuable help to the work of the Brethren in Fremont. This is a new field with splendid possibilities and the other churches in Ohio should make an effort to make the conference worth while.

One of the most successful revival meetings of the season among the Brethren churches was that at Altoona, Pennsylvania, where Brother Benshoff was assisted by evangelist G. T. Ronk. Seemingly the special preparation for these meetings consisted mostly of CLOSET prayer, a most effective method after all. Brother Benhsoff had a vision of what he thought would be large results from the meetings, but it seems his vision was only half large enough. The total number of confessions and reconsecrations was an even hundred. While a goodly number of these were reconsecrations, many more were conversions and more than forty have already been baptized and others will be in the near future. Brother Benshoff is interested in the different departmental work of the church and continued progress may be expected.

Professor Edward Byers of Morrison Cove College, Pennsylvania, makes an earnest appeal to the churches of that district to prepare for the coming of Brother Beachler among them and we sincerely hope Brother Byer's vision of $50,000 endowment from Pennsylvania may be realized.

Professor J. A. Garber reports two very interesting Teacher Training graduating exercises that have recently occurred in Indiana. One at Mexico and the other at Nappanee. These were splendid achievements at both places. A great day was experienced at Nappanee with more than five hundred present in the Sunday school. Here two classes were graduated. One in the advanced course. The editor rejoices that he had the privilege of starting the three members who completed the advanced course in their first year's work while he was pastor at Nappanee. They have proven themselves to be faithful and persistent students.

Brother Beachler makes a splendid showing for his week's work in the Endowment Campaign at Oakville, Indiana, where over fifteen hundred dollars was received for the fund. Brother Beachler tells the truth when he speaks of the splendid people at Oakville. We know, for this was a part of the editor's first circuit nearly twenty-five years ago. Surely $25,000 will be reached before Brother Beachler leaves Indiana.

This week we are able to give to our readers another communication from one of our missionaries written while aboard the vessel sailing over the seas to far away Africa. As this is not the first missionary trip Brother Gribble has made to Africa we can have confidence in his ability to judge the situation and in his knowledge of the needs of the field and as to how these needs may be supplied. As the Easter missionary offering is taken next Sunday our churches should not forget our four workers that have just gone into the African field.

Around the Editor's Table

A New Proposition

Knowing that some of our churches have had a desire to get upon the Evangelist Honor Roll but have been hindered because they have not been sure of their ability to meet the expense connected with the plan we have decided to modify the conditions or terms in a way to help such churches and yet be fair to all other churches that have already won their honors.

The plan is this: We will send the Evangelist to the members of any church, that will adopt the budget plan for placing the paper into every home of active Brethren in their congregation or who may reach one hundred per cent. of their active families by an every member canvass, from May first to the end of the year for ONE DOLLAR. This is not a reduction of price any more than that of our regular offer for yearly subscriptions; it is simply giving the paper for two-thirds of a year for two-thirds of the yearly subscription price, so no one will get any more for their money than they would if they took it for the whole year. But some churches may see their way clear to invest one dollar per family that do not feel like taking advantage of the yearly rate at one dollar and a half. Now pastors, this is your opportunity to help your churches to a place of honor. While we have added fifteen hundred names to our subscription list in the last six months we yet must have two hundred and fifty more to reach our aims for this conference year. Will not some of you pastors help us to realize this aim for YOUR publishing house and for YOUR paper? Upon the shoulders of the pastors this responsibility rests and to the pastors belong the credit and the honor when the work has been accomplished.

Love's Promptings

While love itself may be a very difficult quality to define, the works of love are more easily recognized and understood; although sometimes instinctive acts get credit for being prompted by love. The care a mother bird gives to its young and the motive that prompts the tigress to fight for its young are sometimes called love, but we have our serious doubts about it being anything more than a natural parental instinct without any of the qualities that go toward making up the quality which belongs to God, Christ, the Holy Spirit, angels and mankind, the quality of love.

Since God is love and since we attribute divine qualities to the emotion of love it would seem improper to regard any being except those that have been made in the image of God as having the power to love in the true sense. We have always been taught to believe that it was and is the love of God that provided the way for the redemption of man and it is only as the love of man is turned toward the Father that this redemption can be appropriated.

While Jesus Christ's love reached its climax on the Cross of Calvary yet it can be seen how love was the impelling motive in all his public ministry and we may safely assume that in his private life before his public career began he was prompted by the same

principles of love to make the human preparation necessary to carry out his purpose in life.

One of the acts of Jesus that was a distinctively love prompting was his last visit to Nazareth. He had been rejected there by his old neighbors and by those who should have been his friends and he might have felt that he had done enough, that he had given them an opportunity to be saved and that since they had rejected it there was no more responsibility resting upon him, but no, he would give them another chance, and his love led him to return once more to the village of his childhood. Sad indeed, that the people failed to return that love by accepting the salvation offered them.

The Place of Repentance

The preaching of John the Baptist was largely a call to repentance, and when the Twelve were sent out two by two they were told to preach that men should repent, and we may be sure one of the great success of their preaching was found in the fact that they were "doctrinally" sound. In these modern days when "distinctive" doctrines are frowned upon by many we need not be surprised at the meager results from the average preaching. And among the neglected doctrines seems to be that of repentance.

In his notes on the Sunday school lesson in a recent number of the Sunday School Times a writer says: "Repentance is not primarily a part of the offer of salvation by grace, for here not repentance, but simple faith, is the condition." And here he cites Paul's answer to the jailer when he had been delivered from prison by an earthquake. But had the writer taken the pains to go a little farther he might have found in the next chapter of Acts where Paul said in his address on Mars' Hill, "And the times of this ignorance God winked at; but now commendeth men every where to repent." In his great sermon on the day of Pentecost the apostle Peter answered the men who came to him crying "what shall we do?" "Repent, and be baptized every one of you for the remission of sins." The result of this doctrinal preaching was three thousand were added to the church.

Some years ago while the writer was conducting an evangelistic effort in the west, one of the elder members of the church said, "I feel there ought to be more of the old-fashioned repenting with tears in our revival meetings. It seems to me the converts do not feel their guilt as they should." There may be more than a grain of truth in the expression.

In answering the question why men don't hold out in religion. Mr. William Ridgeway says it is because most of the "dont-hold-outs" had never repented. It is easy to "get religion" while others are getting it, but a truly godly sorrow for sin is a different matter altogether.

The Art of Making Friends

Nearly all evil is some good thing perverted. For many years the American people have been finding fault with the professional politicians of the country; but there is one art the professional politician possesses that should be cultivated by every man in the world, and that is the art of making friends. A man who has not this art highly developed can hardly expect to get very much out of the political opportunities of America, while a man who is an adept at making friends can secure most any office he seeks whether he has the necessary qualifications or not. The writer remembers a man who had held a "court house job" in a western state for about thirty years, which included a term or two in most every office in the county, and this man had hardly been sober a day during the thirty years. "What a disgrace to the county," you say and we readily grant it, but there was one redeeming quality the man possessed that caused the people to forget his slavery to drink, he had the art of making friends and was regarded as the most obliging and accommodating man in the county, and the strange part of it was, the drunker he was the more obliging he was, and while in this condition there was no pains he would not take to accommodate in the capacity of his office any of the citizens of the county who came in.

What a wonderful power for good this man might have been had he turned this great talent for making friends to some really good account. Had he been a Christian worker instead of a drunken politician what inestimable good he might have accomplished in life! But while some of us may not possess the ability to make friends in a large way as a natural gift is not a difficult gift to acquire after all. And one of the surest ways to develop this quailty is to follow the rule of Joubert, who said, "When my friend is blind in one eye, I look at him in profile." And another writer has said, "Friendship is to be valued for what it is, not for what can be got out of it." It must have been a great thing to Abraham to be counted "a friend of God," but this is a virtue that need not be confined to Abraham, and the more truthfully one can have it said of him "he is a friend of God," the easier it will be for him to be a friend to man. Thomas Hughes said, "Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things; but, above all, the power of going out of one's self and seeing and approaching what is noble and loving in one another." It is worth while to any one to seek this power and to cultivate this gift. One of the great compliments to the ministry of the Savior, but which was intended as a criticism was the saying, "He is a friend of sinners."

Faith or Works

The conflict between faith and works is an old one and while the first disciples of Jesus were somewhat slow to learn the supreme importance of an abiding faith the lesson was learned in time so that the whole Christian world has come to be a world of faith. Of course this faith has been weak at times, but it is possible to strengthen it through Christian works; however the faith of the Christian world is now in danger of being undermined by an insidious philosophy which hopes to give expression to itself in "Religion After the War." It is a wise man indeed who can prophesy what the religion after the war will be. Any one can speculate, but not many men are given the power to foretell the results of so great a struggle between faith and practice.

The Detroit Free Press has set up a lay pulpit and preaches from strange texts. Among the sayings of this lay sermonizer are found such expressions as, "Religion after the war will become a thing of Practice, not of Faith." It will have more humanity, and be "bent on serving by works." And it is prophesied that "Along with this change will come a disappearance of the visible symbols of the old order." It is further prophesied that the revival, "if it comes, will not be concerned so much with individual salvation as with the regeneration of the race and the world," which is a very good philosophy, but it is not Christianity. Christianity always has been and always will be a matter of faith between an individul and his God, and an acceptance, by an act of individual faith, of the redemption offered through the crucified and risen Lord. Anything less is not Christianity. But read what the Free Press has to say and see if you can accept it as Christian teaching:

"We ask ourselves how it happened that at a moment when the world was felicitating itself on its progress in civilization and Christian brotherhood, a war unprecedented in blood and brutality should break out among the nations worshiping the same God and professing faith in the same Redeemer.

"The effect of the war upon participants and the resultant moral consequences have been variously estimated. There are many who believe a great spiritual revival will ensue, uplifting the souls of men; others, gleaning the lessons of history, foresee a lowering of the moral standards. It is already predicted that the revival, if it comes, will not be concerned so much with individual salvation as with the regeneration of the race and the world. Religionists have heretofore been most concerned with the salvation of individual souls. The religion that is to come will be on a less personal basis; it will bring out the inarticulate religion at the bottom of every heart. War, we have every reason to believe, is doing this, and in this connection what a man who knows war and has made the supreme sacrifice as a soldier has to say on the subject is of interest.

"Donald Hankey, author of that widely read book, 'A Student in Arms,' admits the average man is not a Christian, but believes in his potentialities. The clue is to be found in the qualities he admires or detests in other people. He has an ideal, but judges others, not himself, by it. The possession of his ideal is his religion in so far as he has one. He admires courage, generosity, honesty, practical kindness and persistence in doing the right thing. He despises physical and moral cowardice, lying and 'toadying'; he hates 'swank', cant and cruelty. Out of these he makes his ideal. And Hankey points out that the things he admires are, after all, the ideals of the gospel; the things he despises the things Christ fought against. He reminds us that it is a poor business to have an ideal and not live up to it, and that all we are asked to do is to try, and keep on trying."

News From the Field

Special Notice

I have just received a letter from Brother Yoder from Rio Cuarto, Argentina. He reports a safe arrival and a week's work among the people. The work has been reorganized for renewed efforts of evangelizing the people.

Brother Yoder reports that through the efforts of Romanists and politicians the college rector has lost his place and that the vice-rector now in charge is not so friendly. He fears trouble may be ahead. In view of this fact we should prepare to meet Brother Yoder's salary the coming year.

WE SHALL NEED $1,200 MORE TO PAY HIS SALARY. The Easter offering for Foreign Missions next Sunday must be the largest we have ever made if the Board is to meet its obligations. Brethren everywhere should remember this.

J. ALLEN MILLER.

Final Instructions for Eastes Offering

The Goal. Although it has been stated recently by the chairman of the Four-Year Program Committee that 30 cents per member will attain the goal for this year, yet there is room for doubt as to that. If there is any difficulty in the matter, the difficulty lies in the fact that $10,000 is too low a goal for foreign missions for 1920. Moreover, 40 cents per member is too low a goal for 1920. The average gifts of all denominations runs more than 50 cents per member. Shall our goal for 1920 be less than the average given by all Christian peoples to this work? Such a goal would not be very worthy. So, in all probability, when the committee gets together, there will be a decision to stay by the original goal fixed at our last Conference,—40 cents per member for 1918, with a raise in the amount for 1920. If you want to be sure of "going over the top" this year, don't permit your offering to fall below 40 cents per member. That will simply be your duty. More than one hundred churches have reported to me their intentions to reach this goal. Only ten churches were either silent on this point, or expressed doubt as to the outcome.

Memberships. Remember, that every person paying as much as five dollars a year to our foreign work through our treasury, is entitled to a membership for one year, in the Foreign Missionary Society, but, when the money is sent they must request such membership. Those paying ten dollars are entitled to two years' membership, etc. . Those paying fifty dollars, are entitled to a Life Memebership. Be sure in your reports to plainly state when money is included for memberships, and give the names of persons so subscribing. The "Brethren Missionary" is sent to every member of the Foreign Missionary Society so long as they are paid-up members, without other charge. Kindly be careful to make out your reports very plainly.

Distribution of Funds. Be sure and state very plainly just where you want your money to go. Remember that all money sent in without stating just where it is to go, is placed in the General Fund, and is used in our South American work. African funds must be plainly designated as being sent for that work.

Counting for the Goal. All mission money sent to us after September 1, 1917 and before September 1, 1918, counts for your goal. We are keeping the record. If your record shows that you have reached the goal, please say so when you write us. Also, report to your District Goal Director when you have reached the goal. When you make your claim as having reached your goal, please state your church membership. All isolated members sending us money should state the place of their local membership, so your offering will be used to assist your local church in attaining its goal. Don't make us write and ask you where you belong. We know where most missionary givers belong, but not all.

Ho wto Send Money. Be sure to send your money in a safe way. The very best way is by a personal check. That forms a good receipt, when it is returned to your bank. The bank here in Long Beach cashes all these checks free of charge. Cash has often been stolen in the mails, and we can not be responsizle if you send money that way. Send by check, registered letter, bank draft, express money order, or any other way that is safe.

Where to Send Money. All money for foreign missions must be sent to the undersigned. If you send it to the treasurer, J. C. Cassel, or to any one else, you simply give them extra trouble and expense in forwarding it to me. It must come to me if the records are to be kept clear.

NOW,—are you all ready? Then "over the top!" As for us, our goal in our own congregation this year is not less than $2.50 per member. Don't stop at 40 cents! Leap high over the top! What say you?

Yours for Christ and his church,

LOUIS S. BAUMAN.

1905 E. Fifth St., Long Beach, Calif.

Open Letter to the Brethren of Pennsylvania

It is with pardonable pride that we call the old Keystone State the birthplace of our nation. In Philadelphia were born the three greatest state papers ever penned by the hand of man.

When we think of our own religious body we are led to Germantown to discover the place made historic by the first organization, the first missionary journey, the first baptism, the first communion, the first printing press. Our fathers in the environs of Germantown builded better than they knew. From this center may be traced every Brethren influence.

With such a record as this we must not fail to do what we can and ought to do for Ashland College.

Indiana will reach the $25,000 mark and Pennsylvania with her great welath should exceed this.

Brother W. H. Beachler begins his campaign for permanent endowment for Ashland College after Easter. Every pastor and every congregation ought to receive him most cordially and prove the welcome by liberal gifts. Permanent endowment is an absolute necessity. Why can not Pennsylvania reach $50,000?

Pastors prepare now for Brother Beachler's coming. Wisely distribute printed matter which will reach you shortly.

Yours for Ashland College,

EDWARD BYERS,

Leader Endowment and Recruits for Pa.

More Teacher Training Graduates

After some delay, caused by the unusually severe winter, two more classes succeeded in holding their graduating exercises.

Mexico, Indiana

The members and friends of this church witnessed a unique service on the evening of March 31. For about a year the pastor, brother L. W. Ditch, labored assiduously in the hope of securing some trained teachers for his Sunday school and the half dozen graduates showed their appreciation of his faithful efforts by presenting him with a nice purse which seemed well filled. Moreover, they presented an interesting program. Those graduating were: Mrs. Leota Strong, Mrs. W. S. Bond, Mrs. J. L. Kraning, Mrs. Ruth Chapin, Charles H. and Loren T. Black, father and son. It was a real pleasure to address these appreciative people, and it is gratifying to learn that they are planning to pursue the Three Year Course. While here we were privileged to share the hospitality of the homes of C. H. Black and P. M. Fisher.

Nappanee, Indiana

Having classes graduating from both the First and Advanced courses, these energetic people made ample provision for a red letter day. The program called for the merging of the Sunday school and morning preaching service. Nothing apparently, had been left undone to secure an attendance of five hundred. The weather was ideal. The people came and kept coming, and when the secretary read "a total atendance of 509," he was greeted with a storm of applause. A varied program of appropriate selections preceded and followed the lesson study. At the close of the commencement address Mrs. U. J. Shively who had taught them with unstinted devotion happily presented eight ladies with diplomas. Their names follow: Mrs. Chester Richmond, Mrs. Hubert Woygandt. Mrs. Melvin Walters, Mrs. W. A. Price, Mrs. Ira Ashman, Mrs. C. B. Clouse, Mrs. Calvin Lehman, Mrs. Sarah Rex. The advanced class consisted of Mrs. Cora Stuckman, Mrs. Harold Woygandt, Miss Grace Miller, and they received their diplomas from Superintendent Widmoyer. He and Pastor Hubbard did their utmost to make March 3, a record breaking day in the history of school and church and their most sanguine expectations were more than realized.

In the evening Christian Endeavor was merged with the preaching service in observance of Ashland College Night. Miss Cora Culp directed the program and the Juniors, under the supervision of Miss Frieda Price, joined heartily in the singing of college songs. It was a treat to share their

enthusiasm and to preach in the presence of a large and responsive audience.

Nappanee is thoroughly alive to her opportunity and intensely loyal to the general interests of the church. You may expect to hear encouraging reports from her in teacher training, Christian Endeavor and every other good work. The Lord prosper all these splendid people.

J. A. GARBER.

Ohio Conference Delegates—On to Fremont

We are looking for you. The Fremont Brethren are preparing to entertain you. We are planning to meet the trains Tuesday afternoon. New York Central trains, west bound, arrive at 1:20 P. M., eastbound at 3:55 P. M. Lake Erie & Western train, northbound, arrives at 3:25 P. M. Wheeling & Lake Erie trains, eastbound, arrive at 3:49 P. M.; westbound, at 4 P. M.. Fremont may also be reached by the Lake Shore Electric line, conecting with other points at Toledo, Clyde, Bellvue, Monroeville, Norwalk and other cities; also by the Fostoria & Fremont Electric Line, connecting with other electric lines and railways at Fostoria. Those coming over the Fostoria & Fremont line should get off at South street and they will be only about three and one-half blocks from the church. Go west on South street. The church is just about one mile from either station. If you do not care to walk, a taxi will take you to the church for 25 cents. If we should happen to miss you at the station, inquire for the South Street Brethren church of almost anyone and you will be directed.

Your lodging and breakfast will be free. Dinner and supper each day will be served at the church at a reasonable price. This includes supper Tuesday evening.

We hope that many will come and we will do our best to make everybody feel welcome and happy. We are looking for a great spiritual feast.

H. M. OBERHOLTZER, Pastor.

Altoona, Pennsylvania

Like Brother Boardman, we can say, "The Lord hath done great things for us whereof we are glad." No one rejoices more than does the writer in the victory which has been won for Christ and the church at Middle Branch, Ohio. It was my privilege to serve this congregation as pastor some years ago and I was at that time much impressed with the large field we have there. Give yourselves diligently to prayer, Brethren, and take this field for Christ and the Brethren church.

We began our special series of evangelistic meetings February 25 and closed March 17. During these three weeks the church labored faithfully. We were just a little fearful of the results of the meeting because of the fact that we had been unable to carry out our plans of preparation to the letter. No cottage prayer meetings were held. This was due to a number of reasons—cold weather, industrial rush, business, war spirit, etc. But we urged the people, though we could not meet in groups, to spend much time in prayer in their homes. For nearly two months we emphasized this point. We pointed out this fact that there is a radical relation existing between the intercessory prayer life and the results obtained. And they gave themselves to prayer, more than the pastor at the time realized. Here we have the key to success. I am persuaded that any church can have a revival if it is willing to pay the price.

We were led in this campaign by brother George T. Ronk. If it is true that the church prepared itself through prayer and reconsecration for the effort, it is equally true that the evangelist came among us filled with the Spirit. Of the work of Brother Ronk I need not speak. He is well known over the brotherhood and then his life and work speak for themselves. Will just say that our people were more than pleased with the service. To work with Brother Ronk was indeed a privilege.

As to the results obtained. We told Brother Ronk a few hours before the first service, that we had a vision of 50. This was more than realized. When the last service had closed we found that 98 had come to the front. On her way out of the church a mother informed me that she had decided to come with her daughter into the Brethren church. On Monday evening following, another made his confession of Christ over telephone. This brings the number who responded to the gospel invitation up to 100. Thirty-two of these were reconsecrations. This was indeed gratifying to the pastor to see his people rededicate their lives to the work of the church. A few have gone to other churches. Others are still undecided. Among those who made the good confession were some children who will be taught and received into the church later. At this writing, 41 have been baptized. By the time you read this, others will have received this blessed service. One of the special features of the campaign, was the doctrinal teaching by the evangelist. This was done in connection with the baptismal services and made a wonderful impression on the minds of the people.

The church feels its responsibility in the proper care of the new recruits. For this work we are now praying for the special guidance of the Spirit. This is a critical period in the history of the congregation. Great care needs to be exercised or disaster will follow the great victory. A reception for new members has already been held with good results. Brethren pray for us.

Before closing I would like to make mention of some special work carried on by the congregation during the winter. This has been in the nature of special studies. Within the next two weeks the Sunday school will graduate a class in Teacher Training. The Christian Endeavor will graduate a class in Expert Endeavor at the same time. Two Mission Study classes have been maintained and will finish their text soon. For the results obtained in our work here we give God the glory and earnestly pray that he may continue to use us.

W. C. BENSHOFF.

CAMPAIGN NOTES

We have not been disappointed in our canvass at Oakville. But on the contrary Oakville has scored a big record—a record indeed which will cause some of our bigger churches to look at her with envy. Oakville is one of the churches which has given much to Ashland College in the past through the Temporary Endowment plan. And in the last fifteen years there has attended school at Ashland at different times at least seven young people. So I knew when I started for Oakville that I should find here many friends for the college. Nor does the result of the canvass show any decrease in the interest at this place for our school. Oakville like many other of our churches has had its discouragements. During the greater part of the winter it has been without a pastor. But because of a splendid loyalty among the people here the work has held up in a remarkable way notwithstanding the discouragements. And to me it looks as if Oakville has a big mission in the community and a grand future of usefulness and achievements. At the present time Brother Staley, a student in Ashland College is serving this congregation as pastor. Brother Charles Kern in the superintendent of the Sunday school and I have sized him up as the right man in the right place.

But you want to know how much Oakville pushed the mercury upward. Well, we reached $1,500. But it is my suspicion that Oakville will go on up to $1,600 and get in the class with Nappanee. If she does it will almost put her in the class with Mexico on the per capita basis. But Oakville with about 125 members is coming up to a mighty high second.

The home of brother George Metzker was my home while I was in this field, and it was indeed a pleasant home. Brother Clem McShirley was the man that enabled me to cover the field with his Ford. Brother McShirley is a lightning rod man and he is my kind of a man. With him I sure could hit the high places. But I could not get him to go along to other churches and help me on the endowment business. He felt that lightning rod business paid better as far as wages is concerned.

I can only say it was a very pleasant visit I had at Oakville. We had fine audiences each night at the preaching services. And I covet rich things for Oakville in the years to come.

WM. H. BEACHLER,
Campaign Secretary.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Oakville, Indiana	1,500 00
Berne, Indiana	1,100 00
Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00

Nappanee, Indiana 1,600 00
Warsaw, Indiana $1,000 00

Echoes from Ubangi-Shari

In the beginning of the year 1812, there landed in British East Africa a party of missionaries laboring under the auspices of the Africa Inland Mission. A few months later, three of these new recruits were among the seven missionaries who went into the northeastern part of the Belgian Congo. Strange as it may seem, five of that number are once again journeying together in the cause of the Master. Five of us are passengers on this good ship "City of Cairo." Now we are not all bound for the same location in Africa, as the Lord of the harvest has so led that we are now members of three different missionary societies, but still one in the common interest of making Jesus known in that land that is so dark. It is such a blessed privilege and surely one of divine appointment that we should be returning to Africa at the same time, having spent a month together on ship-board to review old- time experiences, relate to each other the lessons that we mutually and independently learned, and last but not least, to study together once again the dear old Book that has become so precious to us. Twice daily on ship-board we have our Bible study.

While we are returning to Africa at the same time, we did not leave there the same way. Our home coming was scattered over more than one and a half years. The last section of our Eastern Congo party to leave the field were Brother and Sister Haas. In a number of respects theirs was the richest experience of us all. After leaving the Eastern Congo they spent considerable time in traveling and doing evangelistic work among a number of tribes living far to the west of that work, and even penetrated somewhat into the Ubangi-Shari district of the Frech Sudan. As far as we have data, Brother Haas is only the third man to visit that great and needy field with any serious intentions of doing something toward the giving of the gospel to the millions of peoples living in those parts. And the great shame of it all is, that travelers have visited that field for almost every other purpose and we even learn that not a few white settlers are locating in some parts of it.

After reading over a typewritten article by Brother Haas of some of his experiences since we separated in the Eastern Congo, I was so impressed that I decided, by his permission, to copy some of them and use them as the body of this article. Concerning some of the actual conditions of the Ubangi-Shari-Chad Territories of the French Sudan, he writes as follows:

"The French government has a school at each of its twenty or more posts in the Oubangi-Chari (English, Ubangi Shari) districts of almost pure pagan tribes numbering some five million people in which hundreds of young chiefs, chief's sons, and most promising of the natives have been educated during the past twenty years. Less than thirty miles from its model post—Moyabe, where there is a school of 180, a hapless native lagged back a litle too far behind the caravan and was killed and eaten about the time that I was there. * * * Yet one of the expressions I have ever seen upon any face in Africa was borne upon a sensible, industrious, and converted woman of the Banda (one of the tribes in Ubangi-Shari) tribe—the last person I baptized in Africa, and the only baptized Christian in that tribe with an estimated population of two or more million people * * Mohammedan traders are already among these tribes in pagan Oubangui-Chari, and unless we give them a better religion than their own, or Islam, the daily public prayer and other ceremonies of these Mohammedan men whom the native regards as his superiors, and therefore worthy of imitation, must inevitably lead to their being lost to us. The very Africa instinct which superstitiously accounts for any superiority in wealth, power or intelligence as being the magical effect of some religious charm, makes him earnestly desire the secret power of fetich of all those who excel him. The white man is considered superior to both the native and Moslem, and if now the native could see that his white master has a religion he can grasp, Islam would never prove a serious menace. But unhappily, the white official and trader practice no religion the native can perceive and Islam only, among those he looks up to, offers him anything tangible in this direction. Now is our opportunity, for the recent advent of the white man and his power gives him an open door to the native mind; but if we wait, Islam will take opportunity as the only religious hope of a superstitious people. Today we may enter and give a pure gospel at a comparatively easy and inexpensive door; tomorrow only at the price of the blood of those daring missionaries who will be assassinated in the jungle and by poisoned food and water. Many of the tribes to the north have already gone over and while those of the south of the Oubangui-Chari yet despise the Moslem subject of his white conqueror because he was not equal to the white man's arms, a change, such as has come in other parts of Africa, will come sooner or later."

After relating some wonderful experiences that he had in the giving out of the gospel message, and the receiving of same by the natives, he touches as follows on some of the inevitable and spell-binding questions the natives, after hearing the gospel, are continually firing at the missionaries. He writes as follows:

"In different languages this same story was told to the fifty different tribes along several thousand miles of travel in different directions. Everywhere, on the path, in the villages, or in the schools and wherever they could be found this same story was told with almost uniform acceptance to deeply interested listeners. Over and over again powerful chiefs would say to me, 'Now you will make your house with us and teach us all about this affair of God, for we have never heard it before and there are thousands of my men who have never heard you.' I was really afraid to tell them that in our land there were many who had plenty of money who could go over and tell them these same things, for fear they would ask me why they didn't come and tell them, and so it would have had the bad effect of their discounting the power of the gospel or of thinking that, if the white man could know this heavenly truth and not feel concerned about it enough to want others to hear it, they as well, would not need to tell those around them. I confess that it has led me to believe that many of our churches have never really believed the story of the Son of God's death for our sins and his resurrection except in a formal or mental way that condemns rather than justifies. Nevertheless, as I avoided all subjects leading to their asking about the degree of our heart-belief in the gospel, I am sure they think that all I will have to do in order to lead many to go back to them is to tell the need and their desire for teachers. Who will go?"

There have been times while we were among you that I was asked which seemed to be the easier to get, workers or the needed funds for the work. I always invariably replied that the great need was workers who would really believe God, and stated that God would be sure to supply their every need. Now I know that this is the case from actual experience. While up until just a little while before sailing, we had scarcely any more money than was actually needed for passage, etc., for the party, when the time for sailing had actually come, our funds were greatly increased, and from appearances, we could have taken a considerably larger party with us, and none of us have suffered thereby. Just twenty-four hours before leaving New Cumberland, Pennsylvania, on our way to Africa, a draft for $500 was received from one of the Lord's own. And suppose our party would have been twice as large as it is, there is not the last doubt in our minds other than God would have provided two dollars in the place of every one that he did provide. Young man or lady to whom the Lord is speaking about dedicating your life to him for this service, remember that you can not hide behind the excuse that God can not or will not provide your every need for the work. He will be faithful to you as he has been to us. He does not ask you to exercise any faith that he has not given you. All that he asks of you is a consecrated will and the exercise of the faith that you now have, and when a greater need of it is required, you will find the abundant supply. Remember the old saying of "Do not cross a bridge before you get to it." Will you not cease your rebellion before God simply because you can not see the end clear from the beginning, and walk the sweet path of perfect obedience to him? What life can be better spent than one which is spent in perfect obedience to God? Such a life is your privilege, will you enter into it?

JAMES S. GRIBBLE.

S. S. City of Cairo.

Brethren Evangelist

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Our Own War Babies.

BY DR. ANNA H. SHAW

More babies died last winter—more babies are dying now —than before we entered the war. A complex of conditions, resulting from the war, is sapping our national life at its roots; infant mortality is increasing.

Women, who alone know what it costs to create human life, instinctively recoil from war. That it may the sooner be over they have rushed to the support of our armies, and are doing their utmost to repair and restore as much of what is being destroyed as can be repaired and restored. Will they not with equal earnestness and energy, devote themselves to the prevention of loss and damage to human life by war wherever they can be prevented?

Even in times of peace one-half of the deaths of both mothers and babies are unnecessary. That is to say, they could have been prevented. The increased death toll among babies since we entered the war is also largely preventable. England, spurred by war conditions into more adequate attention to the problem, has brought down her infant death rate to a figure lower than that of peacetime.

It is not the sword of the invader that is killing our babies and threatening the physical and moral welfare of older children. The war is using more indirect, insidious means. Some of them are a rising cost of living, without compensatory increase in income, resulting in inadequate food and shelter for children; shortage or prohibitive prices of milk; entrance of nursing and expectant mothers into industry without proper safeguard; failure of our social organizations to provide adequate medical and nursing facilities for rural women; dangerous suspensions or relaxed enforcement of child-labor laws, permitting young children to enter industry too soon or under improper conditions; lessened incomes for public and private agencies devoted to infant and child welfare; improper absence of boys and girls from school, leading to present irregularities and future handicaps.

These are the things that are menacing the children —some born of war conditions, others only aggravated by war conditions. Every effort toward eliminating or ameliorating these conditions is war service of the highest type; and to this service women everywhere, whatever their situation, are called. You can serve by enlisting under the forces of the Woman's Committee of the Council of National Defense, which, through its Department of Child Welfare, headed by Miss Julia Lathrop, Chief of the United States Children's Bureau, and Dr. Jessica B. Peixotto, Exeeeutive Secretary, is going to go "over the top" for the children in wartime.

What is it proposed to do? The conditions suggest the remedies, explicitly expressed in the Children's Bureau wartime program. Here it is:

(1) Public protection of maternity and infancy. Essentials: Public health nurses and suitable medical attention for every mother in America.

(2) Mothers' care for older children. Essentials: Adequate living income for all families; mothers' pensions for civilians; family allowances for soldiers' families and special provision for extraordinary needs to secure every home against lack of adequate comfort and protection for children.

(3) Enforcement of all child-labor laws and full schooling for all children of school age; maintenance of standards in spite of all war pressure.

(4) Recreation for children and youth, abundant, decent and protected from any form of exploitation.

The problem of adequate provision for mothers, babies and older children is in many respects a community problem. Treating it as such there are many things that the average untrained woman in the community, busy with her own home or work, can do. Here are some of them:

Information is the first requisite. Has your community the information it ought to have about its mothers, babies and children? Are all the boys and girls in school who ought to be there? If not, why? Are any private interests or public officials seeking to relax child-labor regulations and laws? How many women with young children are taking "war jobs"? Are there any children suffering from lack of enough milk or other nourishment?

Ask these questions in your club meeting, in your newspapers, in your churches; ask them of your local authorities, your doctors and your school teachers and officials. Asking the questions will start a discussion, which will bring out facts. These in turn show you what needs to be done.

Keep in mind the program laid down, and cooperate with the forces of the Woman's Committee to make that program a reality. Those who possess the vote have a powerful means of bringing local governmental officials and agencies to its support and securing the money necessary to execute it.

There is much for women to do, mothers particularly, if they will but recognize their vital and common interests at stake and act accordingly.

From the Editor's View-Point

Flowing with Milk and Honey

One of the features of the land promised to the seed of Abraham was that it should be a land "flowing with milk and honey;" and compared to the oppression the children of Israel suffered during the years of their sojourn in Egypt the promise was made good when they were established in the promised land. But these conditions did not always prevail; human interferences sometimes robbed the people of their rightful inheritance and the substance the fruitfulness of the land had to offer them.

When America was discovered and more especially when its great interior was explored and its fertile valleys and fruitful plains became known to man this great country was regarded as such a land as had been promised to the Hebrew children, and indeed it is a land "flowing with milk and honey" when its possibilities are developed and its products directed along right channels instead of being diverted into channels of less usefulness, but perhaps greater profit.

One of the states that, because of its peculiarly favorable conditions for dairying, has been called the "land of milk and butter and cheese" has now come under some industrial conditions that are robbing it of its great name, and even in Wisconsin we are told a serious shortage of milk threatens the lives of the babies of the state. Dr. Dorothy Mendenhall, a Wisconsin child welfare worker told a conference of welfare workers in Washington the other day that in four Wisconsin cities no milk could be obtained.

The brief statement from Washington mentioned only the fact of the shortage and nothing was said of the cause. There can not be an effect without there first being a cause, and the fact that four cities of considerable size in Wisconsin are unsafe places to raise babies because of a shortage in the milk supply indicates that something is wrong somewhere; as the old saying goes: "There is something rotten in Denmark (Wisconsin)." Just what it is we are not able to say from this distant view point, but we have an opinion that back of it all is selfishness and personal greed. While our government is in the notion of investigating many things, it might be well to instruct the child welfare commission to look into the matter of starving babies for shortage of milk in a land that is virtually "flowing with milk and honey." If any section of America suffers from want of proper food in times of great plenty it is because mismanagement has been permitted for the sake of personal gain.

Angels Unawares

If we knew we were to actually entertain angels at some time, even though that time might be in the distant future many of us would be a little more particular about our housekeeping; but angels unawares, or blessings in disguise come to many of us, and we fail to recognize them at the time of their visit. We have been developing such a spirit of discontent and fault finding during the last few years that many of our people have come to be regular calamity howlers and we act and live as though God had abdicated his throne or that he is dead and has left his kingdom without a successor upon the throne.

When our pleasures are interfered with or our luxuries are curtailed we too often feel that we have been imposed upon and that our rights have been taken away from us by force, when in reality these things that we have looked upon with displeasure and have submitted to with ill natured grace are blessings in disguise, "angels unawares." When the great shortage in sugar became a realized fact a mighty protest went up from the people who were already steeped in sweets and suffering from an over consumption of sugar without realizing it.

We are now told that this one thing has been a great economic blessing, and that from a standpoint of hygiene and economy, changes in diet because of this shortage represent a positive gain. While sugar yields more calories per unit of cost than any other food, yet on the other hand it gives us nothing but energy. It contains no protein and no mineral value, elements which are essential. And the disguised blessing is found in the fact that as a people we have been forced to substitute in its place, vegetables and fruits, which are real body building foods. Necessity is the "mother of substitutes as well as the mother of invention," and we are told by those who are in a position to speak with authority, that had we made some of these simple substitutes many years ago we might have been a sturdier race today. So in the light of these claims of our scientists and our food experts let us accept this one shortage in our food supplies, for its true worth and apply ourselves with as good grace as possible to the task of eliminating an appetite for sweets and cultivate a taste for the more wholesome foods that have real body building value.

Poetry Gives No Protection

In former ages of the world's civilization only those who went to the battle front were in danger of life and limb from the attacks of the enemy, but in these modern days there seems to be no place or people immune from the dangers of present methods of warfare. In olden times a poet and even more especially a poetess would have been considered perfectly safe from harm from military attacks because of their retiring and secluded manner of life far away from the turmoil and strife of the world and because they would be found many miles away from the field of battle. But these conditions no longer prevail and today no amount of poetry, either in temperament or in expressed thought will safeguard one from the dangers of the enemy. Only a few days ago as the wreckage was cleared away in the northwest section of London after a German air raid the body of Mrs. Guilbert Ford, American poetess and author of "Keep the Home Fires Burning," was taken from the wreckage a victim of the German bomb.

There is no escaping the influences of the war nor the consequences of it. We may deplore it, abhor the very thought of it, and stand unalterably opposed to the principles of warfare, but the world is in it, and as we are a part of the world, we too are in it. Just what part we shall take in the great struggle we may not be agreed upon, in fact we may not have reached an agreement with our own minds, but the facts of the situation can not be denied or ignored. We may not participate in the struggle at the battle front but neither poetry nor Christian convictions will save us from the consequences of the struggle in the present age. The extent of the world's sufferings is so great that there is no excuse for anyone, no matter how much opposed to warfare in itself, to not have some part in relieving the sufferings attendant upon and the outgrowth of the war. While the war is a curse in itself, and is pretty generally acknowledged so by those engaged in it, we yet can not believe it can take so great a toll of human life and leave so great a trail of human suffering without in some manner leaving a blessing as well to future civilization and to generations unborn, without saying anything about the benefit that a concluding of a righteous peace would bestow upon the present generation. There is some work we should do and we should do it heartily.

Coming to Their Senses

It takes a long time for some people or for some groups of people to come to their senses, that is to a sane and sound way of regarding life and its opportunities and possibilities. We have long held that no man has a moral right to engage in any business, profession or avocation for no other reason than that he can make money, or even a living out of it. Unless the business or occupation gives some needed service to the human family the one who engages in it, no matter how industriously he works, is only a parasite upon the human family after all. Many of the so-called amusement companies exist for the sole purpose of extracting money out of the pockets of a gullible and weak minded people; but world conditions are opening the eyes of the people and they are beginning to balk at such schemes for relieving them of their coin.

The safety director of Youngstown, Ohio, has barred all street shows and carnivals from the streets of Youngstown for the coming summer. He has taken this action for economic reasons, but it might have been taken for moral reasons just as well. We have yet to learn of any town or city that has been benefited in any way by turning its streets over to a carnival company and its hangers on for a week. Yes, some of us are slowly coming to our senses.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Reports---Look At Yourselves.

What This Page Is For

I feel that there is nothing more important than that I should tell the brethren everywhere that there is need of reading what is on this page more closely than has been done. If anybody feels that I am devoting from one-half to more than one-half of a day each week to making this page simply for the fun of making it, they may as well get themselves undeceived as soon as possible. I have the positive evidence that people who ought to read every word of these pages are not doing so, and so, the work is being hindered to that extent.

Who Spends Most Time?

It is needless to tell you that it takes you but a few minutes to read this letter each week while I spend several hours, most of the weeks to tell you what is important to the progress of the Program in the churches. Directors, Pastors, Workers, everywhere, if you do not read this page, no wonder your reports will not be as good as they should.

Peports, Reports..

Now, some of the directors think I am going to report on this page the exact status of each church. I am not. It would be too embarrassing right now, to these churches to have me do that. I do not say they should be spared; indeed, I feel that they should be exposed and I would not be surprised if some of our conference work would be to pass a resolution that they should be, another year.

Plenty of Time

Pastors and churches have now had a year and a half to get ready to have something to report. I am as sure as I live if some of these churches were reported on this page as they have been reported, there would go up a howl from the camp that would be heard a long way off. I'll not quote a bit from them, but I hope that a few weeks from now, when another report is sent for, there will be none of these slip-shod excuses.

One Director's Report

Of course each director has had his way of telling things, but the way one director reported was: "No Report. ——— Pastor." Now, brother pastor, would you like a fac simile of that report to appear after we have been in this game for one and one-half years? When one of these directors reported the name of a church and then after it "Dead," I of course had no right to expect anything. But when a church has a pastor and then reports nothing, what is the difference in the showing?

All Have Something

Now, there is not a church that can not add some encouragement to this Program. Because you can not report perfect on more than one goal is no reason you should not report. For instance, one church that has had one of the most high sounding reports on the "News from the Churches" about a revival that has been held this winter, made no report at all. If that pastor had reported his good revival and it had read that he had finished Goal 4 for the entire four years in a single year, as he had, it would have helped the whole report at least a small bit.

Standing. Figure It Out

District	Possible Points	Gained	Progress	Lost
Southern California	80	43	21	16
Maryland-Virginia	192	54	44	94
Illiokota	288	59	42	62
Kanemorado	112	61	38	13
Indiana	384	116	164	72
Ohio	464	103	103	60
Pensnylvania	736	124	103	97
Totals	2456	560	515	414

Summary

Possible Points, 2456.
Reported Points, 1489.
Unreported Points, 967.

Now, Look

These figures may not be exact. I did not take the time to find an adding machine nor did I take time to verify my own additions. But they are near enough to show which way the wind is blowing. It will let the districts know about how they stand with other districts in the game we are playing. It must serve to show who are taking seriously this Program adopted by the delegates at two conferences. It must allow the pastors and leaders of the various state districts to see themselves as "ithers" see them. I shall not even figure out which district has come nearest reaching the goal, but I know without figuring. It is not Indiana, Ohio or Pennsylvania. Almost 1,000 points are unreported because a lot of pastors or leaders failed somewhere.

Does It Suit You?

If the showing is not what it ought to be, then you know whose is the fault. I hope you will take half as much time as I have to get some figures about your own status and ponder whether you have done all you can to make your district the success it ought to be.

A Big Thing

More and more if we are at all serious, we are coming to know that we have undertaken a big thing. It will take all the leaders working full hours to put the right figures in the goal sheets in 1920, and "slacker" ought never be heard of in the work of the Master. He is doubtless looking at our serious or frivolous attitude toward this Program which after all may be a lot smaller than he would have made it for us. Will we be "Good and Faithful" to this Program, so that he will be able to say that of us when it is finished?

Co-Operation

The District Keymen, with a single exception, you will see, have done their part and I am glad that I can report their excellent interest in your work. Respond to their appeals and we will be co-operating.

BAME.

Contributions

Stilling the Tempest

MATTHEW 8:23-27

BY H. L. GOUGHNOUR

This is one of the most remarkable stories in the New Testament. It describes the power of Jesus over the forces of nature—the wind and the waves

There are those who try to explain the miracles of Jesus by asserting that he was a hypnotist of great power. But though his works are thus explained, the explanation can be applied only to his power over other men. Hypnotic power would not give him dominion over the wind and waves.

I am very far, however, from admitting that his power over men can be explained as the result of hypnotic influence. The healing of paralytics, a deaf man, a man born blind, a dropsical man, a fever patient, a man with his ear cut off, and several lepers; and the raising from the dead of Jairus' daughter, the widow's son and Lazarus; are not such works as hypnotic influence will explain. This any psychologist will admit.

The story we are considering is plainly one that asserts miraculous power. The records assert that at the word of Jesus the violent winds ceased and the waves, which ordinarily would have continued to roll for several hours, were stilled, "and there was a great calm."

This account is only one of several that set forth the Master's power over forces of nature. The changing of water into wine; the feeding of the four and five thousand; the blasting of the fig tree and the walking upon the sea, are all in the same class. The only way the miraculous power of Jesus over nature can be denied is by denying the authenticity of the gospel records: and this, as we have often considered, as an impossible task for a person who honestly faces the facts.

The event we are considering gains added significance from the fact that it is recorded in all three synoptic gospels. There are only nine other miracles which share this distinction—feeding of five thousand, raising of Jairus' daughter and seven miracles of healing are the others. When we consider the synoptic gospels are separate and largely independent accounts, the force of this fact is realized.

But, should we have any difficulty in believing in the miracles of Jesus? My answer is, "We should not." Back here at the beginning of the first century of our era is a great black field of intellectual and moral decline. Here, in the midst of it is a white spot of our Master's life and teaching. And that spot is the whitest all centuries have seen. The life and teachings of Jesus ARE the marvel of ages.

ACCOUNT FOR IT! YOU CAN NOT! Men often make the mistake of taking some little event in the life of Jesus and accounting for it. The first task, and real task, is to account for him, himself. It is just because Jesus can not be accounted for as the product of his age, or product of the same influences that mold other men, that the best minds of our scientific age accept him as the Son of God. But, if we once accept Jesus as the Son of God, why should we hesitate to believe his miraculous works? Could we expect anything else?

In the eighth chapter of Matthew, from which the text is taken, four other miracles are recorded.

Suppose when the leper came, verse 2, Jesus had, instead of verse 3, said, "Poor fellow, I pity you; but I can do nothing for you." Would that have been a mark of Christ?

Suppose when the centurion, anxious for his palsied servant, said, verses 8 and 9: Jesus had answered, "I appreciate your confidence, but palsy is beyond my power; besides I can do nothing for a person at a distance." Would that have satisfied a world that needs a Christ?

Suppose he had shown a like weakness in Peter's house; with the demoniac and in other situations which he met with manifestations of supernatural power; would such weakness have met the needs of men?

No! When God acted in aid of the race he has created through the ministry of his Son, we have a right to expect a manifestation of that power which has called us into being. A real marvel would be the absence of it.

Likewise, when the disciples went to Jesus, "Save, Lord; we perish," we do not expect to have the Son of God arise and say, "This is a bad storm, but we will hope to get through somehow.."

The incident we are studying can be separated into three very simple divisions: The time before the storm; time when the storm was raging; period of calm after the Master spoke. Let us notice in order:

I. It is a beautiful picture the gospels give of the little sailing boat crossing the Sea of Galilee before the storm broke.

The Sea of Galilee, which Luke calls Lake of Gennesaret and John calls the Sea of Tiberias, is a little inland sea about 13 miles long and 8 miles wide at maximum width. It is shaped like a pear and is set deep among verdure clad hills, which rise above the lake as much as 2,000 feet on the east side. The water is clear and of a bluish tint, so much "Blue Galilee."

It is the evening time, after a day that Jesus had spent entirely in healing and teaching. He had said, "Let us go over unto the other side of the lake," and the disciples had launched a boat and, inasmuch as a cool evening breeze was blowing, had hoisted a sail; and were moving smoothly along. The slanting rays of the late afternoon sun, no doubt, bathed the scene in slightly hazy golden color. The shadows were beginning to lengthen over the hills. The sunshine sparkled from the water, except where the hills threw their dark green shadows deep down into its blue depths. It was a scene of placid and imposing grandeur, as all such scenes are in the late afternoon.

The Master, weary, is asleep upon a cushion in the stern. The disciples are quiet, meditative, peaceful and satisfied.

Isn't that a picture of our life's journey when the sailing is smooth?

We live in a beautiful world. My, how beautiful it is! I could not even begin to describe the beauties of this our earthly home.

The forces of the world seem to operate for our advantage and pleasure. Just as the wind bore the little boat along they seem to move for our benefit and are very kind. We are with our friends and are contented and satisfied. We meditate upon the beauties and mysteries of life, but all anxiety is gone. Some people are glad that Jesus is with them on the journey and think much of him. But some, unlike the disciples on boat, think nothing of him. They do not care whether he is asleep or awake. In fact, care nothing about him. In times of peace and prosperity, many people seem to feel, "Life is beautiful, life is splendid; if God Almighty will just let us alone."

II. But life is not all peace and prosperity. The little Sea of Galilee, set in the midst of towering hills where are many currents of temperature, has always been the scene of many sudden and violent storms. This evening one of those storms arose. A swift gust of wind rushed over the lake. Heavy, dark clouds arose above the hills. A sharp flash of lightning broke directly over the heads of the company in the little boat. The thunder rolled away from hill to hill. Nature seemed to take on suddenly a militant mood. Hosts of dark, angry clouds appeared, seemingly from nowhere. They shut out the sun, overspread the sun and robed the lake in ominous gray darkness. Bolts of lightning shot from every cloud; the thunder crashed about them everywhere and heavy reverberations rolled incessantly. The winds swept in angry fury upon the little lake. The occasional gusts were followed by charge after charge, each one more violent than the one before and more seemingly bent upon destruction.

The disciples were men accustomed to such experiences. With practiced hands they prepared the boat to weather the storm. Soon Peter said, "This is worse than I ever saw it before." John, "I fear it will awake the Master." But the storm demon seemed mad! Waves rose higher and higher. The boat was tossed about like a shell. Great white caps broke over the sides of the little ship. In the troughs of the waves rough and jagged rocks revealed the danger they were constantly in. But still the Master was asleep in the stern, the quietest portion of the boat.

At last the balers announced that the ship was surely sinking and the courage of these strong men gave way. They rushed to the stern in terror and awoke the Master with the cry, "Save, Lord; we perish."

Isn't that, my friends, a picture of our experience when the storms of life fall?

Generally we seem to be subduing nature; but there are times

when nature most decidedly subdues us. Generally the elements seem to be our servants; at other times they master us with a stern hand. One moment man is nature's boasting lord; the next moment he is nature's crestfallen toy and sport. The storm casts down his orchards and crops. Lightning smites to earth like the hammer of Thor. Earthquakes topple over his cities like a house of cards. Floods sweep away his home. Hot winds and drouth burn up his fields. Sickness robs us of our finest plans and will yield to no remedies. Death snatches away beloved parent or darling child. Pestilence threatens an entire nation.

At such times nature seems an irresisible machine, grinding us to pieces in its remorseless cogs. Our hopes and joys and dearest treasures disappear, as it were into nature's yawning maw.

In times of calm we sometimes almost wish God would let us alone; in times of storm we come, like the disciples and cry out in utter hopelessness and despair: "Save, Lord; we are sinking! Carest thou not that we perish?"

Now, my friends is it not apparent to you why when God stooped to meet the needs of men he gave humanity a miracle-working Christ?

To meet emergencies of life! It is easy enough for us to be speculative when life's seas are smooth. Then we can think without fear perhaps Christ was not much different from other men. That laws of nature, not God, are supreme.

But, when storms of life come, it is then we pray that our previous speculations are not true. Then we want wonder-working Christ. We want Christ who can say: "Arise, take up thy bed and walk." "Thou evil spirit, I say unto thee come out of him, and trouble him no more." "I will, be thou clean." "Thy sins are forgiven thee, go and sin no more." "Today shalt thou be with me in paradise." "Winds and waves, be calm. Peace be still." We want a Christ who can say such things as these!

And my friends, listen! We live in a day after Christ has spoken. When he was here he showed himself capable of meeting every emergency of life. Now, he is sitting at the right hand of the Father accessible at all times to every one of us. I know the reason he is not present more often to still our storms is because we do not call upon him.

Did you notice my friends that when Jesus stilled the storm he first stilled the troubled spirits of the disciples and restored their faith?

While yet lying upon his improvised couch he said, "Why are ye fearful, O ye of little faith?" Then he arose and rebuked the winds and the sea, and there was a great calm."

If our faith were not so wavering; if we would more often approach him without fear—we would be less storm-tossed and our confidence would triumph over many a trial.

And, now in closing let me ask, Did you know there are two occasions recorded in the gospels when Jesus stilled the storm? Read Mark 6:45-51.

Notice. 1. The disciples thought they were alone this night; but Jesus was watching them from the mountain whither he had gone to pray. He saw them "distressed in their rowing."

2. He came to them upon the waves and cheered them with the words: "Be of good cheer: It is I, be not afraid."

3. When they took him into their boat, "the wind ceased" and the storm was past.

So it will be with us if we take him into our little craft as we sail the seas of life.

A Suggestion

In a late issue of the Brethren Evangelist, Brother Copp had something to say in regard to ministers who fail to pay their honest debts. And right here and now let me say a loud Amen! I wish that it might ring from coast to coast. My suggestion is that churches would do well to investigate a little along that line before extending an official call. Some of us are at this moment in possession of hard facts, which, if known in some churches would surely cause their pastor to wilt, (at least we hope so) and doubtless his parishioners would also experience a change of opinion. This may seem rather stern, but it is high time that some one should give a note of warning. I happen to know of one church in the east that has suffered much on this account.

The outgoing pastor must surely have had a very short memory, and since then the coal dealers and others have suffered from "shortage." Doubtless this will be read by——. Well, the rest need not be said. There's a remedy. Why not use it.

W. M. LYON.

American Japanese Relations

Japan's relation to the world and the world war is a matter of increasing interest to millions of Americans. Is Japan playing a shrewd, selfish game, reserving her forces until the time comes to strike hard in order to reap enormous profits to the loss and even the permanent danger of her present allies? Or is she honestly co-operating with them ready to aid in building up a new world order, in which all nations, the small and the weak, as well as the great and the strong shall have justice, security and opportunity? These are questions of vital importance. And indisputable facts that throw light on the situation should be keenly welcomed by every intelligent American.

These remarks are suggested by a booklet recently published by Dr. Gulick entitled, "Anti-Japanese War Scare Stories." The author has rendered an important service by running down a number of stories that have been circulated throughout the United States during the past few years. He shows that whatever may be the facts in regard to Japan's alleged sinister policies, many of the stories used to prove them have been without foundation.

It is now known, moreover, that the German Government has for years been at work seeking to foment trouble between America and Japan. German agents have circulated in America plausible stories about the "Japanese menace to America," and in Japan about the "American menace to Japan." How much of the mutual suspicion now found in both America and Japan is due to these stories it is difficult at once to decide. A few things, however, are beyond dispute.

FIRST. Japan faces a serious economic problem because of her enormous and increasing population. Her mountainous islands (147,000 square miles) have but limited natural resources. So small is the amount of her arable land that for every square mile there are 2,688 inhabitants. Emigration to the great continents of vast undeveloped resources has, moreover, been refused by Canada, the United States, Australia, New Zealand and Siberia. In spite of her economic obstacles, Japan has, nevertheless, given her people universal education, modern methods of justice, industry, civil government and a world outlook. Her adoption of western medicine, hygiene and the principle of the sacredness of human life has stopped destructive epidemics and infanticide, by which factors population in ancient times was held to a pretty even scale. These physical and psychological conditions create in Japan and for the world also a problem found nowhere else.

SECOND. The policy of the European nations in their dealings with Africa and Asia has too often been characterized by selfishness, greed, fraud, aggression and secret diplomacy. Too often have they resorted to ruthless military occupancy and annexation. In the light of these features of the policies of Occidental Nations in the Far East Japan has feared the participation of China among the powers of Europe. For it would cause her incalculable harm and prevent her from having any opportunity whatever in the world.

THIRD. Japan, accordingly, following more or less closely the methods of Europe, has been seeking recently to get ahead of those nations and to take the leadership of China into her own hands.

FOURTH. The time has come for a new policy in the dealings of the nations. America should make this a cardinal principle at the World's Peace Council. But in order that it may be really adopted and followed, provision should be made for the real economic needs of the heavily populated countries. Safety, opportunity and justice for all, small and great alike, should be the guiding principles of the peace terms. But whatever may be thought of these larger questions, it is of highest importance that our people should know the actual facts in regard to Japan's relations with America. "Anti-Japanese War Scare Stories" deals effectively with the matters which it discusses.

It is now beyond denial that German agents have been industriously at work for years past in the malign campaign of falsehood and treachery which has made the German name a hiss and a byword wherever frank and honorable ideals of statesmanship and diplomacy are cherished. Germany has had everything to gain from a successful effort to estrange the United States and Japan. In both countries the work of German emissaries has been incessant.

Christian Love Defined and Illustrated

BY MISS LOREE CUTRIGHT

Let love be without dissimulation; abhor that which is evil; cleave to that which is good. Romans 12:9.

In the first age, when Christian communities were few and small and persecuted, the life that the followers of Christ led was very much a life in common, and very distinct from that of the world around. So we cannot wonder that so many of the apostles' counsels and injunctions referred to the conduct of church members toward one another. Still, many admonitions were given to Christians moving in a more or less general society. In this chapter, after Paul has instructed the Roman Christians in their mutual duties as members of society, has shown how each office is to be filled and each gift is to be used,(he proceeds to more general counsels. He describes the spirit that is to be employed in the common intercouse of life, both among themselves and in their associations with the un-Christian world, that of brotherly love.

"The Apostle of Love," John tells us that "God is love" and makes this the Christian motive to the love of his brother. Paul, writing to the Ephesians says, "Walk in love, even as Christ also loved us and gave himself for us, an offering and a sacrifice to God." For the man who believes that God sent his Son to save us from hatred and all other sins, who believes in the infinite love of God, it is natural to live a life of love. The right kind of love is love unfeigned. Unreality, falsehood, insincerity and untruthfulness are prevalent evils in our day. There were hypocrites whom Christ denounced in the early church. Thus Ananias and Sapphira professed love and generosity but there was no reality in their profession. Where there is true love, vice and crime are banished. Every virtue and grace may be regarded as the fruit of love; for how can we wrong those whom we love? Christ said our duty was summed up in these two commands, "Love God," and "Love thy neighbor."

Dr. Holbeck, a missionary of the Church of England in Southern Africa, from the top of a neighboring hill, saw lepers at work. He noticed two in particular sowing peas in the field. One had no hands, the other had no feet. These men were being wasted away by disease. The one who wanted the feet was carried on the back of the one who wanted the hands. The former carried the bag of seed and dropped a pea every now and then which the other pressed into the ground with his feet. Thus they managed the work of one man between the two. Such should be the true union of members of Christ's body, in which all the members should have the same care one for another.

Impromptu Flashes

BY W. J. H. BAUMAN

Infidelity may flourish in conection with morality or immorality; but true Christianity can not justify any connection with immorality whatever.

Self-righteousness and Bible Christianity are uncompromisingly at variance with each other.

FOR JESUS' SAKE. Keep that before your vision. Then do all the good you can.

The devil doesn't care by what means and methods he may influence you; whether by cursing or by so-called nice flattery, just so he gets you.

God is too noble, honest, loving, good and kind to accept of anything not influenced by nobility and honesty of heart.

"Jesus Christ the same yesterday and today and forever." Heb. 13:8, penetrates the eternity of the past, present and future.

"Silver linings." Lets study them, then utilize them in practical life.

"Pray without ceasing" must mean that we should pray when al lalone as well as in church or public crowds. O how sweet to be ALONE WITH GOD! Think of it. It seems so much like a privilege adorned with high and heavenborn honor.

We absolutely have no right to hate anything but sin, its author and effects.

If it were not for the vicarious atonement of Jesus Christ all our morality, education, forms of worship, gentleness, honesty in business, sincerity in purpose, charitableness toward the poor, social nicety, etc., would not save us from the power and thralldom of sin.

Only the blood of Jesus Christ contains cleansing power from the putrefaction of sin. Noble manhood and noble womanhood can be perfected only by the blood. It is blood fruit.

The pretending hypocrite can only exist where righteousness is exalted.

Say, you people who decline to join church because there are hypocrites in her ranks, do you get any comfort from the idea of becoming their comrades in the eternal future? You know that the Bible teaches that "wicked shall be cast into hell."

Our salvation does not depend upon the misdeeds of others, whether in the church or out of her.

You say you are just as good as your neighbors who belong to church so far as character and good works in general are concerned. That may be true. But your self-righteousness means dishonor toward the atoning merits of the blood of Jesus Christ.

The refined efforts of the devil are often far more dangerous than are those more crude, in dragging souls to hell.

Wonderful indeed, in our day, are the literal fulfillments of both Old and New Testament prophecies. Through eyes and ears they appeal to us, and increase our responsibilities.

My, oh my, how Satan is monopolizing the great discoveries and inventions of our day. I guess he knows that his time is short.

"At the time of the end men shall run to and fro and knowledge shall increase."

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS

The Children's Generation in Korean Sunday Schools

The statement that comes from Korea that they are now prepared to work their Sunday school problem in a thorough manner for the first time. Much in the way of Bible study has been accomplished in Korea during these past years. They have had practically the entire congregation in their Bible school but this fact has prevented intensive work among the children. A missionary puts the matter very directly when he says:: "We have had 33 years in Korea now —just one generation. It has been an adult generation. Now comes the generation of children. You know we have always had our church Sunday schools which everyone attends, from grandpa down to the babies, but we have not had Sunday schools for the children until recently."

"Last May we set a man to work to cover the 120 churches of our denomination in this province, and to try to organize children's Sunday schools in every possible church in addition to all that we had before. I am not sure of the total that he started but I think that it is over 20. I have over half that many in my own 45 churches and they are doing well."

Then an appeal is made for help by supplying pictures which have been used in our American Sunday schools. "Our people are so poor though and there is so little in the way of literature that they can afford to buy. Every bit that you have sent has been used to the limit and some of it several times over. Now in addition to the 120 Sunday schools we want anything in the shape of a picture, preferably those large wall charts for these schools. We hope to have 40 of the new schools running before summer." This appeal is especially to Presbyterians and Methodosts, both "North" and "South." For further information and an introduction to a missionary, write, indicating your denomination, to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York City. There is a call for similar pictures from every foreign mission field, where your own denomination is working.

A New Name

Such news as the following rejoices the heart of a missionary. The letter was written by a little girl in Egypt to Rev. Stephen V. Trowbridge, Field Secretary for Egypt of the World's Sunday School Association. "This has been such a glad Sunday for us all. Two of the girls of this school have been baptized (one an Abyssinian and the other an Egyptian), and two others have joined the church anl also taken their first communion. The Abyssinian girl's name was Fatma, but now her name is Naomi, which means grace, and is her teacher's name. The other girl's name was Aneesa so it did not have to be changed. I forgot to say that two men joined the church and a baby was baptized. That made seven in all."

Subjects Presented at a Sunday School Conference in Khartum

The program of a Sabbath School Workers and Teachers Conference that was recently held in Khartum, in the upper reaches of the Nile, has reached the office of the World's Sunday School Association, Metropolitan Tower, New York City. The program would be a fitting one for use in the homeland. The conference motto was "A little child shall lead them." Here are some of the subjects that were presented: "The Relation of the Sababth School to the Church," "How to Increase Attendance at Sabbath School," "The Relation of the Teacher to the Pupil." Then came a general discussion and supper, just like home, only they called it "tea" in Egypt, and the hour was 5:00 P. M. Before final adjournment two other vital subjects were considered, "The Importance of Bible Stories and How to Teach Them According to the Ability of the Pupil to Understand Them," and the "Conversion of the Child." These subjects were presented by a turbaned Egyptian, Rev. Ibrahim Girgis, World's Sunday School Seretary for the Sudan.

China's Busy Sunday School Secretary

In one letter from Rev. E. G. Tewksbury, of Shanghai, Field Secretary of the World's Sunday School Association, a few things are named indicating the active life that must be lived by one who seeks to help the Sunday schools of a nation. The date was November 6, 1917. He was dictating the letter an hour before the meeting of their Executive Council. The next morning he took a steamer for South China, to make a Sunday school tour that would last till after Christmas. Two weeks would then be spent in the office before starting on another trip, covering Hankow, Changsa and up the great Yangtszekiang river. By that time Sherwood Eddy would have arrived and co-operation in that campaign would demand both time and strength. Previously there had been active work with the Buckman Party. Particular emphasis is placed by the party on the "Personalization and Spiritualization of every department of mission work." With this Buckman party Mr. Tewksbury had part in two summer conferences and in city conferences in Peking, Tientsin, Hangchow, Nanking and Shanghai.

Faithful Sunday School Attendance in Japan

Japan has a National Sunday School Association. Their Secretary is Rev. Kawasumi. Mr. Kawasumi just reported to the World's Sunday School Association about the giving of medals for Sunday school attendance and made the interesting statement: "Last Christmas we gave medals for those who attended Sunday school without rest through the year. There were 3,602 and those who continued through five years were 19. Of the teachers who had taught classes through five years there were 77 and for ten years there were 18." There are about 200,000 in the Sunday schools of Japan.

Winning Chile's Young People

How the Sunday school is being used in South America as an agency in soul winning is graphically described by Rev. George P. Howard, Sunday School Secretary for South America, of the World's Sunday School Association. He said, in part, "We have ended our evangelistic campaign in Santiago and Valparaiso. We held meetings for two weeks in each place, and the results have been most inspiring. Ever since arriving on this field I have been studying the method of evangelistic approach to the Latin-American mind. And I feel that the Master has led me to the discovery of some things that are going to prove of immense value to us in our work on this field."

"In Santiago we had 250 converts come up to the altar during the two weeks, and in Valparaiso we had 407, all adults. Apart from these numbers we secured a fine group of adolescents from the different Sunday schools. On a given Sunday during the campaign we had Decision Day in all the Sunday schools and the army of young disciples that responded filled the hearts of the superintendents and teachers with joy. These young Christians from the Sunday schools are the best converts of all. It will be fully a year or more before the other converts are trained and ready to join the church. But these young folks from the Sunday school, they are the kind we need most. "I shall never forget that Sunday school service," said one of the Presbyterian pastors, referring to the decision day service we held in his church. Out of his school we got 90 young people, mostly adolescents, who came up and made the choice for Christ and his kingdom. Then I got the teachers and older members to join hands as we formed a circle around these new soldiers of the cross, swearing them in and binding them to eternal loyalty to Christ."

"'I feel so happy,' said one of the Presbyterian lady missionaries, whose fine influence among the girls of Chile was that day bearing rich fruitage. 'I am discovering that Presbyterians as well as Methodists can get happy,' was my answer. 'The biggest attendance we have ever had,' was the exultant declaration of another superintendent after the first Sunday of our campaign in Santiago. All together, it has been a great revival. Now, if next year we get some pep into our churches on this side of the mountains, I shall be happy. I am hoping to see a similar revival break out in Argentina and Uruguay. It is one big way of injecting new life into our Sunday school work.

Sunday School Progress in the Philippines

Rev. J. L. McLaughlin, Field Secretary for the Philippine Islands of the World's Sunday School Association just wrote from his intimate experience in the islands, "I am quite convinced that the Sunday school work is the center of the whole missionary propaganda here in the Islands at the present time. It is one of the most encouraging parts of it all. I was able to hold Sunday school conferences in two principal centers while I was in the south. Silliman Institute, the Presbyterian Industrial school has over 800 students and I was there for six days, holding meetings every day and individual conferences with the men. Recently some 160 young men there definitely gave themselves to Christ, and quite a few of them are going into Christian service. About 100 of them are going to put in their Christmas holidays in Sunday school work."

REVIEW OF
The Thought and Work of the Church

This week Ohio gets back into the game of placing the Evangelist into all the homes of the active members of the church and Bryan, with brother G. L. Maus as pastor is the winning church. This is an illustration of the old poem, "If at first you don't succeed, try, try again." Brother Maus tried last fall and did not succeed, but he is not the type of a preacher to give up at the first attempt, and with prayer and much hard work and with the expenditure of a great deal of nervous energy he has gloriously "gone over the top." We would not decorate him with the "iron cross," but we would commend him for his endeavors to honor the cross of Calvary. We rejoice with Brother Maus and his congregation in this victory for the adoption of advanced methods in promoting the work of the kingdom.

On the young people's page this week is published a letter from one of Pennsylvania's Endeavorers who is "somewhere in France" doing the work of the Lord under the auspices of the Y. M. C. A. Our readers will note that Brother Link asks his wife to forward the Brethren Evangelist to him in France after she has read it. Brother Link has been isolated from the church of his choice for some time, but with him church relationship is something more than a convenience or even a field of usefulness, it is a matter of conviction and he has kept in touch with it in the only way an isolated member can, by reading the Evangelist. We pray that Brother Link may be used of the Lord to accomplish great good in France and that he may be kept safe until he returns again to his family in Pennsylvania.

L. G. Wood is rejoicing in the victories the Lord is giving the Brethren cause in Roanoke, Virginia. Seven members have been added to the church since the last report, and the church and all its auxiliaries are making an effort to reach all the goals set for the Four-Year Program, and Brother Wood is one of the kind, who having "put his hand to the plow" does not turn back. We shall expect good work from Roanoke until the goals of the whole Program have been reached by the entire brotherhood.

G. L. Maus makes an announcement and an appeal to the pastors in Ohio that should have their attention. If Brother Maus keeps after the pastors of Ohio as persistently as he does other things the state chairman will realize that he made no mistake when he selected Brother Maus as director for Goal No. 7 for the Ohio district. The pastors might as well do the work he calls upon them to do now as any time for he will keep right after them along the line of work cut out for him, "if it takes all summer," and then some.

As A. E. Whitted, Portis, Kansas, states he does not rush into print to report everything that occurs in his home church, but when he does make a report he usually has something very good to say. However our readers enjoy the reports that tell of the common things of the church as well as of the uncommon. This time Brother Whitted reports the evangelistic meetings recently conducted by himself and Evangelist Jennings and wife. These were splendid meetings and seventeen made the good confession, most of the number having already been received into the church.

Alva J. McClain reports his efforts to locate the baggage belonging to the Gribble party that had been lost in the sailing for Africa. Their friends will be pleased to learn that it has all been located, and we trust is now safely on the way to the Dark Continent. It is supposed that the party has landed at their African port by this time where they will wait for a time, pending the arrival of their baggage.

The first letter written by C. F. Yoder since his return to South America appears this week. It is to be observed that the spirit of evil that is so active in the world at the present time has been especially industrious in South America during the lats six months and Brother Yoder finds conditions greatly changed in the short time he was in the home land, but still he feels the Lord will bless the missionary efforts we are making through our South American workers. According to this report from Brother Yoder, Brother Bock has made splendid progress in acquiring the language of the native people and is now able to do good work most anywhere in the mission.

Brother Beal's report of his labors in California shows continued activity. His labors in a recent revival meeting at Lordsburg have already been reported by another, but the way the services were sustained in his home church during his absence shows the efficiency of the organization of the Compton Avenue church in Los Angeles. The plan this church has adopted to develop the talents of the younger members of the congregation seems to be working successfully and it might add interest to the services of many another church to give this plan a tryout.

Brother Beachler is home in Ashland again for a short rest before completing his canvass among the Indiana churches for the endowment of Ashland College. His last report is from the Eaton, Indiana church and shows good results when the membership of the church is considered. With the mercury in the thermometer now up to twenty-three thousand dollars it should be no trouble at all for the Indiana churches to reach the goal of twenty-five thousand dollars, as set for them.

The congested condition of the United States mails seems to grow worse rather than better and no dependence whatever can be placed upon them for prompt delivery of second class matter. Last Saturday the editor received his copy of The Independent for March 16, making it just two weeks late. The Brethren Evangelist mailed in the Ashland post office last week was not delivered to the members in Ashland for more than sixty hours after being mailed. Practically every periodical in the country is having the same experience, so we ask the readers of the Evangelist to be patient about it.

Homer Anderson in his report from Dutchtown, Indiana, no doubt tells the absolute truth when he says, "We hated to have Brother Beachler come, but we also hated to have him leave." Brother Beachler doesn't have horns, nor does he berate the churches that are a little slow about loosening up their purse strings for Ashland College, and we are quite sure a great many churches have had the same feeling that Dutchtown did, and they were really glad he came.

The attention of our pastors is directed to the announcement on another page from the Layman Company that a supply of pamphlets upon tithing can be secured, free of charge, by writing for them. Whether one believes the tithe is obligatory on the Christian church or not it will do no harm to read what those who do believe it have to say about it.

Around the Editor's Table

Repeat Orders

It is not only a test of salesmanship but it is a test of the quality of the goods when "repeat" orders can be secured from those who have purchased a certain brand of goods for the first time.

A few years ago the writer did some field work for a lyceum bureau and succeeded in placing, or in other words "selling" a few lyceum courses in towns that had never conducted courses before. It took considerable hard work and a great deal of persuasion to get enough people to sign the guarantee that would make the course prove successful, but it was done. That might properly be called salesmanship, but the point I wish to make is that the writer then severed his connection with that lyceum bureau, but as he

was in that section of the state last winter to fill a Sunday preaching appointment he learned that these towns were not only still successfully conducting lyceum courses, but that they were still securing their talent from the same bureau he represented when he intorduced the work among them. These "repeat" orders indicate that the attractions furnished by this bureau are good and that the people are satisfied with the work they are doing for the community.

It will now soon be one year since we first succeeded in securing one Brethren church in Ohio to place the Brethren Evangelist into every family of the congregation, and we had been wondering for some time whether we would receive a "repeat order" from this church; but we need wonder no longer for a few days ago the pastor of the church called us on the 'phone and said, "Continue the Evangelist list from Gretna and the church will settle for it soon." That was mighty good news to us, for then we knew it was not simply salesmanship that had secured this order, but that the quality of the goods is such that the church wants to continue the good work among the members. The plan which we have worked so hard to introduce would prove a failure should the churches adopt it for one year and then return to the old haphazard method of securing Evangelist subscriptions and it is only as we receive these "repeat orders" from the churches that have tried out the plan that we can call it really successful. We are glad that the first church to adopt the plan has found it good enough to continue it and we feel that the second church to get on the list will also give us a "repeat order," at least the pastor intimated that it would in a letter received last winter for he finds it a great help in the work he is trying to do as he labors with his people. Let the good work go on and we will continue these churches on the Honor Roll, marking them second year churches.

A New Appeal

Last week we made a new appeal to the churches that have been hesitating about adopting the budget system for placing the Evangelist into every family in the congregation, but as we are able to announce that the Gretna, Ohio, church has determined to continue this plan it should help any church that has been fearful of good results to be obtained in this manner to reach a decision and to act at once.

We are exceedingly anxious to get fifty churches on the Honor Roll before the meeting of the General Conference in August but we are only three-fourths of the way to the goal, consequently we must speed up a little or the goal will not be reached. We must put a little more pressure on the "accelerator" and maybe open the "cut out" for a while until we get the necessary speed in our action. It may seem a little noisy for a time, but we feel the end will justify the means.

As an accelerator we made the proposition that was presented to you on this page last week, that is to place the Evangelist in your homes the balance of the year at one dollar. Now this does not mean that individual and personal subscriptions will be received at this rate, but that churches that will in any systematic way, either by an every member canvass or by the budget system, place the Evangelist in one hundred per cent. of homes of the active members of their congregations will be given the rate of ONE DOLLAR until the end of the year as stated above. But REMEMBER as stated last week this is not a REDUCTION in price, it is only a reduction in TIME. You will be getting the paper for two-thirds of a year for two-thirds of the yearly price. We will not deduct one cent from the price made to other churches that have won a place on the Honor Roll. We are not running a Jew business, moreover it would not be fair to the other churches, but this plan may help some of the churches that have hesitated about adding the amount to their annual budget necessary for a yearly subscription for each family, and this will give them an opportunity to try out the plan at a slightly reduced cost. We appeal to the PASTORS and to the churches to help us secure the desired FIFTY churches for the Honor Roll before the meeting of Conference.

The Overflow

How much attention have we given to the "overflows" of life? We usually take most of the things the Lord does for us for granted and as a matter of course without considering the possibility of an intelligent design on his part to supply every need. And not only is it that he provides for every need of his children but he provides something to spare as well, an overflow. When Jesus ministered to the multitude and supplied his disciples with enough bread and fish to enable them to feed five thousand men besides women and children he did not provide only enough that each might have a "little", but they "did all eat and were filled." But the Lord did not stop with "filling" the multitude, there was an "overflow" and of the overflow twelve baskets were filled with the fragments.

This is characteristic of the Lord's doings. The Psalmist says, "My cup runneth over." We believe the experience of the Psalmist is the common experience of those who trust in the Lord for the things he has promised them, but who are busy at the same time in doing whatever work the Lord may have appointed them to do. But it is not of the "overflow" as it has to do with one's physical life and one's physical comforts that one should be specially concerned, it is in the experiences of the soul that this great overflow is most definitely experienced.

When Jesus came into the world he came for a definite and fixed purpose; it was that the children of God should not perish but that they should have eternal life, and it was not that they should simply have eternal existence, but that they should actually have life. When Jesus said: "I am come that they might have life and that they might have it ABUNDANTLY," he undoubtedly was speaking of the overflow life. Of course many people miss this abundant, this overflow life because they do not put themselves in the way of receiving it. Jesus works according to fixed laws and to accept his plans we need not be surprised if this overflow ilfe is denied us. Jesus told the disciples to make the people to sit down in companies of fifties and hundreds, and we do not think we are straining any point when we say, "Had the people refused to obey the Master in so small a thing as this they would have been denied the "overflow," even if they had been filled. Obedience is necessary. Paul says: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." But it is obedience that brings this sufficiency into the life of the Christian and gives him of the fullness of grace in such a measure of overflow that it may be passed on to others and still there be no lack on the part of the one who passes on his blessings.

Always and in every case there is an overflow when we simply believe and receive. It is because of this overflow in him that the apostle was able to say: "In all things we are more than conquerors through him that loved us." It is the "MORE than conquerors" that indicates the overflow life of the one who takes God at his word and who gently submits to his leading or to his law. It remains to be seen whether we appreciate this overflow in life and whether we are able at all times to praise God for his abundant mercies.

Philanthropic Religion

It is difficult for man to live without religion and thus practically the whole world is filled with religion of one sort or other. Many of these religions have some good in them but the kind and degree of the good is limited by their knowledge or lack of knowledge of the one true God. Many of them are lacking a true conception of salvation, in fact many of them are not able to build their systems around a true center because their centers are not made up of Jesus Christ and his love.

Some religions are built around a professed principle of philanthropy, but their claims are false because there can be no real love toward one's fellow men where no room has been made for the love of God. Men talk about the great brotherhood of man but there is no great brotherhood outside of the Fatherhood of God. Because of this love of God which must find some earthly means of expressions works of philanthropy, relieving the want and suffering of the many who have found the struggles of the world a little too keen for their enjoyment or their happiness. All true Christianity is philanthropic for as John says: "How can we love God whom we have not seen, if we do not love our brother whom we have seen." It is to be noted further that except in Christian countries no really philanthropic works are carried on in the name of religion. Only the principles of Christianity will cause the brother of high degree to consider the brother of low degree.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Tithers vs. Other Givers

A church in Charlote, N. C., has made a study of the returns from its duplex envelopes, with the following striking results:

The non tithers number 160.

Seventy families of the 160 non-tithers own their homes.

For congregational expenses 210 members paid, $1,394.01, or $6.50 per capita.

Where the members paid $1.00 each on an average.

Whereas 210 members gave $371.51 to missions—or $1.77 per capita.

For the building fund 210 members contributed $991.72, or $4.72 per capita.

For all purposes 210 members contributed $2,754.24, or $13.13 per member.

The tithers number 90.

Only nineteen families of the 90 tithers own their homes. Therefore, 71 tithers do not own their homes.

For congregational expenses the 90 tithers paid $2,639.36, or $29.33 per capita.

The tithers paid on an average $4.50 each.

The 80 tithers gave $386.52 to missions, or $4.29 per capita.

For the building fund 90 tithers gave $956.30, or $10.63 per capita.

For all purposes the 90 tithers gave $3,982.18, or $44.25 per capita.

This shows that while the tithers were not more comfortable in circumstances than the non-tithers they gave on an average 3.37 times as much for all church purposes 4.5 as much for congregational expenses, 2.25 as much for the building fund and 2.5 as much for missions.

The Significance of Gordon College

A writer in Asia recalls a characteristic illustration of Britain's policy in dealing with Mohammedan peoples in the following:

"After Lord Kitchener had shattered the Mahid's army at Omdurman, it was a clear head, no less than generosity, that prompted him, after the close of his military campaign, to begin a campaign for English subscriptions in behalf of a Mohammedan institution, the Gordon Memorial College at Khartoum. He was simply building up a new and better organized Mohammedan community to replace one that had been ruined by fanaciticism. If he had made the college a Christian institution he might have lost the fruits of Omdurman. The Sudanese at first were sorely puzzled by what seemed to them a kindness so utterlty illogical that it was accepted as the whim of either a fool or a mocker."

Many, however, will contend that a Christian institution bearing General Gordon's name would, in the long run, have done far more both for the Sudanese and for Great Britain's hold upon them.

French Reforms in Morocco

The British consul at Fez, has been lecturing in London on the great work accomplished by France in Morocco. Slaves who are ill-treated can change their masters or apply for freedom. Women slaves who bear children by their masters become free and their children are free. Local administration by the Bashas or Kadis is always subject to revision by the French authorities before whom the records come. Public slave markets have been abolished, though private places for selling slaves exist.

The needs of liberated women slaves are looked after by the service of the Habous (who appear to be a religious foundation under the Moslem priests), who see that they are protected from the dangers to which they would be exposed. The older women are employed in cleaning mosques; the young women and girls are placed in respectable families, and the Habous provide funds for those families who can not afford to pay for their services. The authorities do not fail to advise the Habous of the liberations which are granted, and all the former women slaves are benefiting from the measures which are taken.—Anti-Slavery Reporter and Aborigines' Friend.

Abyssinia and Christianity

Inasmuch as few states of the world have so old a Christian record as the kingdom of Abyssinia, there was much consternation when the young Emperor, Lij Yasu, became a Moslem. According to a writer in Life and Work, this apostasy is believed to have been the result of German influence. Notwithstanding the discontent aroused by the act, and by his libertinism of life, the Emperor managed to maintain himself in power by the aid of Mohammedan tribes on the Eastern border. Opposition grew, and on September 27 last, during the celebration of the national feast day, the head of the national church, the Abuna Matheos, solemnly released the Abyssina nation from its oath of allegiance and declared Lij Yasu to be deposed from the throne. Thereafter, amid scenes of popular enthusiasm, the Abuna proclaimed Zaouditou, younger daughter of the late Emperor Menelek II., as Empress, and installed Ras Rafari as Regent and heir to the throne.—The Christian.

A Revival in the African Bush

A Methodist missionary, Miss Maude Williams, writes from Krooland, West Africa:

"The drought that withers and kills the crop that is to be your daily bread and butter—what a grievous thing it is! How much more sad the spiritual drought that withers a human soul! And off here in the Africa bush, we were in the midst of both kinds of drought, equally disastrous to the poor Kroos. Loudly were our brown-skinned neighbors lamenting the loss of their rice, as the rains were delayed and the sun commenced to blaze down upon their farms. Deeply burdened were the two white teachers by the drought that seemed to have entirely withered up the lean souls of these same lamenting neighbors. In particular, we felt burdened for the salvation of the boys. Quite a number were Christians, earnest followers of the Lord, busy with the King's business. But very many were still outside the fold. Above all other needs we felt the need of a revival in the mission, and we got down to definite prayer for it."

After describing how the answer came in abundant measure, and about forty young people were converted, she continues:

"To nearby towns the fires spread. Men and women would start up from their beds at midnight and hurry along the four miles of beach to the mission for prayer. No building could accommodate the throngs. We chose a cool, shady, grassy spot in the bush close by, where under a magnificent mahogany tree, we held our revival services. Ours? No, God's."

The Church Army in Africa

The church army is doing effective work for the British soldiers wherever they are located. In British East Africa the war had been in progress only a short while when a hut was established at Narobi, from whence after a short time, the work was extended to German East Africa. The natives do a vast amount of building with what they call bandas. This is a species of matting material, which, in the skilful hands of the natives, is excellent for temporary huts. The Church Army has utilized this bandas and the labor with excellent results. Thousands of troops have found peace and shelter in these characteristic buildings.

Something similar in the way of creative ability is to be found in Egypt. By using the mud of the Nile and common rushes it is possible to erect for less than $500 a hut capable of seating 800 men.

The Church Army started, in the early days of the war, with a tent in Alexandria, and at that time there was no other place where the men might go. The Church Army was the pioneer of Christian and social work for the troops in this great center.—The Life of Faith.

A New Station in Africa

It has long been the hope and the expectation of the American Board to open a station, or rather a chain of stations and outstations, to extend from its plant at Beira, on the coast, in Portuguese East Africa, up to Chikore, on the western boundary of Rhodesia. Frequent tours have been made into various parts of the territory, but these have not been followed by permanent occupation, and the government has not permitted native evangelists unaccompanied by white missionaries to settle there, because

the mission itself is located in Rhodesia. However, when Dr. William T. Lawrence, of Mt. Salinda,, and Rev. J. P. Dysart made a visit to Gogoya's kraal, in Portuguese East Africa, the chief, Gogoya, was very cordial and hospitable to his missionary visitors. It is near his kraal that the Portuguese have now granted to the American Board a concession of 1,000 acres, which must be proved up or obtained on the same terms that any other settler could obtain it.

The Native Church in South Africa

The tendency on the part of the native church to throw off foreign control is one that is more or less evident in most mission fields. That it has gained very little headway in South Africa may be inferred from an article which appeared in Imvo, in the course of which a native Christian, discussing the question whether the natives were fit to manage their own religious and political affairs without European supervision says:

"'A time is reached in the history of any race when they become better able to manage their own affairs, but in regard to our people in their present state of enlightenment, that time is not yet. Save in some unknown parts where our people may have progressed in civilization and Christianity, the white man must govern the native race in political and church matters, because if he does not, and as things are now, not only will the natives suffer themselves and disturb their own peace and impair their own prosperity; but they will be a danger to civilized neighbors, every one wishing to be a law unto himself. as is shown in the various religious sects which have wrought so much havoc in various South African religious denominations.'"—The Christian Express.



Our Youngest Readers



When Baby Squirrel Ran Away

Little Brown Squirrel was cross. I'm sorry to say it, but he was like a great many little boys and girls, who are tired of their playthings and want something new.

"It's so stupid living up in this tree, Mother," he complained. "I want to run down to the ground and see the world."

"You can see the world a great deal better up here," replied Mrs. Squirrel. "You catch the first glimpse of the sun in the morning and the last at night. The birds are nearer to you than they would be on the ground and the trees are much more beautiful, seen from up here."

"But I'd like to see something new and there is so little to do at home," said Baby Squirrel, fretfully.

"The breeze is always playing new music among the leaves; the clouds make new pictures every day on the sky and the sun paints in different colors all the time," said Mrs. Squirrel, reprovingly. "You have only to look to enjoy it all. If you are tired lie down on one of the smaller branches and let the wind rock you, or you may watch me make the chestnut sauce for the hickory nut pudding."

Little Squirrel still looked unhappy and Mother Squirrel added, "I'm sorry to see you so discontented. You have a comfortable home and until you are bigger, it is much safer for you to stay with me."

"But," pleaded Little Squirrel, "couldn't I go down just once and see that tall animal under the tree?"

"That tall animal is a boy and it is sometimes very dangerous to get within reach of him. He has put a Squirrel cage under the oak tree, and he might catch you."

Little Squirrel said no more but jumped to another branch, where I'm sorry to say, he sat and scolded to himself.

"Here I am," he grumbled, "almost grown and not allowed to go around by myself. I believe"—he peeped around the branch and saw that his mother was busy with the pudding—"I believe I'll risk going down. Surely I'm big enough to take care of myself. Why just see how high and broad my tail is."

Quietly and cautiously Little Squirrel ran down the tree to the ground.

"This is fine," he said to himself. "How soft the grass is and how sweet it smells. I wonder who cracked these nuts? I'll eat some and then have a look around."

So Little Squirrel ate nuts and bounded



over the grass and had the best time in the world.

Presently he thought. "That boy has gone. I expect he was afraid of me. I think I'll run across to that cage and see what it looks like."

"Why," he exclaimed as he reached it, "the door is open and that must be one of those wheels the grown folks were talking about. What fun to have a whirl on it and then tell mother how mistaken she was."

With a spring, Little Squirrel jumped into the cage and with a snap the door locked fast and tight behind him.

"What was that noise," he whispered, looking fearfully around. "Oh, nothing, I guess, and now for the wheel. This is better than anything at home," he exclaimed gleefully, as he whirled round and round. "What fun it is. And now I'll run back and tell mother. She hasn't had time to miss me yet."

So Little Squirrel ran to the door and pushed and pushed, but the door wouldn't open.

"Why this is the door," he cried. "Why can't I get it open?" Round and round he ran. Again and again he tried to push through the cruel, steel bars.

"Ah, mother," he sobbed, "I can't get out. Come and help me. I'm shut in from all the big, beautiful out dors. Oh, mother, why—why didn't I mind you?"

Now, Mother Squirrel had been busy and thought that Little Squirrel was taking a nap. But, hearing him cry, she hurried to see what was the matter.

Very sadly she looked down at poor Baby Squirrel and then with tears in her eyes, she ran as fast as she could to grandfather's house.

All the squirrels went to grandfather, when they were in trouble, for he was kind as well as wise.

But now he shook his head.

"Those cages are very strong," he said. "I'll try to think of a way to get him out, but we can do nothing till night."

So when it was quite dark, Grandfather Squirrel with Father and Mother Squirrel and all the cousin Squirrels crept softly over to the cage.

Grandfather Squirrel looked around very carefully and then said, "I want the Littlest Squirrel to jump on my back, put his paw between the bars and turn that little bright thing on the door. Do you see it, Littlest Squirrel?"

"Yes," said the Littlest Squirrel. "I see. But will it open the door?"

"I think so," replied Grandfather Squirrel. "At least we'll try."

So the Littlest Squirrel jumped on Grandfather Squirrel's back, put his little paw between the bars, turned the little bright thing—and instantly the door flew back.

Out bounded Baby Squirrel and ran straight to his mother, crying, "Oh, mother, you were right. I'll never—never disobey you again. Oh, I'm so happy to be free."—Selected.

Two April Fools

The first of April was father's birthday, and Kenneth, who was father's namesake, wanted to give him a present "all by myself," which meant that he wanted to earn the money which would buy the gift. Now Kenneth, or Kennie as everybody called him, was only five years old, and boys only five years old can not earn money very fast. You would not expect them to, and yet Kennie earned ten cents in a week.

The next thing to decide was what to buy for a present for father. Here his big sister made a suggestion, which she whispered into Kennie's ear.

"I saw some beautiful—perfectly beautiful—pincushions at the ten cent store," she whispered. "They looked exactly like apples, all red and yellow, but they are made of silk and stuffed so that pins go in very easily. Now father needs a new pincushion for his desk. I heard him say so. Why not buy him an apple pin cushion? Then you can do two things—give him a present and at the same time you can April Fool him, for he will think it is a real apple, anybody would think it was."

So that was what Kennie bought, and mother and everybody said it certainly would fool father. Why even Katie, when called from the kitchen to look at it, said she would have been "sartain sure" to try to peel it if she had found it around the kitchen anywhere.

On the night of March 31, Kennie slipped into the study before bedtime and laid the apple pincushion on father's desk. Then he said: "You mustn't go in your study till morning, father, for there's a secret there, so promise me not to go." "All right," said father, "I'll promise not to go until morning but I really do not believe I can wait. Won't you tell me now what the secret is?" And Kennie almost told it, but clapped his hand over his mouth in time.

When morning dawned, Kennie was up early and down stairs long before father, and when he heard the latter's step on the stairs, he ran to meet him and caught him by the hand.

"Come into your study before breakfast, father," he cried, "and see the secret."

Then he led him to the very front of his desk and dropping his hand, stepped off to one side. "There," he exclaimed.

Then father looked about in a puzzled way. "Let me see," he said. "Evidently I'll have to search for that secret, so I'll just eat this apple while I look," and father reached out his hand to take it just as Kennie shouted, jumping up and down while he did so:

"It's an April Fool, father. It isn't a real apple. It's a pincushion apple, but it's a birthday present for you. Let me show you father, how easily pins stick into it."

Then from the front of his blouse, where sister had purposely placed them, he took two pins, and sticking them into the rosy-cheeked apple, he held it out triumphantly.

"There," he shouted, but his voice changed to a wail. "There's a hole in it, right there, and he pointed to a jagged little rent in the apple's cheek.

"Hello!" said father, taking it in his hand. "You surely did do the April Fooling business up brown, Kennie boy. I don't wonder that an apple like that would fool me, but it has fooled a little mouse, too. Now think of that! The mouse saw my cushion last night, after you left it here, and thinking it would have a feast on apple, tried to take a bite. Then wasn't it April Fooled! You've got a good joke on me and a good joke on the mouse. Let's go and tell mother."—Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Brother S. Walter Link is one of our faithful Endeavorers. He was president of our society during my pastorate in Johnstown. To pursue his trade as a draftsman he moved to Ambridge, Pennsylvania, where he has worked with the Methodist church, teaching the training class and serving as county superintendent of teacher training. But he has remained a loyal Brethren, being a regular subscriber to the Evangelist and contributing liberally to the missionary funds. Believing that he should help to minister to the young men required for military service, though he himself was beyond the draft age, he volunteered his services for Army Y. M. C. A. work. It was not easy for him to resign a lucrative position and to leave a devoted wife and daughter. But they made his contemplated course of action a matter of prayer, and came to believe that it was the will of God for his life, hence their willingness to make the necessary consecration.

J. A. GARBER.

"Over There"

Somewhere in France, Feb. 23, 1918.

My Dear Cristie, Eileen and Mother:

I received your letter today, that is Cristie's and Eileen's. Now mother you stick in a line or too for I am just as anxious to hear from you as can be.

Well, here is the eve of my birthday tomorrow. I start a new year and hope it will be one that will see me doing my duty just as much as I see it before me now.

I was booked to go several miles from here to another Y tomorrow eve to speak to the men, but owing to me being away from our Y on business this morning I did not get to make the arrangements with our leader and that left me out, but will likely have to go sometime again.

We had movies Monday night, a glee club Wednesday night and movies Friday night, then a colored minstrel of our own make up this evening and when it was finished the L give each man two oranges. They were small but good and the men did appreciate them.

We have a banjo, two mandolins and one guitar here—some musicians. A fine young man plays the piano.

Say you should tell Will Wike to come over here as a moving picture man. I do believe they need him and he could get a hundred a month for it. Of course, if you think he should not come, then don't say anything but I was thinking how they need men who know how to do real work like that and believe me they are scarce.

Oh, yes, the letter I received today was the one you wrote the 13 and the one you wrote the 20th I received the 10th, so the first was last by 13 days.

You don't know how much I think of that pillow and the good wool blankets. I would not part with them, but the washcloth was swiped from me and so was Sike's. So mother, please crochet me another one as I need it very badly.

Thursday night our stove pipe stopped up and I climbed the roof three times before I got the thing to working well—that was all for that night. About 4 in the morning a dog got to howling in our men's reading room, just next to where we sleep and I had to crawl out and coax him to the door when I gave him a good American hint with my hob-nails to kindly depart and he bid me good night or I think he did, for he only gave one yell. This evening I put him out before I closed everything up—safety first.

The worst cold weather surely must be over by this time. Our fine spring weather took a back-set and we had some pretty frosty weather and now it is warmer but raining. I can take it good natured as I am compelled to wade through it for miles and don't worry about the polish on my shoes for there is none there.

Well, here is the 24th and I am feeling fine. Hope you have chicken and ice cream in honor of me today. I had a good full meal, well cooked —of course there were no birthday trimmings, but when a fellow has an appetite like I have now, the trimmings are not much of a necessity.

By the time this reaches you the worst cold weather should be past there and by the first of April you should take the coverings off the rose bushes. I will not have any garden to work this year, will miss it quite a bit. Maybe not, for I keep as busy as this month I could not have any flowers in a garden at all.

How is the Sunday school going. I suppose the T. T. class have had their graduation exercises by this time.

Say, this man Sikes is getting fussy as an old cluck. He has been here three weeks and got no letters and every five minutes I hear this place is 100 years behind the time, or if they don't soon get my mail out here I am going to resign, they have my mail mixed up somewhere. He got a letter from headquarters today to find his address and now he is wanting to send a telegram telling them to forward his mail at once. Well I have tried to cheer him up. Hope he gets some mail before another three weeks or maybe my cheer will have all been used up—then what would happen is a question.

I have been keeping my eye open for that picture—hope they were fine. Say, those papers were fine. Send me some Evangelists when you save up a few of them. About the time this reaches you I will have been away from home almost three months. There is no telling anything may change our plans but I am sure God will answer our prayers if we ask as we should for he has answered some of mine already, and I know if we keep in the right attitude everything will be all right.

Tell Shenefelt to wrap up some of his Sunday newspapers with the funnies in them and send them over as they are appreciated very much by our boys.

You may tell all inquiring friends that I am doing fine, working hard, but enjoying it just the same. It is not like living at home, but if you can get along and not fret or fume. Here is a little verse I read:

It's always dreary in countryside or town,
When you wake and find the corners of your mouth turned down.
There's joy a plenty in this world to fill life's silver cup
If you'll only keep the corners of your mouth turned up.

Now, I am trying to live up to that—have

not tried to find the things to turn my mouth down.

Yours as ever,
S. WALTER LINK.

Another Report in Expert Endeavor

Following Christian Endeavor Week we urged the organization of classes in Expert Endeavor and the first report comes from

Altoona, Pennsylvania

This class was conducted by Mrs. Nora Grosse who completed the course while attending the last General Conference, and it is gratifying to observe the commendable way in which she has carried the instruction to certain members of the Altoona society. She says the studies have created new interest in the young people and contributed to their efficiency. Those graduating are: Hubert C. Hammoul, Arthur Cashman, Carl Grosse, Edith Harman, Irene S. Cashman, Ida May Smith and William M. Cashman. The last named young man desires to enter the work of the ministry, but is being required for military service. Let our Endeavorers pray that his life purpose may be realized. Heartiest congratulations to Mrs. Grosse and these new C. E.'s.

Nappanee, Indiana

contributes another expert in the person of Mrs. Cora Stuckman, who mastered the course through private study. She, too is to be congratulated upon this additional attainment. Her case suggests the possibility of completing the course where it may not be convenient to have a class, and we trust that aspiring Endeavorers will follow her example. J. A. GARBER.

News From the Field

To Ohio Pastors

Through Brother Baer I have been appointed as director of Goal No. 7 for the Ohio District. I have sent to all pastors a letter explaining this goal and have asked them to let me know what they have done towards reaching this goal. So far just about one-third of the pastors have answered my letter. Now brethren, are you interested in this goal? I am going to do all I can to bring Ohio "over the top" on this goal but you must help me. Please do not treat my letters with contempt but let me know so I can at least make a partial report at our conference at Fremont. Let us unite in making this district one of the best in the brotherhood. G. L. MAUS.

Portis, Kansas

Just a little space in the columns of the Evangelist for some of the good things that have been taking place at Portis. It may seem to many of our readers that we only send reports after some special service or feast. Were this not true we would be sending them every week. We are having special services and enjoying God's wonderful blessings all along the way. Mal. 3:10.

Our winter campaign for souls came to a close Sunday, March 24. For almost three weeks we fought a mighty battle against sin and wrong with brother N. W. Jennings as our able leader. The church people joined hands and marched boldly at his command. In our evangelist we found a strong and fearless captain. A man after God's own heart and one who was neither ashamed nor afraid to proclaim a whole gospel. Brother Jennings was ably assisted by his good wife who touched and made tender many hearts by singing so beautifully the good old gospel songs. May the good Lord continue to put his stamp of approval upon them and use them for many years to come.

I know you are wondering what the visible results were. Though not what we had hoped for, yet it was a great victory when you know the field. Seventeen souls made the precious choice and named Jesus as their Lord and King. Twelve of these have been received into the church and we feel that the others will all come to us very soon. Outside of these confessions there were results that eternity alone can estimate. The entire church and community were strengthened and brought to realize their opportunities and obligations as never before. Brother Jennings laid much stress on the reading and study of God's word. How much it is needed in these days when men are so taken up with light reading and carnal things. Too many times our Bibles are on the shelf or table with magazines, fiction novels, newspapers and what not covering them over, when the word of the blessed Lord, which is this troubled world's only hope, ought to be read and studied first. See to it friend, that it is not at the bottom of the list.

Now we must take the wheel again and continue to labor with greater earnestness that the sheep may be fed. We expect to hold a two weeks' meeting at Hill City, Kansas, in the month of April and endeavor to do all in our power to bring Kanemorado to the front in the Four-Year Program. For all these good things and strength and a desire to serve him better, we give God all the honor and glory. May he continue to quicken and help us to be ready for his appearing. May his love abide in every heart.
A. E. WHITTED.

From Rio Cuarto, Argentina

For the first time in eight months I am permitted to write again from the mission field. We are profoundly grateful for our safe arrival and for the loyal affection we find in the hearts of the people here.

We have been truly fortunate in every part of our journey to the homeland and back. We got a boat without much delay in New York and again in Rio de Janeiro and in both cases there were very few passengers so that we had plenty of room and liberty.

We had no trouble in the customs house in Buenos Aires and had no duty to pay on anything. We also arrived just in time to get a train for Rio Cuarto before the beginning of another general railway strike which lasted a week.

In Rio Cuarto we were met by Brother Bock and a number of the members of the mission and as soon as our coming was known friends from all sides came in to give us welcome. Our reception this time has been very different from that of nine years ago.

Satan and his agents have been making a desperate effort in our absence to divide and destroy the work, but thank the Lord they have failed. The people have rallied loyally and are taking hold with new energy. We have reorganized the Sunday school and Endeavor society and are planning extension work of which we will write later.

We left New York in the midst of winter and arrived here toward the end of summer. The country looks beautiful as this year there has been plenty of rain recently and the wheat harvest is unusually large. However it appears that interested agents by getting a corner on sacks and by inciting strikes are largely impeding the movement of the crop.

There has been much political turmoil during our absence and a general strike among the students of the college here. The colleges of the country are also being reorganized and we do not know yet what arrangements may result here. A strong effort is being made by interested parties to put me out on the charge of having abandoned my post, although I had six months leave of absence, but I am not concerned as I have long left it in the Lord's hands, asking that if it is best to give my time to direct gospel work to close up the way for the school work.

We are losing several more members who are moving to another town on account of work, The majority of our members are now isolated, but I am glad to say that nearly all of them have remained true to Christ and also to the Brethren doctrine. We hope soon to have a doctrinal tract which will greatly help us in this phase of our work.

It has not been possible as yet to visit Cabrera but Brother Atkinson writes that the work has grown there since June, especially the Sunday school. I hope to visit the church there soon as we have some fine families there whom I am eager to visit.

Brother Bock will now superintend the Sunday school and lead the prayer meeting and teach the C. E. lessons. He has made great progress with the language and seems to me to speak Spanish far better than I did at the end of one year. Brother Iborra, a Methodist local preacher who formerly supplied for me when I went to Cabrera, is back again and with Brother Barrio also here we have reinforcements for aggressive work and we are looking forward to a more rapid growth.

There are several new openings of which I have learned since my return and there will be work for all of us. We trust that the Easter offering will be far more than the pitiful twenty cents a member which is the usual average. It ought to be twenty dollars rather for a great many and much more than that for some. But we believe that our tour of the churches will result in more prayer for the work, and more prayer will certainly mean more workers and means. Do not forget us for there are many things that we can only overcome by prayer C. F. YODER.

Gribble Party Changes Route

I have just received three letters from the Gribble party posted at Capetown, Africa which contain the information that for various reasons which I believe are well founded, the route of the party into the interior has been changed. According to former plans they expected to land on the East Coast at Mombasa and from that point begin their journey into the interior. The last dated letter which was posted at Capetown on February 28 informs me that the party will take ship up the West Coast instead of the East Coast. They will land at Matadi on the mouth of the Congo river and make a large part of the journey from that place by river. This change of plans will necessitate a change of address. All mail for the members of this party from now on should be addressed to them as follows:

Care of American Baptist Mission,
Matadi, Belgian Congo, Africa.

Now, since a number of folks interested in the African party have heard that a part of their baggage missed the boat upon which they sailed, it may be of interest for them to know how matters regarding this have been finally arranged. It would be too long a story to give all the details of the baggage tangle, and the trouble we have had trying to find out what missed the boat, and what was in New York, and where it was, and when and how it could be forwarded. Railroad shipping conditions produced by the war caused the baggage to miss the boat in the first place, and shipping by water is even worse. When Mr. Gribble boarded the ship at New Orleans he immediately began to check up on what baggage had been loaded at New York. He wrote me a letter which was posted at St. Lucia saying that besides his bicycle there were twelve pieces missing, and instructing me to forward if possible certain of these pieces as baggage with African inland missionaries who were expecting to sail on the next boat to the East Coast. The Gribble party would await them at Mombasa. The heavy pieces he asked me to send by freight to Matadi on the West Coast. After trying in vain by correspondence to locate all the missing pieces in New York, arrange with out-going missionaries to take some of these things, secure the necessary government export licenses for everything as now required by new rulings, etc., I went to New York for the purpose of getting matters arranged. After a very busy day there I gave up trying to send anything as baggage to follow the party to the East Coast, and arranged to have all go by freight to Matadi on the West Coast. It was with some misgivings that I came to this decision after looking over the situation, but this letter just received from Gribble saying they are going in by Matadi on the West Coast and to send nothing to the East Coast if not already sent, seems to show that God is guiding the affairs of the party in spite of the trying situation through which we have just passed. While in New York I found all but four of the missing pieces of baggage. Since returning home the Express company has produced two of these and in Gribble's letter I am informed that the remaining two have been located in the hold of the ship. These two cases contained things most sorely needed on their trip to the interior. So we may praise god that everything has been found, and if the things left in New York are not already on the way to Matadi I am expecting they will b e as soon as there is a vessel. The ocean lines will guarantee nothing these days as to time of sailings.

The party arrived in Capetown February 6 and found a vessel sailing up the West Coast scheduled to leave on the 8. By this time the party should be well on the way to Matadi. They are all well and ask the continued prayers of all Christians.

ALVA J. McCLAIN.

Roanoke, Virginia

Since the last report was made from this church, we have received two into the church by baptism and five by letter. The work is moving to normal again after the most severe winter ever experienced in this part of the country. Our Sunday school has made all the points and is now a "Front Line" school. Our Christian Endeavor society has also made the points and is now "Standard." The S. S. C. E. is also doing splendid work and is pressing to yet greater things. We have a Junior Christian Endeavor society which also bids fair in the training of the youth for the service of our King. Also a Sisterhood of Mary and Martha. Of course this church adopted the Four-Year Program and will endeavor to attain all the goals. Before Christmas the membership gave the parsonage a terrible "pounding," but as the writer was out in the country holding some meetings, the good wife was overwhelmed by such an offensive. A few days later the writer came in home and enjoyed a great victory in a "counter attack."

At Christmas time we were remembered with several nice tokens of appreciation and a pair of cuff buttons and a purse from the Bible training class. We appreciate all these things and receive them as an expression of esteem and good will.

We are expecting to see a call in the Evangelist from our officers for the district conference which convenes in June.

Our workers here are slowly moving forward to "advanced positions" where better work can be done. Attendance, interest and fellowship is good and gradually increasing. We need more workers for the great task and are endeavoring to constantly extend the call of the kingdom and appeal to the heroic for this glorious spiritual conflict.

The writer enjoyed the messages of our visiting brethren and hereby expresses his thanks. Remember us in your prayers.

L. G. WOOD.

Dutchtown, Indiana

We are on the job, having increased our Sunday school attendance from 25 to 54, and regular service Sunday evening from 25 and 30 to 90 and 100. Dutchtown has the spirit. Fifty-two members gave $500 to Ashland College. I think we made a point in the Four-Year Program. The members and friends gave a real surprise on us the 13 of February. Brother Beachler was with us for five nights. We hated to see him come and hated to see him leave. Many of us did say we won't, but we did and I am sure that if all the churches do as well as Dutchtown Brother Beachler will have no trouble in raising $100,000 for Ashland College. God loves a cheerful giver, but he hasn't much use for a tight wad. A man that won't help support the school of the church won't give very much to the local work. We are going to try hard to put the Evangelist in every home of the field where there is a member of the church. I intend to do my best for the interests of the Brethren church and to help her place of learning and her missions. I love to see the church widen out to all the world. There is a great work to be done before Jesus comes. We are feeding the flock the plain gospel and that is what they want. I never saw people so anxious to help support the work. A basement is going to be put under the church house and the house is to be remodeled. A building committee is to be called at our business meeting the first week in April. So I think they mean business. Pray for us at Dutchtown.

HOMER ANDERSON.

Compton Avenue, Los Angeles

Since my last communication I have had the pleasure of assisting Brother Broad of La Verne in a special meeting. It was a real pleasure to again be permitted to work with him. He has a congregation of good, loyal people who very nobly stood by us in the campaign. Although the number of accessions was not what could have been wished, yet all felt that lasting good had been accomplished. La Verne is rather a peculiar place. Night after night with a full house it was found that not more than a half dozen unsaved people were in the audience. Since another is to report the meeting I will leave the particulars to him.

I am reminded that I forgot to mention in my last communication that Brother Broad assisted me in our last effort at Compton Avenue. He served in a most efficient way as song leader and much of the success at that time was due to his help. He also rendered much valuable assistance in personal work and visiting. Having at one time served these people as pastor he has many very warm friends both in the church and among the outsiders.

It should also have been said when I wrote, that during my trip to Ohio the pulpit work was ably taken care of by Elders Schisler and Ross and brother G. C. Caldwell. During Mrs. Beal's illness Elder A. P. Reed of the First church very kindly filled the pulpit one Sunday evening. While in the meeting at La Verne the men of the church had charge of one Sunday evening service and Brother Remple of the Long Beach church who is doing work in the Bible Institute preached one evening. I want to express in this public way my appreciation to all those who have thus given assistance.

An innovation has been tried recently that gave very fine results. On the last Sunday of February the morning service was planned for the children. They were given a large place on the program. In fact, all the service except making of the announcements and a twenty minute sermonette by the pastor, was taken care of by the Juniors. They did their part so well that having a serv-

ice of this kind once a month is likely to become a permanent arrangement.

Our Sunday school has recently captured the banner at the district convention. This is the third banner to be gained by our school in as many years. Nothing further need be said as to the enthusiasm and work of our school.

Since the first of the year our church has had charge of one service each month in the Midnight Mission in the heart of the city. This has been a means of great inspiration to those who have gone. The meeting on Friday evening, March 15, was the first I have had the pleasure of attending. It was an experience long to be remembered.

On last Sunday evening, March 17, we had the pleasure of listening to a lecture on our African work by Sister Srack of Long Beach. Mrs. Srack brought us a burning message. The lecture was illustrated by lantern slides made from photographs taken on the field, many of them taken by our own missionaries. Much benefit will come to our people as Sister Srack visits the churches of our brotherhood.

J. C. BEAL.

6213 Miramonte Blvd.

Soldiers Remembered

The soldiers need reading matter such as magazines, papers (not daily news), books, etc., to read while not on duty. If Christian literature is not sent, they will read the un-Christian which is distributed by the false "isms".

The First Brethren Christian Endeavor society of Roanoke, Virginia, sent one hundred and fifteen Christian papers, books and magazines to soldiers last week.

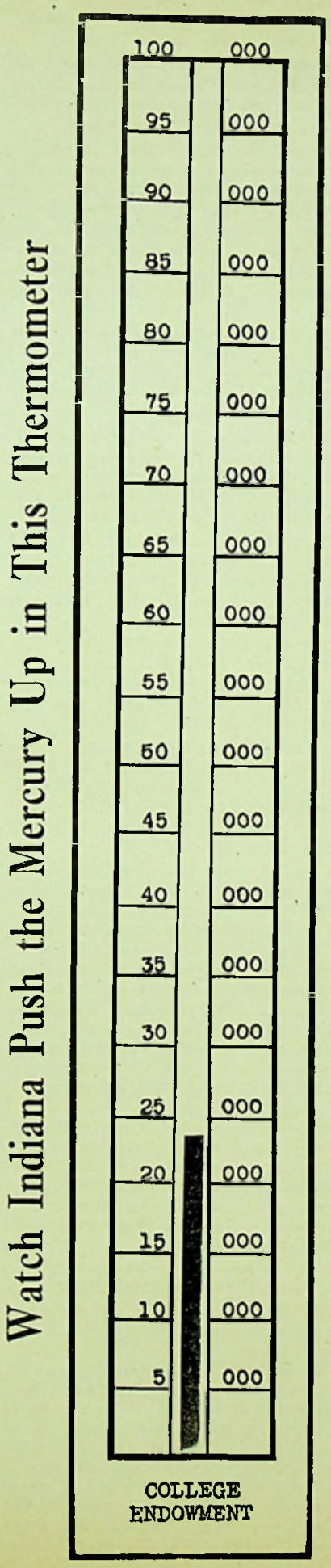
Endeavorers! Do your bit by sending literature to the soldiers.

Societies! Appoint a soldiers' literature committee in your society, ask the church members to give their papers and magazines to the committee after they finish reading them. Send them to some Y. M. C. A., or C. E. official at a soldier camp.

H. H. ROWSEY.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Eaton, Indiana	600 00
Oakville, Indiana	1,500 00
Berne, Indiana	1,100 00
Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00
Nappance, Indiana	1,600 00
Warsaw, Indiana	$1,000 00



CAMPAIGN NOTES

The Eaton church was the last congregation visited before coming back to Ashland for Easter and a little rest. This church is located in the country and although a number of its members live in the town of Eaton. Our canvass in this congregation was quite satisfactory all things considered. This is not a large congregation but it is made up of as loyal Brethren as are to be foud in any of our churches. I preached to splendid audiences while I was there and my work for endowment resulted in $600. With the exception of Clay City, Oakville and Eaton are the farthest south of our Indiana churches; but these two churches with a credit of $2,100 between them, are right up with their sister congregations in the state. Brother J. L. Kimmel is serving the Eaton church in connection with the mission at Muncie. I found that the people in both of these churches have implicit confidence in the leadership of their pastor. And I have no doubt good work will be done in Eaton by Brother Kimmel and his people. My home while here was with brother James Collins and I am highly grateful for the many kindnesses shown me while under his roof. I am glad to say wherever I go the folks are very kind and cordial to me: and only those who have done similar work know what it means to be thus treated when one is trying to execute a very hard task. Brother Kifer Cruea was the kind hearted man in this congregation who took me out among his people in his Ford. I'll never say anything but good things about Henry Ford and his cars. We could not possibly raise $100,000 endowment if it were no for Fords. I try other cars now and then, and while it is true they ride easier, still, somehow I can't swing the endowment right unless I use a Ford.

The next night after I finished in Eaton I preache in the Muncie mission. Brother Kimmel reports fine progress in the work at Muncie. I had a good audience and the outlook seems encouraging. I looked at the Cradle Roll and saw that they have forty babies enrolled; and that certainly is not discouraging. With the Oakville and Eaton churches and the Indiana Mission Board standing behind to push, and with Brother Kimmel and his good wife and family going ahead to pull, I have little fear about the final outcome at Muncie. Kimmel is in the habit of making good in the things he untertakes, and I am sure he will make good here. To be sure it will require time and patience as it always does to get a new work under way. I am glad I had an opportunity to look the Muncie work over.

Now then, I come to announce that the mercury has reached up to $23,000. And there are still enough churches to be canvassed in Indiana to go substantially beyond $25,000. I want to repeat once more that this is a great record for Indiana. And the finest part of it all is that the Indiana Brethren have done this with uniformly good cheer, and I can go right back over the field, I believe, and look everybody squarely in the face. And what is more, I have the assurance that when people respond to this denominational movement they are just a little stronger Brethren and they find themselves bound just a little more closely to their own respective congregations.

The splendid response that is attending the campaign goes very largely to lighten the work. And yet, if there are any who think there is very much rest connected with what we are trying to do I might disabuse your minds by reminding you that I was out this last trip six weeks lacking one day, and that during that time I preached twice each Sunday, and every night through the week with scarcely an exception. And during each day I was out among the people talking endowment. And besides this in the course of those six weeks I have addressed five high schools and three grade schools. Wherever I go I make an effort to get before the high schools, and in this way I have had some very pleasant times and I believe I have done some good. But I meant to say if any of the brethren feel that they need exercise I suggest that if they follow me about a month they will be ready to go back home very meek and gentle. It is exceedingly hard work, but I am praying for strength to do it. Because this task must be done. And I hear rumors to the effect that Pennsylvania is saying that Indiana can't do a thing that she can't do Well, we will know better later. It will soon be up to Pennsylvania to make good and I know she will make good.

WM. H. BEACHLER, Campaign Sec.

"How to Tithe and Why"—Free

We hereby offer to send potspaid, a litle pamphlet with the above title, free, to all ministers, in sufficient quantities to supply one copy to every family represented in their churches and congregations.

The questions and answers of which it is made up, are condensed extracts from the larger pamphlet, "What We Owe and How to Pay it."

Please mention this paper. Also do not fail to give your denomination.

THE LAYMAN COMPANY.
143 North Wabash Ave., Chicago, Ill.

Prohibition Potpourri

Austin, the capital of Texas, has gone dry.

Indiana comes into the ranks of dry states April 12th.

New Jersey's local-option bill passed the Senate by 16 to 5.

Indiana's prohibition law is to be tested by the brewers.

A Dry Federation State movement has begun in New Jersey.

The state prohibition amendment was carried in New Mexico by 17,000 majority.

Captain Hobson has been helping to line up Rhode Island for ratification of the Amendment.

The Supreme Court of Kansas has decided that an automobile selling booze is "a place" of sale, under the law, and can be put out of business.

Two local-option bills were passed by the New Jersey legislature—one providing for municipal prohibition, the other for regulation; the Governor signed them both.

New England's Fuel Administrator notified hotel proprietors that liquor could not be served with meals in dining-rooms on Monday holidays if such rooms were heated.

The National Prohibition Party and the National Party held national conventions on the same days, March 5 to 7, in adjoining halls under the same roof in Chicago.

During 1915 Pendleton, Ore., had 1,440 arrests, of which 270 were Indians. During 1916, under prohibition, there were 385 arrests, of which only 69 were Indians.

Governor Milliken, of Maine, wired the Fuel Administrator at Washington urging an immediate order denying fuel to all brewers and dealers in intoxicating liquors.

In his annual report as Commissioner of Indian Affairs, Mr. Cato Sells testifies to material help in his work from "the increase in prohibition sentiment throughout the country."

It is reported that army officials at Honolulu have sent a memorial to President Wilson saying there is not room enough on the Hawaiian Islands for booze and the army boys at the same time.

International Revenue Commissioner Roper has begun a campaign against "moonshine" whiskey manufactured in bone-dry states, and 600 "moonshiners" are said to have been arrested already in the South.

After ratifying the Constitutional Amendment for Prohibition, Kentucky's Legislature submitted a State Prohibition Amendment by overwhelming majorities. In the state 106 counties are already dry.

Writing to his fellow Democrats in New Jersey, Joseph P. Tumulty, private secretary of President, lately declared (we see it stated) that "the beer barrel should no longer be the platform of our party."

It is said that the New York state breweries use 2,378 tons of coal per day in the making of beer. And this, asserts "The Reform Bulletin," would warm 20,000 homes for six months, giving each home 100 pounds of coal per day.

A Nationad Dry Feredation was considered in a conference at Washington January 25 attended by representatives of several organizations in the rooms of the Federal Council of Churches, and its further consideration was fixed for February 12.

By unanimous act of their legislative committee, the 28,000 locomotive engineers of Illinois have endorsed National Prohibition and have urged the Legislature of that state to ratify it. The present Senate is dry, but the House is wet by a small majority.

Two thousand Chicago saloon-keepers following a mass meeting, announced their willingness to close their bars until November if the city and government would refund the money they had paid for licenses. And one of them said this would mean thousands of tons of coal released.

Promise for Ethiopia Fulfilled

After describing a very effective and picturesque sermon by a Congo preacher, Dan Crawford says:

"Well done, Ethiopia! Surely this is a true stretching out of your hands unto God. It is curious that all through Africa this idiom for 'stretching out the hands' exactly agrees with all the usages in Hebrew, and therefore disagrees with the stupid old error in English of thinking that this means Ethiopia coming to beg a boon from God. No, the very same Psalm that says that Ethopia shall soon stretch out her hands to God, explains this as not begging but bestowing in the words. 'Because of thy temple at Jerusalem shall kings bring presents unto Thee* * * * Ethiopia shall etc.

"It is of the land of the slaves that it is written. 'Princes shall come out of * * ' Ethiopia,' and we are trying to build up a church of no-begging but ever-bestowing Africans who will freely give because they freely received. Pedhaps we did wrong, but these natives have lived with me for a quarter of a century and with their own eyes they saw us turn away costly gifts of ivory and rubber worth thousands of pounds; saw us refuse to develop great economic resources, lest by so doing our own souls and the souls of these young Lubans would suffer thereby."

Brethren's Home of Ohio

An Incorporation with over $9,000 in Assets

PURPOSE. To purchase a site and build a home for the aged and infirm of our beloved church, and an orphanage for our children.

POLICY. To increase the assets on hand fifty per cent. before beginning.

PLAN. To select a good site in a Brethren locality and build on the Cottage Plan. In this way some can build and occupy their own cottages, and upon their death the property to belong to the Home

NEED. Gifts of money, property, endowments and bequests to increase the assets in accordance with the policy of the Board.

Information cheerfully given.

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Brethren Evangelist

R. R. TEETER, ... Editor
J. ALLEN MILLER, G. W. RENCH, GEO. S. BAER, } Associate Editors

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Editorial

THE UNITY OF BRETHREN

It is said that Bolivar, the Lincoln of South America, cried out in despair as all his attempts to unite his people proved fruitless. "I have ploughed the sand," he cried. This article may seem just as useless to my readers. The events of the past twenty years, together with the stupendous problems which Brethren people are now facing, makes division decidedly discreditable. Our peace principles, if nothing else, should hasten the desire, at least, to "be at peace among yourselves." Can not the early '80's be forgotten? From the view-point of our religious neighbors, has the name "Brethren" no significance? Can we expect to retain the respect of good people without, at least, making an effort to respect such Bible teaching as, "Behold, how good and how pleasant it is for brethren to dwell together in unity?" Does not our high claims for morality demand that both "progressive" and "conservative" bodies, through their leaders, put on a program of education against maintaining division since the causes have long since been removed? Why should Brethren people be indifferent to the splendid spirit of unity prevailing among religious bodies and earnestly advocated by them. Is it any credit to ourselves to be found a half century behind the best religious thought of the times? Because of our rigid adherence to a sane interpretation of the Holy Scriptures, Brethren people ought to be leading the world on the great theme of "The Union of Christians."

John R. Mott is going up and down the land, constantly stressing the fact that the greatest need of this generation is the reconciliation of the religious bodies. He has declared that a united church could have saved Europe from this awful cataclysm of war. Certain it is that "Europe's redemption from the barbarous spirit of the 'Hymn of Hate' lies in the spread of the Gospel of good will; and that man who will spend his days in debating second-rate dogmas of a bygone age, while Christ's call comes to bind up the fearful moral wounds that war has made, will find himself anathema in that great day when he must stand before the Judge to give an account of the opportunities he has had."

Francis E. Clark came home from his journey around the world in the interests of the Christian Endeavor movement, and told the gathered thousands of young people in convention assembled, that the most pitiable sight he saw in foreign lands was that the churches that had been gathered out of heathenism were rent in twain by sectarian jealously, which had been introduced from our own Christian lands. Russell Conwell in a great Christian Endeavor Convention said, "The time has come in the history of the church when God says, "Unite, unite." God is calling us to "unite, unite." I would not for the world forsake my denomination, but for Christ's sake I would gladly give it up forever." Another great assembly declared, "The body of Christ, torn and bleeding, is the same of the church. It is our duty to put an end to divisions."

The men of the open Book are discovering more and more the mind of God on the subject of unity, and that division everywhere in the record is condemned. They read, "There shall be one fold and one shepherd." They read from Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [I Cor. 1:10]. From Jesus they read, "For one is your Master, even Christ; and all ye are brethren." [Matt. 23:8]. They know that it is written, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." [Eph. 4:1-6]. In that great prayer recorded in John 17, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And since these things are written in the volume of the Book, and therefore declare to be the mind of God concerning his children, these men of the open Bible are convinced that they should be taught in our churches. Yes, IT IS SINFUL NOT TO TEACH THEM. And yet, how many sermons have been preached in the last year among Brethren people urging the people to hear the Bible on this subject? Has the devil of strife so blinded our eyes that we can not apprehend the fact that the things in which we agree are finer and better than the things that keep us apart?

But I make bold to say that unity neither demands nor implies uniformity. In essentials alone, unity; in opinion liberty. Uniformity means a deadly sameness that can never be expected in real men who do their own thinking. Apostolic churches were made up of most diverse characters and elements. There were Greeks and Romans, Jews and Gentiles, Epicureans and Stoics, with deep-seated racial and religious prejudices, but they could all unite on Him as the world's Redeemer. They were free men in Christ. Were the uniting of these diverse elements in the early church a task less difficult than before us to-day? I think not. The great need might have been more apparent to them, but none the less real than to us. It was accomplished then by placing the emphasis where it belonged, on essentials. John Ruskin spoke a wise and searching word when he declared, "Whenever we allow our minds to dwell on points in which we differ from other people, we are wrong and in the devil's power. That was the essence of the Pharisee's prayer: 'Lord, I thank thee that I am not as other men are.' We should, rather, be trying to find out, not in what we differ from other people, but in what we agree." Anyhow, Brethren people should preach the whole Gospel. If they do they will line up with the Master in trying to answer his great prayer, "That they all may be one."

On account of the preversity of some hearts who are sinful enough to wrest the truth of God to their own destruction, it may be necessary to add that the writer is in no way dissatisfied with his present church relations; for, the success of the battle he has been helping to wage for the last thirty years is absolutely assured. My plea is for a more exalted position for all Brethren people.

G. W. Rench.

From the Editor's View-Point

LITERARY PREVARICATORS

Perhaps most of us are liars at times, for we remember the Psalmist said on one occasion: "I said in my haste all men are liars," and the Scotchman commenting on the assertion said: "Ah weel, had he been living in the present day he might have said it at his leisure."

While most of us may be unconscious prevaricators a great deal of the time there are others who are so by design, especially when they are writing for the papers and magazines. Of course we learned long ago to not accept most of the statements of a startling character in a news paper until an opportunity has been given to verify them later on, but in magazine articles at least a semblance of truth is looked for. Maybe poetic license and literary liberty will excuse the sins of poets and writers who sacrifice truth to beauty of expression or poetic accent, but sometimes their attempts to interest and entertain, if not to edify, their readers appeal in a very marked way to the sensibilities of their readers who love truth more than poetry.

A few months ago a poetess attempted to glorify the dirty looking, prosaic sugar beet, by ascribing to it beauties and qualities that never grow in the same field with it, in a poem in The Independent, but a few people who live in Minnesota, Montana and Colorado where the sugar beet grows to perfection of its kind replied and took all the poetry out of the poem.

A short time ago we read a story about a cat written for young people in which the statement was made that a cat never backs out of anything or any place and on this statement the story was based; but any boy who ever slipped a paper bag over a cat's head knows that under such conditions it will do nothing but "back out." More recently a writer who would interest the young people in strange facts mentioned the collection of many barrels of exceedingly small round paper dots of pink and blue and green and gold, etc., which are gathered up at Washington from the perforations made in postage stamps in the process of their manufacture, when any one who has ever seen a postage stamp knows the perforations are not made through the colored portions of the stamps but in perfectly white lines that separate the stamps from one another. Of course barrels of little white dots do not make as attractive an illustration as they would with the various colors of the rainbow, but why sacrifice truth for the sake of a story? If our young people are to have a high regard for truth and for truthful expression then those who give them their literature should adhere strictly to the truth in all their writings.

But it is not alone in the writings of those who contribute to our magazines this weakness is found, for we have noticed an occasional bending of the truth in illustrations and statements made by preachers in the pulpit as they have sought to engage the attention of their congregations. It is all a mistake. There is nothing that will so surely win out in the long run as the simple unadulterated truth.

DOOR KEEPERS

When the Psalmist said: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," he but stated in his own way the truth that the humblest position of service in the kingdom of God is more to be desired than the most exalted place the ungodly world has to offer.

Altogether too many people feel that they must have a position of honor in the work they do, otherwise they will not work at all. But the humblest position man can be called upon to fill, if filled faithfully and if the work is well done is more worthy of honor than the highest positions that are sought after for the sake of the honor connected with them more than for the opportunities they afford one for being of real service to his fellow men.

No doubt more men would have freely volunteered their services to the war department of the American government had they been assured that they would be given posts of honor and distinction both in France and at home; but in this work which has been cut out for America, door-keepers, or in other words, the call has been urgent for common workers and hard workers to help subdue the foe of civilization. And only a few months ago the call went out for an immediate recruiting of 6,000 "lumberjacks" to go to France to get out of the French forests the lumber needed by the American armies.

This might seem like such COMMON work that no honor could be connected with it, but it us as essential as any other work the American aids to the Allies can do, and the man who faithfully performs his task in the French forests as a "lumberjack" is as worthy of praise and honor as his more widely heralded brother who performs feats of daring on the aviation field.

After all honor is in the one who does a task more than in the task he does, and an honorable man can make honorable the humblest position in the world.

THE POWER TO OVERCOME

Many people are addicted to habits that they acknowledge to be harmful or at least void of any good, and frequently they express a desire to overcome or to break away from such habits, but acknowledge their inability to do so. They would not like to be called slaves to habit, but they must at least admit that they are not masters of themselves. Many men who condemn a victim of the drink habit for his lack of sufficient will power to break away from the habit that degrades, are themselves just as powerless to give up some habit of lesser evil that holds them in its chains. Many men who are addicted to the use of tobacco but who are strong in their opposition to the use of intoxicating drinks would find an attempt to break away from this habit of lesser evil as difficult for them as the drunkard finds it difficult to break away from the cup that intoxicates.

A man in the city of New York has hit upon a splendid plan for breaking away from the whisky habit. He has found that he can spend a quarter for some other purpose, when a desire to drink comes upon him, which will satisfy him for the time and which he repeats as often as the desire for a drink of whisky comes upon him. It is simply spending the quarter for a war savings stamp. Not only does this man find this a good way to keep his money from reaching the till of the saloon keeper, but he is so pleased with his strength of determination that whenever he buys a stamp with the quarter he had wanted to spend for whisky he celebrates the occasion by buying another savings stamp. Thus having a definite and fixed use for his quarters he finds it easier to save them from more than wasting and is pleased to know that while he is helping Uncle Sam to win the war he is also helping himself to overcome.

WHEN SUCCESS IS A FAILURE

Some men are determined to succeed regardless of the price they must pay for what they call success. But often when the cost is considered what has seemed to be a success is instead a failure.

At the time of this writing the final outcome of Hindenburg's drive on the western front has not been fully determined. But though the Prussian armies have gained a number of thousands of square miles of territory, yet when the price they were compelled to pay for the little advance they made into the territory of the allies it will be found that the expedition has been a colossal failure. The armies of Germany may have driven the armies of England and France back all along the western front, but they have not succeeded in breaking through the lines according to their plans before the great offensive was begun therefore their attempt was a failure, and while Hindenburg's armies have made some advance yet they have been defeated because they did not gain the object of their drive, and besides this they have lost hundreds of thousands of men in their vain attempt to break through the lines, thus whether they shall be driven back in the near future or not their apparent success has been a great failure.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

TAKING IT SERIOUSLY

The one question that ought to be given consideration in relation to the Four-Year Program is this, "Are we taking this program seriously?" To look upon it in any other way spells failure. To simply reach goals without a vital strengthening of the church is to only partially succeed. In reaching each goal some things will be achieved but we need to guard against a mechanical success. A smoothly running piece of machinery is a delight to behold but it is simply the putting together of pieces of cold metal in a scientific way. There is no real life. My concern is that there should be a throbbing genuine life. Life that manifests itself in a passion for the kingdom of God. The Four-Year Program must bring to the church a new passion for Christ and his Kingdom, or it is a failure. As the reports come in it is evident that many pastors and churches are taking the program seriously. But some evidently are not. From almost every district are churches making "no report." Bro. Pastor why is it that six months are past and nothing done? Is the action of National Conference, a delegated body representing the entire church, to be lightly set aside? Are we a part of the whole church or are we seeking to go our own way alone? Are the men of the church who conceived of this program and launched it visionary and devoid of leadership? Ought there not at least be a willing spirit of cooperation on the part of every one of us to the best of our ability? If the present crisis in the world's history calls for any one thing it calls for a united cooperative effort on the part of every pastor and church. "Over the top" to use a military phrase is the only consistent motto for every one of us. You say I am not a slacker but there is no report and not even an answer to the request of your district goal director. We must be serious about this program and we must be serious NOW.

On the whole it seems to the writer that we are making commendable progress. For one thing the church is BEGINNING to learn to give. Money is being given as never before. Will the report of goal six show that lives are being given. Consciousness of the many lives that are being given for the sake of liberty and national honor ought to bring a response of hundreds of lives to the service of the kingdom of God. We must be serious about the Four-Year Program and to do it we must be serious about our lives and their relationship to Christ and the church.

THE BOARD OF BENEVOLENCES

Through the request for an offering for the superannuated fund made by Brother O'Neil a misunderstanding has arisen. The Board of Benevolence asked for a Sunday in February for this offering. This was not granted by the conference. Brother O'Neil made his appeal under the impression that the request of the board had been granted. Conference did give us the SECOND SUNDAY IN JUNE, which will be the day for the offering. On this day every minister is requested to present the claims of the superannuated ministers and take an offering or otherwise provide for this fund. In order to provide for the time between conference and the second Sunday in June the Board borrowed $250. This must be paid and sufficient funds raised to meet the demands on the board until June 1919. $1500 is the goal set in the Four-Year Program. This to be reached by 1920. But the sum per member is so small and the funds so much needed that the Board is asking for the full amount this year. $1500 means six cents per member which we feel sure every member will be willing to give for the support of the men who labored so faithfully in the earlier years of the church. Begin now to talk about this offering and do your best to raise the full amount. Our funds are now exhausted so better still send your offering as soon as you can. Remember the date JUNE 9th. Your district goal director will remind you of this offering and appeal to you to do your part.

The following churches have made contributions to the superannuated fund.

California	
Turlock	$12.00
Chapparal, Jenny Lind	2.00
Indiana	
Loree	$17.75
Tiosa	5.00
Flora	5.90
Nappanee	25.00
Sidney	3.25
College Corners	5.82
Roanoke	1.65
Maple Grove, Eaton	14.00
Illiokota	
Lanark	$25.00
Dallas Center, Bible Class	6.00
Kanemorado	
Mulvane	$ 4.00.
Falls City	25.00
Maryland—Virginia	
Hagerstown, Miss. Society	$ 7.00
Roanoke	9.50
Ohio	
Dayton	$10.00
Louisville	10.00
Ashland	25.00
Bryan	15.00
Gratis	37.57
Williamstown	2.50
Pennsylvania	
Rosedale	$10.00
Listie, S. S. and Ch.	13.36
Conemaugh	12.64
Jones Mills, C. E.	15.00
Myersdale	5.00
Personal Contributions	
Mrs. J. E. Peck, Norcross, Wis.	$ 1.00
Mrs. Mary A. Snyder	5.00
J. S. C. Spickerman	2.00

If the above is not correct or if any church has made a contributon which is not here reported will you write me at once. The congestion of mails during the winter season may be responsibile or the secretary may be a at fault.

STATISTICS.

The plan of the director of statistics is to place in the hands of each district director of statistics, the statistical blanks with directions as to the method to be pursued. He will send you blanks and you will return them to him. He will keep after you until you report. Whether you have reached any or all the goals will, in some respects at least be determined by your statistical report, in comparison with your report for 1917.

As director may I call upon you to be careful and accurate in these reports. See now that proper reports are being kept by the church and all auxiliaries.

H. H. Wolford.

Contributions

JESUS AS LORD

By Edwin E. Jacobs, Ph. D.

Test—Ye call me Master and Lord and ye say well for so I am. John 13:13.

It was my very splendid opportunity some years ago to sit in a course of lectures given by one of the greatest scholars in this country, on the general subject of Christology. The purpose of a part of the course was to attempt to account for Christ and his advent. Without committing himself, fully the lecturer brought forward and criticised many theories of the Christ.

He was an Essene, so went one theory, and was put forward by that decadent order for the purpose of restoring it to vigor, Or he was only a great man; great as measured by the usual tests which may be applied to all whom the world calls great. Or, he was a man who could heal and in that lay his power. Or, he was the totemic race—soul, coming in the fullness of time only because the race had not reached a stage in which such a supreme character could have been produced before. He represented all that was good and perfect in the soul of mankind but being unappreciated went discouraged to his death. To be sure, there are many other theories, mostly as unsatisfying.

And so day after day, I went from those lectures, wondering just how all this could affect one who had, he thought, been grounded in what passed for a faith in the Christ. Supposing he was any one of these, or if possible, all of these, was there not something vastly more? And if so, just what did it mean? And so after some months of thought, I came to this very old and, as I think, very valuable conclusion, that no matter what else Jesus may have meant to any one, to be of fundamental and essential usefulness to our present day civilization, a considerable number of people must be willing to accept Jesus as Lord.

And so I want to insist this morning that no matter what place either science or history may give him, no matter about the so-called quarrel between science and the Bible, for Jesus to be of supreme use to this world, men must act from day to day, and from year to year, eternally and always, as if Jesus were the Lord of their life. Lord in no mystical or Jesuital sense, but simple and clearly as Lord. One might choke with pious prayers and emotions, one might wallow in sackcloth and ashes, one might babble about his resplendent character and might confess him as the flower and fruition of all that is perfect, yet if one does not own him as Lord, one is only rendered the more pitiable by these confessions.

And so in this day when some are praying with the lips but with the heart far away and others are praying more earnestly than ever before; when some hate with a hate which the demons might envy and others love with the love of angels; while some say Christianity has failed and others are now boasting at this moment of its complete success to make the sword reek and drip; while some say that tear gas and the Lord's prayer will mix, indeed so well that it seems now as if both were necessary, and others still say that they will not mix: it might be well to consider three fundamentals.

1. The Lordship of Jesus allows for all worthy ambitions in life but it does not allow of unworthy ones. I dare to believe this morning that the lordship of Jesus does not curb a single humanitarian endeavor, not a single unselfish deed, that it does not limit the good one may do, the number of lives one may save or the poverty one may relieve; that it does not set limits to the disease one may drive away or the number of little children one may love and help. Christianity does not limit the amount of social uplift one may feel disposed to give nor does it set bounds to the scholarship one may aspire to, nor does it in general limit one's better promptings. Not at all. Well, I have mentioned most of the big things of life right now! On the other hand, Christianity prompts these.

In one of my courses for the past years, I have always asked the young people what conditions they would like to see in the better world, in that enlightened kingdom, of which we so often speak, call it by any name you will. I have been able to reduce these answers to eight. You may want to add others you certainly would not want to subtract any of these. They are as follows: 1. There shall be no more war. 2. There shall be no poverty, or at least it shall be reduced to teh vanishing point. At present something over 15 per cent of the population of the United States are at or below the poverty line. 3. There shall be less disease and the misery that goes with it. Estimates are that as much as 80 per cent of diseases are avoidable. 4. Education shall be wider spread and better adapted to the needs of the hour. 5. There shall be some serious attempt at eugenics. 6. There shall be more democracy in government. 7. Every one should be actuated by Christian motives. 8. These conditions shall be world wide. These are the yearnings of young and therefore hopeful hearts and it is worthy of note that the complete Lordship of Jesus does not stand in the way of any of them.

There certainly is small place for the trifling and selfish young person with these standing as a challenge to what is best in manhood. But men have not always wanted to bless life but quite the contrary. When the Panama Canal was completed, the shout went up, "What a splendid thing this will be in time of war." So also, the invention of aircraft, the Lincoln Highway, improved methods in surgery, the automobile, etc. They would all doubtless be useful in war and just now we seem to be needing all we have, but these things ought to be to bless and sweeten human life and to elevate womanhood and childhood and not to despoil them.

I insist, again, that the lordship of Jesus allows for all worthy ambitions but is strong against wrong ambitions. It is opposed to slavery, oppression, lust, licentiousness and greed. But what other ambition do I need in life but the ambition for a place to do the tasks of life well? I do not need my neighbors lands, or place, and anything that is my neighbors, to use words hoary and sacred with age. I do not need kingdoms, nor thrones, nor subjects, nor slaves, nor flunkeys who come at my beck and call, nor does any man. What I need most is a job worthy of my best efforts. Let one's kingdom be that of scholarship, perhaps, that of another the kingdom of art, music, or what not,—all used to usher in that better day for which we all long. Man's over-leaping ambition for self aggrandizement has been the prolific mother of a brood of vipers which have stung and cursed the children of men always. Now for this very reason today families will go through life with fathers, sons, and husbands missing. The actual lordship of Jesus makes such frightful events impossible.

2. So far as I know, the lordship of Jesus is wholly practicable. And so far as I know it has never been tried in any large and complete way by any state or society. Have we not in thy name cast out devils and done many wonderful works? There is no stronger motive in the whole gamut of human possibilities than that of religion but religion gone wrong has lent itself to much that is cruel and vicious. Just make a man to believe that he is doing a religious act when he has a fiendish deed to perform, and he will do it with all the more zest. Hamlet, half demented but still shrewd, long ago said, "A man may smile and smile and be a villain. Why that is worth writing down" said he. "Hand me my tablet and let me write it." And it is still true today. And all of this has made religious wars and quarrels the cruelest of all history.

But Jesus came to give religious promptings their rightful place and if the time ever was when God winked at sin that time ought to be about over after two thousand years of Christian culture. The power of Jesus to save and keep has been sounded to its depths, perhaps, in the lives of moral derelicts, but to my mind it still waits full sounding in its larger relations.

3. The lordship of Jesus is needed now. I may be wholly in error but I believe that, while Christianity may have failed in some respects, it still is far from ultimate defeat. His lordship can not be spread by sword or even by preaching alone. It must be lived. And may it not be that when this

unspeakable war is over, men will be so tired of it all that they will more willingly than ever turn to Jesus and own him more fully as Lord? At all events, the absolute lordship of Jesus among the nations of the world is a dream worthy of fulfillment, and would be a blessing, the value of which is past conjecture.

Ashland, Ohio.

THE WAR AND RELIGION.

By J. L. Gillin

At the last General Conference I promised the Editor that I would prepare a series of articles setting forth some of the changes which I believe the war will work in America along lines of interest to church people. Up to the present time I have been so busy teaching young people and older volunteers how to care for the dependents of our soldiers and sailors that I have not reached this promised task. Since February 1st I have been directing the Bureau of Civilian Relief for the Red Cross in the five states of Nebraska, Iowa, Illinois, Michigan and Wisconsin. The University of Wisconsin at the request of the Director General of Civilian Relief of the American Red Cross has given me leave of absence to do this work. So important is this work in helping to maintain the morale of the men at the front and to "hold the home lines" by helping to maintain the families at home by giving them the money relief necessary for their sustenance and the neighborly service so often needed to help them bear with fortitude the burden laid upon them by the absence of the man fighting at the front to maintain our liberties that I have felt that I should attempt the exceedingly important work of educating the youth who came to a great state univerity in order to contribute my "bit" in this way.

The following article from the Literary Digest points out how the war will affect men's point of view in things religious. Such a change will be one of the by-products of the war of value to compensate for some of its evil effects.

HOW MEN WILL FIND THEIR SOULS

Religion after the war seems likely, to a lay observer, to become "a thing of practice, not of faith or doctrine." It will have more humanity, and be "bent on serving by works." Along with this change will come a disappearance of the visible symbols of the old order. "We shall have fewer costly churches and expensive choirs, and more humbleness of spirit, for the war is helping man to find his soul." It is the Detroit *Free Press* that sets up a lay pulpit, and preaches from the text of "one of the anamolies of the present," that is, "the manner in which the religion of peace and love has given way before a Moloch of strife and hatred aroused by an ambitious nation intent on its own ends." We read:

"We ask ourselves how it happened that at a moment when the world was felicitating itself on its progress in civilization and Christian brotherhood, a war unprecedented in blood and brutality should break out among the nations worshiping the same God and professing faith in the same Redeemer.

"The effect of the war upon participants and the resultant moral consequences have been variously estimated. There are many who believe a great spiritual revival will ensue, uplifting the souls of men; others, gleaning the lessons of history, foresee a lowering of moral standards. It is already predicted that the revival, if it comes, will not be concerned so much with individual salvation as with the regeneration of the race and the world. Religionists have heretofore been most concerned with the salvation of individual souls. The religion that is to come will be on a less personal basis; it will bring out the inarticulate religion at the bottom of every heart. War, we have every reason to believe, is doing this, and in this connection what a man who knows war and has made the supreme sacrifice as a soldier has to say on the subject is of interest.

"Donald Hankey, author of that widely read book, 'A Student in Arms', admits the average man is not a Christian, but believes in his potentialities. The clue is to be found in the qualities he admires or detests in other people. He has an ideal, but judges others, not himself, by it. The possession of this ideal is his religion, in so far as he has one. He admires courage, generosity, honesty, practical kindness, and persistence in doing the right thing. He despises physical and moral cowardice, lying and 'toadying'; he hates 'swank,' cant, and cruelty. Out of these he makes his ideal. And Hankey points out that the things he admires are, after all, the ideals of the gospel; the things he despises the things Christ fought against. He reminds us that it is a poor business to have an ideal and not live up to it, and that all we are asked to do is to try, and keep on trying."

has been set free no longer finds his great delight in serving self but in serving others and his love for his fellow men for whom Christ died just as surely as he died for him will prompt him to give expression to his appreciation of this liberty in deeds of loving kindness and mutual service.

As a further demonstration of this freedom it is found that we no longer are required to blindly serve a code of laws, but we are to produce a life of love. It is true that we are "under law" to Christ, but his "yoke" is so easy and his "burden" is so light that gladly we become his "bondservants" for it has been demonstrated over and over again that the bondservant of Christ has more liberty than any king upon the throne of any of the world's kingdoms can have apart from him. As some one has said: "Faith makes all things possible; love makes all things easy." In the light of all these facts, who would not accept the personal liberty which Christ offers?

THE WORLD'S GREATEST NEED, A CHANGE OF LOVE

N. J. Paul

This subject deserves more than a passing notice. Love is something that all people have; that is, they all have a love for something. And, as a rule their love always falls on something, that if the proper change is not made, will separate them from God always.

In the beginning God created all things pure, and holy; and all of God's creation has remained just as he created it, except man who was not satisfied for his love to remain on God, but bestowed it on something more suitable to his own taste.

God's plan was for man not to eat of the forbidden fruit, man's plan was to take a try at it, and chance results; the result was, the link which held man to his Creator was severed. Ever since that link has been severed, man has been planing how he might serve God in his own way. Had Adam kept his love for God's command as he should, he never would have listened to the woman; thereby breaking the connection between himself, and his God. God looked on man with pity, and began in his own way to form another plan, whereby man might again be united to him, as in the beginning. The only plan God could offer that would prove successful, to mend the link broken by the first man, Adam, was to send his only begotten Son to serve as the connecting link between himself and man. [John 3:16] Jesus, serving as the link between man and God, tells us how we may connect ourselves to the Father.

Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." [John 14:6]. This being the case, the only way to the Father is to get into Jesus Christ: [See Gal. 3:27]. as he serves as the link, between man and God. In order to do this, can you not see at once, we will have to sever our love for the world, and the things of the world and give it to the Christ who gave himself for us, in order that we might have the opportunity to connect ourselves to Him? Had Cain changed his malice, for the love of God, he never would have killed his brother. [Gen. 4:8]. If king Saul would have changed the love he had for popularity, and esteem, for the love of God, he would never have sought the life of David the Lord's anointed. [I Sam. 19:15]. But Saul clung to his love for popularity, he thought more of the praises of the people, than he thought of his God, and see the result

(Continued on page 16)

ARMENIA'S TRAGEDY

Samuel T. Dutton

Since 1914 the world has witnessed its surfeit of tragedies. There has been the wanton, heart-breaking tragedy of Belgium, shorn of its splendors and robbed of its industries; the war-torn tragedy of Poland, with conquering armies sweeping one after another over its beautiful fields and through its

stately old towns; the tragedy of Serbia, invaded from the north by the barbarians and ravaged from end to end. But of all the tragedies of the war, that of Armenia is the most harrowing. Here the cup of bitterness flows over. As if the history of this afflicted people were not gloomy and unhappy enough, this latest page has surpassed everything before it, in horror and despair.

The Armenian race scattered all over Asia Minor, Syria, Palestine,, The Russian Caucasus and Persia has for centuries been subject to suffering. The terrible plight of these people to-day beggars description. They have not only suffered from invading armies, and been driven from their homes by the conquerors, but they have been set upon by their own neighbors; they have had to bear again the fearful persecution of the Turk, sustained and strengthened by the thorough-going co-operation of his German superiors; they have been massacred and deported and tortured.

In the orient, where initiative and efficiency are often lacking, the Armenian has shown a remarkable industry. He has loved learning and has set up, with the small funds at his disposal, schools for his children throughout the Ottoman Empire, when the Government has flagrantly neglected to provide for the education of its own people. The Armenian has kept tenaciously to his religion, which has symbolized to him his national unity. He has developed industries and has shown unusual ability at finance and commerce. He is pre-eminently law-abiding. For all these things he has been hated and persecuted and last of all this greatest of afflictions has fallen upon him. The Syrian, too, equally a victim of this same wholesale deportation, has suffered untold persecution. It is said that in the region of the Lebanon death and destruction were more rampant than anywhere else.

It is difficult to grasp the purpose of a government in this twentieth century, which has attempted to annihilate a whole people. For many years previous to the war, hatred and distrust existed between the Turks and the Armenians. Add to this the new idea of turkification of the Empire which has taken possession of the Young Turk leaders, and perhaps it is possible to understand in some degree how the idea of the elimination of the Armenians, as unfit for complete turkification, was conceived. The idea has been carried out with primitive barbarity. Deportation, massacres and disorganization, with the natural results of starvation and disease have been the methods. What makes it all the more appalling is the fact that it was organized by a so-called government and



An Armenian Woman



The Father Was Killed by the Turks

put through by government officials. It is generally agreed that Germany will be held ultimately guilty in this crime.

The Armenian and Syrian Relief Committee in America, six thousand miles away from this pitiful scene of devastation and pain, is trying to stem the increasing tide of human suffering by every means in its power. The history of the growth of this committee, with the self-sacrifice of its workers at home as well as in the field, and with the co-operation of generous Americans, makes fascinating reading. To-day, centers of relief have been organized in scores of cities throughout these desolate lands. Constantinople, Tiflis, Jerusalem, Teheran, Bagdad, Cairo, Tabriz and Beirut each is a nucleus of a whole region of relief numbering scores of small towns and villages in a radius of many miles. With the occupation of parts of Palestine by the British, opportunity for relief is growing. Armenians and Syrians are daily escaping to the haven of the Russian Caucasus of the British conquered territory, begging for bread and clothing. Missionaries and consuls work in out of the way places, risking, indeed some of them giving, their lives for this splendid work of the good Samaritan. They constantly write for more funds; each week brings cables asking for continued support and continued generosity.

We must not only take heed for the present but must look to the future. America has taken up in some measure the burden of Armenia. The freest of the nations holds out its hands to the most downtrodden. In the future there will be more and greater work to do, the constructive work of rehabilitation, so that properly speaking we might say that our interest in Armenia has only begun. It is to increase with the years and be of a wide and permanent nature. Already we can see that time coming. And let us hope that out of the depths, the broken people of the Bible Lands, which have given to the West the precious heritage of its religion, these people may be raised again to a life of Peace, to a sense of security, to an assurance that their terrible trials and afflictions and sufferings are over for all time.

The Sunday School

THE HOME DEPARTMENT IN THE AUTOMOBILE

Susan Hubbard Martin

I found her sitting in her old rocking-chair, with its cushioned arms and the inevitable tidy on its back. The shade had been pulled up to the limit, and the sun came in, showing in the fine old face, the pencil-marks that old Father Time furrows in brow and cheek.

Her hair, neatly arranged, was white as snow. She wore a clean gingham dress, with a white collar at the neck fastened by an old-fashioned cameo-pin. She smiled when she saw me. "I've just been studying my Bible-school lesson," she said,

as she laid down her quarterly. "It seems a little strange for me to be a member of the Home Department after all my years of teaching.

"Oh, yes, I taught in the Bible school for over thirty years. I still get letters from my boys. One of them wrote me only last week. He's a banker up in Michigan, and he's good enough to say he still governs his bank by the rules I laid down to him, a small boy, in that corner of the old church at home where I taught my class.

"Yes, I am getting old now. I was seventy-five the 6th of September—"

She paused.

"I wonder why it is," she added, "that some people in the Bible school don't think of the members of the Home Department more than they do. I mean in the matter of automobiles, I am too feeble to walk to the car, but on these beautiful Sundays I could easily go in an automobile, if any one should ask me, and I especially wanted to hear the new minister before cold weather sets in."

It was a week or two before I saw her again, but when I did, there was about her a difference—a new life and vigor, so to speak. She smiled at me again.

"Well," she began, "I must say I was never more surprised in my life, or more grateful, than when that fine automobile came up to my gate last Sunday morning. As good fortune would have it, I had my hair all combed, so it didn't take long for me to slip into my best dress. And what a Sunday that was! The new minister is wonderful, and his sermon did me so much good. You know, it gets lonesome sitting here alone so much. I can sew and knit and quilt, and always find something to do. But there is a benefit, an uplift, that comes from being with Christian people. One feels it. At any rate, I do. I can't explain it. Perhaps it is the contact with the Lord's house. But there is a great blessing there and a great strength. Even we do not understand it. Perhaps the prayers that go up from the pews have their reverberations, and, coming back, give us the spiritual quickening we need. Anyway, just being in the Lord's house is blessing enough for me."

She smiled.

"It was so good of you to speak to Mr. Pratt about me. He said he hadn't thought of it before, and that he didn't mean to be selfish. And I said: 'Bless you, I know you didn't; you just didn't think.' And how I did enjoy every minute of it!

"Being a member of the Home Department is all right, but there wouldn't need to be so many if people with automobiles would take us to church and Bible school. The automobile is quick. It gets one there before one has an opportunity to get tired.

"I was home a few minutes after twelve, and had a whole season of rejoicing after I took off my bonnet. I had been sitting alone so long. And to think I had been permitted to go out into the fresh air and sunshine again and take my seat in my old place once more."

And then she quoted: " 'I was glad when they said unto me, Let us go into the house of the Lord.' "

I took the old, withered hand and pressed it, and I was glad in that moment that the automobile had come to stay, and that in its swiftly revolving wheels it might work a greater revolution still—the revolution of bringing the old and feeble "stay at homes" into the revivifying stimulus of the Bible school.

Golden, Col.

WAS IT A FALSE ALARM?

America was repeatedly startled two, three and four years ago by assertions that Japan was seeking for a naval base in Lower California, that she had sent to Mexico tens of thousands of troops, that she intended to seize the Philippines, the Hawaiian Islands, California, etc. The statements as to Japanese veterans in Mexico ranged from thirty thousand to four hundred thousand, vouched for by "the highest military authorities."

What, we wonder has become of those plans? And are those troops still in Mexico? If so, why do we not hear of them? If they are not and have not been there at all, whence came the stories and why were they so persistently circulated?

The fact is, America for years has been subjected to a widespread, persistent anti-Japanese campaign. Certain chauvinistic newspapers by news dispatches, editorials and cartoons have persistently endeavored to stir up suspicion and hatred against Japan. Extravagant stories of Japanese hostility to America, of importation of cheap labor on the western coast, of designs upon the Philippine Islands and of efforts to organize military and naval bases in Mexico and on the southern California coast, have been the outstanding items in this campaign. And if the facts did not guarantee the alarming predictions, so much the worse for the facts. To counteract these vicious and often-disproven statements, men of goodwill on both sides of the Pacific have striven hard. It was apparent that some interested nation or group was busy with the circulation of such false and pernicious representations.

Every right-thinking man who desires that permanent peace, based on justice and truth may be established in the world, should help to overcome the international poison that has been so insidiously injected into the mind of the American nation.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD

REVIEW OF

The Thought and Work of the Church

Again we are able to head our page notes with the announcement that another church has decided to put the Evangelist into every active Brethren home in the congregation. This time it is Elkhart, Indiana that wins a place on the Honor Roll of churches and H. H. Wolford is the industrious and loyal pastor who has succeeded in bringing his church to the front in this portion of the Four-Year Program. Indiana now has eight churches on the Honor Roll and we are expecting other churches in the Hoosier state to win similar honors.

Last week we reported with gladness that the first church in the entire brotherhood to put the evangelist on the budget of the church had renewed its obligation and had requested to have the paper sent to all families for the second year. We were glad because the plan had proved a success where first tried out. This week we are glad again, this time because the second church in the brotherhood to adopt the budget plan for the church paper, namely Washington C. H., Ohio has also found the plan good and a few days ago sent us a check for the full amount to continue the paper another year. Brethren, the plan works. Try it in your congregations.

Just now we feel the need of assistance from the old colored preacher who announced to his congregation that he was about to "explain the inexplicable, to solve the insoluble and to unscrew the inscrutable." In no other way can we hope to untangle the why of the statement made on this page two weeks ago that the Ohio Conference would meet at Fremont on March 17. 18, 19, when we knew that it is to meet on APRIL SIXTEEN, SEVENTEEN AND EIGHTEEN. Please remember the date and arrange your plans accordingly. Brother Oberholtzer assures us that the conference will be well cared for by the Fremont people and we know that he is not accustomed to making rash statements.

A few days ago we received a copy of the Milledgeville Free Press which gave a full report of the patriotic services recently held at the Brethren church and a synopsis of the address given upon the presentation of a "service" flag. The address was carefully and thoughtfully prepared as all such addresses given by Brother Snyder are. The work in Milledgeville seems to be going steadily forward.

The program of the conference of the Brethren churches of Northern California, Oregon and Washington appears in this issue of the Evangelist. These churches are widely scattered and it requires a large faith to plan and to successfully carry out the plans of a conference under such circumstances.

Walter Clark, secretary of the Michigan conference of Brethren churches announces the meeting of their conference in the Campbell Brethren church on May twenty-eighth. The Michigan churches are urged to get their reports ready and to look after their missionary offerings before the meeting of the conference.

Just recently we received a printed financial report of the Carleton Nebraska Brethren church, including all the different societies of the church. It is perhaps the most comprehensive and most complete annual financial report we have ever seen made by a single congregation. It shows that business men have charge of the business end of the Carleton church.

After a silence of some weeks brother G. T. Ronk comes to our readers again with a report of his labors in the evangelistic field. His trip was indeed a "flying" one as we barely caught a glimpse of him as he passed through Ashland. He found the work in the east going steadily forward and has many good things to say about the workers in Pennsylvania. We most sincerely hope his prophecies concerning the good reception the Pennsylvania churches are going to give Brother Beachler in his canvass for the endowment of Ashland College may come true. From what we know of the character of the Pennsylvania people we believe all that he said will be done.

Brother Ed Miller of Uniontown is the kind that just "bubbles" over when good things happen and our readers may always look for reports from him that are of exceptional interest. His report of recent events in the work of the Uniontown church is a splendid one and shows determination and efficient leadership. Most of our churches will do well when well led.

The sermon by Dr. Jacobs as it appears on another page is one recently preached in the College Sunday morning service and shows that the students who are in attendance at Ashland College get good, orthodox preaching when they attend the Sunday services. We feel under obligations to Dr. Jacobs for his willingness to supply us with these sermons occasionally.

The work of the Brethren at Brighton, Indiana was greatly hindered during the winter because of much sickness and of the extremely cold weather. Twenty-one years ago last January the editor was forced to close a meeting in Brighton because of a scarlet fever epidemic and terrible blizzards. But the work goes on in spite of storm and sickness and the pastor, E. W. Deitrick is already planning his hot weather campaign for the summer. Arrangements have also been made to have A. E. Thomas conduct an evangelistic campaign in this congregation yet this spring.

One of the most active congregations of Brethren in the entire country seems to be that in Spokane, Washington. Here good things are constantly happening. This is still a mission point, new to many of the people in the city and greatly hindered because of the incomplete condition of their place of worship, but the Lord is adding souls to their numbers. Four were baptized on Easter Sunday. A new Sunday school has been opened in another part of the city and the one mission is carrying on missionary work among others as the opportunity presents itself. Brother Miller and his congregation believe the North West needs the gospel as preached by the Brethren church.

Only recently a successful evangelistic meeting was brought to a close in Elkhart, Indiana. A. E. Thomas was called to assist the pastor with splendid results. There were thirty-four conversions and reconsecrations in the meeting. Many have been baptized and others soon will be. The Elkhart church is planning for larger things to be done and has decided to keep their present pastor with them.

When S. C. Henderson was called back to Hamlin, Kansas where he had formerly served as pastor it seemed like going back home, but when he arrived upon the field he found that time does move and there were a great many changes that made the place seem strange after all. However his work has been fruitful; the Four-Year Program of the church has been made the pogram of the Hamlin church as it should be made in every church. Will our readers note what Brother Henderson has to say about the Evangelist in every home. He speaks from experience and says, "The Evangelist is the preacher's best campaigner, and I feel the biggest part of reaching the goals of the Four-Year Program has been made when the Evangelist goes into each home."

This church observed Easter Sunday in a splendid way and the missionary offering of the day as well as the offerings of Christmas day and Thanksgiving day were made up in fine shape, and Brother Henderson gives much of the credit to the Evangelist since it has made every home in the church acquainted with the needs of the work.

At a recent decision day service in the First Brethren Sunday school of Los Angeles, California about one dozen girls and boys accepted the invitation to serve their Master. Some of the number as well as two adults have been received into the church by baptism.

J. D. Kemper makes his last report as pastor of the Morrill, Kansas church this week. After a few months spent in Y. M. C. A. work in the army encampment in Colorado he and Mrs. Kemper expect to take up the work with the Carleton, Nebraska church.

After a silence of several weeks the correspondent from Ashland College again writes of the affairs at the College. It will not be many weeks now until this series of interseting notes must cease as the school year will soon be over. However, we hope another year to be able to secure a correspondent from the student body that will take as great interest in the writing of the notes as Brother Lambert has done.

Around the Editor's Table

OF ONE MIND

Greater emphasis is being placed upon the necessity of co-operation, federation or union of Christian forces today than ever before in the history of Christianity. The call, which is implied in the need, of the world today is for the greater efficiency which develops among Christian forces that do co-operate. In his splendid first-page editorial this week Brother G. W. Rench makes a strong appeal to the churches to claim this power and this efficiency.

Both Jesus Christ and the Apostles made strong pleas for oneness of purpose among all followers of the Christ. The early Christians were urged to "be of one mind." Now we know that too many people misinterpret that admonition by insisting that it be literally carried out and that "you shall be of MY mind." We can only ask another to be of one mind with ourselves when we are certain that "we have the mind of Christ." Of course any one who has strong convictions is sure that he has this mind of Christ and many times such a one has a great deal of difficulty in believing that any one can be sincere who holds to a different opinion or who gives a different interpretation to any portion of the scriptures. But one should not get being of one mind and being of one opinion confused. These terms are not necessarily synonymous. To get all men to think exactly alike is next to an impossibility. Do we not remember the experience of an ancient king who had been for many years trying to compel all his subjects to think as he did upon religious matters, but he was also interested in clocks and was earnestly trying to get two of his clocks to run exactly alike, but after vainly trying for a long time he gave it up and then said: "How foolish I have been to try to make all men think alike when I can not make even two clocks run alike."

HOSTILITY TO CHRIST

Sometimes we are amazed at the quick development of hostility to Christ as shown by his countrymen so soon after the period of his greatest popularity. One would naturally think that the enlargement of his ministry and the widespread reports of the great good he was doing wherever he went among a suffering people would aid his popularity to gain momentum as the years passed until like a mighty wave from the great ocean it would sweep all men off their feet and that wherever the Savior would travel he would be granted a "triumphal entry" into every city and village of the land and that every where men would wave palm branches before him and cast their garments down to keep his feet from coming into contact with the sin-cursed earth and that great shouts of "Hosanna" would be heard wherever Jesus chose to travel.

But this was not the case, and after he had healed and helped many a one who had been bound by the forces of evil for many a year in whatever land or village through which he traveled some of the people stirred up a great storm of protest and aroused the fiercest opposition among the people, for the people were not steadfast but rather of a fickle turn of mind and the same nature that can love intensely, when perverted can hate bitterly. Thus as some of the leaders of the people were made to understand that their entire system of reasoning was wrong they grew bitter toward the one who had come to help them and to render a service to the world that no man could render.

The events of which we have written occurred nearly two thousand years ago but the same type of men who so bitterly opposed the moral and religious reforms of Jesus in his day are still in the land and while they may not make any sudden display of their hostility yet their very attitude toward things religious and things sacred indicates that they are prompted by the same spirit that led the men of old to express their hostility to the one who came to make life possible for them. Yes, "He came unto his own and his own received him not."

PERSONAL LIBERTY

The kind of liberty sought by the Personal Liberty League of America is not the kind of liberty or freedom Christ and the Apostles talked about. In the minds of altogether too many people personal liberty means a freedom from personal restraint and the privilege of acting altogether in the interests of self.

That man needs liberty is not to be denied but the real nature of it needs a more careful definition. Man's great need for liberty is based on the fact that, whether he acknowledges it or not, he is in bondage. Before the freedom established by Jesus Christ became man's heritage he was in a threefold bondage, especially if he were a follower of the Jewish faith. According to the teaching of Paul he was in bondage to sin, to law and to ceremonial restrictions. And it has been suggested that possibly the reference made by Jesus to the "heavy laden" did not so much mean the burden of sin as the burden of the Pharisaical interpretation of the law as it was pressed heavily upon their consciences. From all these sources or types of bondage man needs to be set free and for this purpose Christ came into the world. The Jews declared that they had never been in bondage to any man which was an incorrect statement of fact, but when Jesus said: "And if the Son shall make you free you shall be free indeed," he was not referring to political or social bondage but to spiritual bondage and to spiritual liberty. And apart from the freedom which the accepting of him as Savior brings there is no liberty. The freedom of "New Thought" and of various ethical cults can never take the place of the personal Christ in setting captives free. And it is a waste of both time and opportunity to seek after liberty in any other way. When Jesus said: "I am the way, the truth and the life," he spoke the final word as it has to do with the freedom the human soul needs. And if we want the way of liberty or of freedom from the three types of bondage mentioned above it is to be found only in him. "For there is no other name under heaven, given among men whereby we may be saved."

A DEMONSTRATION OF LIBERTY

Just now the liberty loving people of the world are trying to make it clear to those who are giving their support to an autocratic system of political government or bondage that even political freedom is worth dying for and the three great nations of the world that best represent political liberty are fighting side by side in their attempt to stay the onward march of Prussian bondage. The very spirit of sacrifice manifested by the common people of these countries is a proof that the appeal to liberty is one of the strongest appeals that can be made to man and in their answer to the call of their Countries' needs they are demonstrating the strength of the hold liberty has upon them.

If such a demonstration of the appreciation of political freedom is to be made why shall those who have experienced the greater blessings of spiritual freedom not become even more demonstrative? When the believer in Christ is set at liberty this fact of his freedom should be clearly manifested in at least three particulars. First of all there should be prompt service to Christ or in the cause of Christ. The word serve may not seem compatible with the word liberty, but the man who thinks liberty means an absolving of all responsibility or obligation to another is himself in bondage to an erroneous idea from which he needs to be set free. If men love the freedom and liberty a country affords them they will prove loyal to that country and will support and serve it in any way they can that is not contrary to their convictions in regard to their relation to God who is their acknowledged sovereign of all the universe, and if men have been set free by the power of Christ it is making only a feeble recompense when they offer him their service in any way he can use it to advance the cause for which he died and to enlarge the borders of the kingdom over which he would reign. As another proof or demonstration of this liberty a true follower of Christ gives an expression to his feelings in his manifestations of love to others.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Missionary Education Through Ear-Gate

"How long have you known it?" said a man in heathen darkness to the missionary who came with the story of salvation.

"All of my life," was the answer.

With impassioned accusation the man, who had grown old in the worship of false gods, cried out, "Then why didn't you tell me sooner? My life is almost over now. If I had only known such a God as this I would have served him all the days of my life."

"Why didn't you make that address years ago?" said a woman to a speaker at a great missionary mass meeting last year. "If my daughter had only heard an address like that when she was a girl! She has given her life to other work now, but if she had ever heard there were such opportunities for women on the mission fields she would without doubt have chosen that service."

Along with the accusations of those in heathen darkness who have given their lives to the service of false gods because we have never told them of the only true God, comes also the accusation of many who know the Lord, but who have never heard of the great needs and matchless opportunities of the mission fields of the world, and of the joy of missionary service. Women there are, women of wonderful power, who are devoting their lives to things of little worth because they have never heard of the greatest work in the world; men who are giving great gifts of self and substance to things that are of only passing value, because they have not heard of the possibilities of enduring investments in life and in money on the mission fields; young people who would have given their lives in all the glory and strength of their youth to the greatest task that ever made bid for young manhood and young womanhood; boys and girls who are having their ideas and ideals of life shaped without hearing aught of the supreme service to which Christ has called his church and of the heroic courage with which great men and women have answered that call.

How shall they hear?

Talking Missions

More influential in molding public sentiment than are platform utterances or printed resolutions of allegiance to the cause is spontaneous daily conversation. When the fulness of our hearts expresses itself without any effort, when missions naturally becomes the main theme of our daily conversation, no protestations of devotion are necessary to prove our loyalty to that cause. When missions just as naturally and unconsciously become a theme for monthly, quarterly or annual discussion only, according to due announcement, and the subject is not on our lips between these designated days and hours, we may boast, or protest, or deprecate, but no case of real devotion can be proven. We talk about the things in which we are really interested, and we interest people in the things about which we spontaneously talk. Let us talk missions. Let us recognize the value of plain, everyday conversation as a method of missionary work. If women as they met together talked of the great things that are being done and that need to be in the missionary work; if men in hotel lobbies, at the street corners, in their places of business spoke of the recent wonderful mass movements in India, of the marvelous changes in the new China, of the great possibilities in Japan, of the stupendous home mission problems in America and the unparalleled opportunities for Christian stewards today in world-wide evangelization; if children as they played, gathered sometimes in groups eagerly to discuss, as some children have done, the work they are doing for the children of the world; then indeed would the contagion of missionary interest soon be spread broadcast.

Table Talk in Our Homes

Some home makers seem to know just how to give a constant missionary flavor to the conversation in their homes. Without announcing the subject on which they are about to speak, without forcing an entrance for their theme, without pious cant or Phariseeism, they just naturally talk of missions. The discussion of athletics seems to invite the recital of some incident in the life of one of the many missionaries who were famous athletes. Reports of advance in school or college leads on to some wonderful new educational plans for China, or India, or Japan, or to the remarkable progress of Oriental students in America. No one feels that any foreign theme is being dragged into the conversation and that the speaker is now performing an unpleasant duty.

A young minister who was graduated from a church college and from a theological seminary said the spontaneous interest and the intense earnestness of the daily missionary conversations in a home in which he was a frequent guest interested him more deeply and personally in missions than did anything in his college or theological course. Let us talk missions in our homes.. Let us entertain in our homes people who talk missions, so that our children may hear what great things God has wrought.

Bishop Selwyn, as a guest in the home of Lady Patterson, talked missions with his arm around her little son "Coley." No wonder John Coleridge Patterson followed the drift of that conversation until it led him to the South Sea Islands. A furloughed missionary walked home with a little girl from Sunday school and talked with her about being a missionary. Today that little girl is reaching hundreds of the girls of Japan with the message of the Savior's love.

"I may not be a missionary myself," said a fine high school boy to the mission secretary, who had thought it worth while to talk to a boy how he could make his life count for most, "but I have decided that if I do not go myself I will support a missionary." Entertaining missionary guests is a good investment for homes in which real missionary returns are desired.

A guest sat at the table in the home of a Florida judge. She noticed an extra plate was laid. The next day a missionary visitor came and was given that plate. When the visitor went away the extra plate was laid again. Then the hostess explained that ever since she had had a home she had always laid an extra plate which she called the Lord's plate, because she so longed to have in her home the messengers of the Cross, who were doing the Lord's work. Gradually it became known that she was always ready to entertain the missionary workers who came, and she testified that rich blessing had come to her home through their conversation, their example, and their prayers.

The Jubilee story told by Mrs. Montgomery of one girl who could not go to the foreign field, but who talked missions at home is worthy of several re-tellings:

"She was just an ordinary girl of moderate gifts, living in an ordinary home in modest circumstances, and belonging to the plain variety of church in the ordinary condition of tepid conviction on missionary matters that seem to characterize the common type. What this girl did any of us could do, if we tried.

"When she found that she could not be a foreign missionary she tried to see what she could do to help at home. She went to her pastor and got a list of all the women and girls in the church, with their addresses. There were 350 of them, but only 58 belonged to the Missionary Society. After districting the city and marking the address of every non-member by a pin in the map, she began her self-imposed task of calling on every one of them. Before the year was over she had made a thousand calls, had added about 300 members to the society and raised the contributions from less than $200 to $1,200.

"When this girl was asked to tell about this in a meeting in her home city she was very unwilling to do so, but her shy, simple telling of the story will never be forgotten by those who heard her. In reply to a question from the audience, how she alone had been able to do so much, she gave a recipe for Christian work that it would be hard to surpass:

"'I didn't know very much,' she said, "so I studied a good deal that I might have facts to present. I knew that I did not have much tact, so I prayed that God would teach me what to say and prepare the hearts of those to whom I went. I took leaflets and literature to leave with them so that they might know, too. I never scolded, and I always spoke of the love of Jesus.'

"Study, prayer, information, good cheer,

no faultfinding and the love of Jesus; could anything be better?"

Interpretation of Scripture

Gone, let us hope, are the days when the whole missionary effort of the pulpit was stored for once-a-year delivery in the "annual missionary sermon." May the same bygone times rest the days when Sunday school teachers felt they must wait until the quarterly missionary lesson for any missionary teaching opportunity. Welcome the year whose calendar numbers fifty-two missionary Sundays. We are coming into the day when pastors, who preach at Christmas tide of the "glad tidings of great joy," do not wait for a special missionary service to suggest "Which shall be to all people." Coupled naturally with the Easter message, "He is risen," is the Easter commission, "Go and tell." An earnest missionary spirit can scarcely teach the lesson of our Lord's ascension without some reference to the last commission on his heart, on his lips, before he went away into heaven. When preachers and teachers faithfully and constantly present the missionary interpretation of the Bible, then will cease the feeling of church members that missionary zeal is an optional attachment of Christianity, which may be screwed on periodically or left off permanently, if not considered desirable.

The missionary association of some passages of scripture may also come to mean much. Following the Twenty-third Psalm, as it is repeated in Sunday school, with John 10:16—"Other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice and there sahll be one fold and one shepherd," gives that Psalm a meaning that extends far beyond the personal pronoun on which we have dwelt. Psalm 62:5-8, which the relief party, sent to find Captain Allen Gardiner, saw painted on a rock in Terra del Fuego; Jeremiah 45:5, the verse which made a missionary instead of a lawyer of Henry Martyn; Psalm 107:14, the verse through which Hans Egede triumphed when great icebergs surrounded his ship, "The Hope"; Psalm 121,, with which David Livingstone faced Africa; these are among the many passages which should have precious missionary associations to every Sunday school scholar.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

"The Art of Living with Others"

Read by Miss Ruth Lichty when the Sophmore class had charge of the Christian Endeavor meeting in the College Society

The "art" of living with others—and yet how few of us even consider it an art at all, some, even feeling it an obligation. Of course, we as individuals are going to get as much out of life as we possibly can, but why? Is it for ourselves? We may think so but really if it were not for the "Others" part of our life wouldn't this be an awfully uninteresting world?

It is the "others" that makes us want to really do, to do ours just a little better than anyone eles. To make the "others" feel that we are these.

And yet, how about these "others"? What do they mean to use, or do they mean anything? We have all heard the quotation: "We are a part of all we have met." What a tradition for young America to carry and what a responsibility the idea gives us. If we ourselves are a part of all we have met then we must have given some of our own individuality to those "others" from whom we have taken something.

And what have we given, what are we giving now? It is evident then that it is not for ourselves we are living but for those "others" around us, that compose our universe. Just to think of what we owe to them is almost staggering. To live our lives so that we may give and receive the best of that "power that makes."

In this rushing, hurrying epoch in which we live with all its responsibilities surging around our doors, how often have we heard the statement, "I will look out for Number one." All very well, but how are you interpreting "Number One"? Two children were playing one day when one made this statement. "All right," said the other, with a sunny smile, "That's just what I think only my mamma told me to always number the other person as 'One.'"

Ever since the blood of Abel cried out from the ground and Cain faced the inevitable question: "Am I my brother's keeper?" men and women all over the world have cried out the same question, sometimes in one manner, sometimes in another: Are we our neighbors' keepers? Will any one face the brunt of our doings or misdoings except ourselves? We are and they will.

We are living "together" and the "together" is what puts us to the test. That hurried glance, that thoughtless word, the frown that wasn't necessary, the heedless act, is the heritage we are giving to others. Or are we giving the "others," our associates, a heritage they will be proud to claim.

But if we had to face all this alone what an enormous task it would be. And that's where the beautiful part comes in. We are not facing it alone. All the "others" are facing it with us. And the problem, why it isn't such a problem after all. Of course all persons in their own hearts, between themselves and God must decide just how they will solve it to meet their own particular need. Ella Wheeler Wilcox has solved it in her own quaint fashion, saying:

"So many gods, so many creeds,
So many paths that wind and wind;
When just the art of being kind
Is all this old world needs."

And from Henry Van Dyke's point of view we learn that:

"Four things a man must learn to do
If he would keep his record true:
To think, without confusion, clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

And the Master himself tells us: "Be ye kindly affectioned one toward another."

And after all, doesn't it finally resolve itself into that, "In honor preferring one another." Then this "art", this universal peace is at our own doors, instilled in our own hearts, the "living with others" is to "in honor prefer one another." The following little poem, familiar to all, but worthy of repetition, is certainly the spirit of the Master, the one who lived entirely for others, waiting to be injected in our own hearts and lives:

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—Others.

"Help me in all the work I do
To ever be sincere and true
And know that all I'll do for you,
Must needs be done for—Others.

"Let self be crucified and slain,
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done,
And my new task in heaven's begun,
May I forget the crown I've won,
While thinking still of—Others.

Others, Lord, yes Others
Let this my motto be,
Help me to live for others,
That I may live like thee."

Quiet Hour Talk

"Evangelism" has been selected as the "Service Theme" for Christian Endeavor societies during the month of April this year. This theme is of particular interest to comrades of the Quiet hour, and will make the observance of the Quiet hour all the more urgent. We can not hope to succeed in any Christian effort without much prayer, and we must certainly realize its importance in the winning of souls. Let us therefore make this all-important work the special object of our Quiet Hour prayers. If we are earnest and sincere, this will prove to be a mighty force. Let us hope that many more will enlist as comrades of the Quiet hour and join us in this effort. Let the Quiet Hour superintendents take up this matter with becoming zeal. It is apparent that evangelism is vitally related to the Quiet Hour. A life deepened and empowered by Bible study and prayer should express itself in active service for Christ. Superintendents of this department will therefore be largely responsible for the promotion of evangelism in the societies.

I would therefore hasten to say that our prayers should be backed by personal ef-

fort. It is not likely that many churches will be holding protracted evangelistic services during April, but many other opportunities will be afforded us to speak to our friends about Christ. Many times the personal appeal is most effective. The C. E. society affords a very fruitful field for such endeavor. It is a well known fact that youth is the most susceptible age for evangelism. "Win my friend" should be the constant desire and burden of every heart, and the object of faithful endeavor.

April affords a very opportune season for this effort. Impressions made by public effort still linger and should be conserved and followed up. Many hindrances retarded the winter's work and some are yet unsaved. Those recently enlisted in the cause of Christ should get to work at once. It will increase their strength.

Let us then all work together for a "Big Spring Drive," bringing our efforts to a grand climax on the last Sunday in April. Let plans be carefully made to this end. Remember that we are expected to win 400 new church members until 1920. Let us hope for 100 during April. One brought to Christ in each society throughout the brotherhood will more than reach this goal. Report the results to President Garber or to me. H. M. OBERHOLTZER,
Quiet Hour Supt. for Brethren C. E. Union.

News From the Field

To the Churches of Michigan

The conference of the Michigan churches will be held the last week in May, beginning Tuesday the 28th of May, to be held in the Campbell Brethren church.

All those churches that have not paid their quota of the state mission money are requested to forward it soon so that the accounts of the mission board may be squared up before conference.

Also you should select your delegates for conference; the statistics of your church should be made up immediately and sent to brother W. O. Bowers, Decatur, Michigan.

Send your mission money to brother Sam Rice, Cassopolis, Mich., R. D. 5.

WALTER CLARK, Sec'y.

Morrill, Kansas

It has been some time since the undersigned sent in a report from this place and, now that the time has come for me to sever my pastoral relationship with this congregation, I feel that another report of the progress made in this "corner of the vineyard" should be forthcoming.

Morrill

Many people have asked about the town's size, location, etc. The latest census gives it a population of nearly five hundred. The farms and faarmers hereabouts are the equal of any in the state. There are four churches here besides our own, viz., Methodist, Baptist, Church of God and Church of the Brethren. The first two named and our own have an approximate membership of one hundred and thirty-five each while the last named has two hundred and fifty. The Church of the Brethren has just moved into a new $33,000 structure.

The last religious census taken showed that over 90 per cent. of the people of the town and community were affiliated with church. Last year the town was voted a cash prize of $175 for being the best town of its size in the state in which to rear children.

Church

As has already been stated the church has a membership of one hundred thirty-five. This includes a few isolated members. Thirty-eight have been received into membership during my term as pastor and eight have been lost by death and transference of membership. A. W. Lichty is the deacon and T. B. Butterfield and C. W. Yoder are the chairman and secretary, respectively, of the official board.

Sunday School

The Sunday school seems to have been the most fertile field during my term of service here and substantial progress has been made in the various departments. The combined membership has grown from 135 in 1915, to 175 at the present time. The school was classified and graded last year and graded lessons are now used in all but one of the classes of the Primary and Intermediate departments. The average offering has increased from $6.20 to $7.00 while the average attendance has grown from 79 to 96. Mrs. Kemper's mantle as superintendent falls upon one who is well qualified to carry on the work, Mrs. B. M. Lichty. She will see that it is kept a "front-liner."

C. E. Societies

The adult society has more than held its own, and that against "odds," and when the writer uses that terms you readers will understand what it means. A couple of societies in the middle west have "gone out of business." Great credit for the work done is due the president, Mrs. Glen McKim.

The Junior society has a membership roll of some forty with more asking for parental permission to join. Mrs. K. has succeeded fairly well in making it an "interdenominational affair," in fact two other societies quit and are allowing their children to meet with our young folks. Miss Thelma Lichty succeeds Mrs. K. as superintendent of this work.

S. S. C. E.

The sisters of this auxiliary are carrying their share of the burden here and doing it in a creditable manner. They have made gains in both membership and finances. Mrs. Clinton Scott is president.

Sisterhood

There are 18 young ladies in this society and it's a "front-liner," too.

It is also "interdenominational" and neither our girls or Mrs. K. had to proselyte in order to get the outsiders to join; they just came and asked to be taken in. Florence Lichty, a teacher in our public schools is president.

Now, Brother Editor, I have tried to make this report as brief as possible and still cover the ground, and I trust you will see fit to let it go through. It only summarizes in brief what the pastor and his "first assistant" have attempted to do. No, Mrs. K. didn't do all the pastoral work. The "dominie" tried to help along where ever he could and at no time did he allow his assistant to prepare a sermon for him. If we have accomplished anything of a permanent nature while serving this people, "To God be the glory."

We never expect to cast our lot with a better class of people and if any of you pastors are looking for a good place, you had better get in touch with brother C. W. Yoder, secretary of the committee on pastor.

The writer leaves to take up war Y. M. C. A. work at Ft. Logan, Colorado, for a few months after which he and Mrs. K. will take up the work at Carleton, Nebraska.

May God's richest blessings attend our Morrill friends as they journey through life.

J. D. KEMPER.

Fort Logan, Colorado.
Army Y. M. C. A.

CONFERENCE BRETHREN CHURCHES
of
Northern California, Washington, Oregon
Turlock, Calif., April 12, 13, 14, 1918

PROGRAM

Friday Afternoon and Evening

2:00 Opening. Praise and Devotional, Roger Darling.
2:30 Business Session for Conference Organization, Appointment of Committees, Reports of Conference Boards.
7:30 Praise and Devotional, Paul Gibson.
8:00 Moderator's Message.

Saturday Morning

9:00 Song Service and Devotional, Jacob Shank.
9:30 This District and the Four-Year Program. J. W. Platt.
9:50 Address, "Using Our Young People to the Maximum," Voda Brower.
10:10 "Co-ordinating the Activities of the Brethren to our District", Roger Darling.
10:30 "The Response of Our District to Missions," J Milo Wolfe.
10:50 "Our Duty Towards General Conference," Susie G. Reyner.
11:10 "The Importance of the Love-Feast to the Brethren," Hannah Beer.

Saturday Afternoon and Evening

2:00 "Our Obligation to the Struggling Churches," R. Paul Miller.
2:20 "Recruiting Our Members for the Ministry and Mission Work," Lois Shank.
2:40 "Results From the Emphasis of Our Denominational Plea," Elder C. H. Ashman.
3:00 Reports from the Conference Boards and Committees.
4:00 Open Parliament.
7:30 Song Service, Clinton Shank.
7:45 What the Church Expects From Us Young People, Clinton Shank, Mary Schmiedt, Estelle Stetler, Mayken Gibson, Ida Shank, Paul Gibson, Harold Wolfe, Veda Elliott, Ruth Aksland, George Coykendall, Gertrude Cater, Ethel Elliott and others.

Sunday

10:00 Sunday School.
11:00 Sermon, Evangelist McConnell.
3:00 Sermon, J. W. Platt.
7:30 Sermon, C. E. Johnson.

First Church, Los Angeles California

On March 24 we had a Decision Day in our Sunday school and at the close of the program the superintendent, Brother Earl Hedrick made a very earnest appeal to the pupils of the school to take a stand for Christ. About one dozen Junior boys and girls responded by first holding up their hands and then standing to thei r feet. Following this, at the call of the pastor, about ten of them came forward and gave him their hands and expressed themselves as intending to unite with the church. The pastor has followed this up with visits to all of the homes represented and found that in a number of instances the children are opposed by the parents who claim the boys and girls are not old enough to decide so important a matter. However, three of these were baptized last night and also two adults.

There was a combined service of the Sunday school and church yesterday (Easter Sunday) and a very interesting program was rendered to a full house. The offering to Foreign Missions was a little more than $125, but it is hoped that within a week we can swell that amount quite a little. A very acceptable musical program was rendered last night by the choir after which there was a baptismal service and the five persons mentioned above were received into the the church.

Our supply pastor, Brother S. Lowman, who has been doing such splendid work in the absence of our regular pastor, Brother F. J. Reagan, is preparing to begin a new work at the new and growing town of Fillmore, Ventura county, about the first of May. He reports that there is a fertile country surrounding the town, oil wells and a refinery are near by, many fine orchards of apricot, walnut, orange, and lemon trees are located in the valley, and the town is bound to grow and become quite a center in the years to come. And so for these and other reasons it seems to be a good place to open up a new work for our Lord.

A. P. REED.

4910 Wadsworth Street.

Here and There

It was my privilege to take a few weeks off in February and March for an evangelistic trip down into old Pensylvania. I found the country piled high with snow, traffic congested, train service irregular and all the country humming with the traffic and bustle of war. During a short stop at Ashland, the first in several years, I found our institutions moving along better than most of those in the country and a general interest in the church's program for progress. During such a crisis as this we will do well to remember that the greatest service we can do our country is in keeping the altar fires burning and maintaining the morale of our own constituency. It was for just such service as this that the ministry was exempted by the draft law. As shepherds, let us be watchful and play our part with much time spent in prayer for the necessary calmness to lead aright a people made both a little irritable and a little hysterical by the strain of world conflict. Both these attitudes are abroad today here as well as in the old world. It does no good to blink the fact. Be strong; let the trained men do the fighting; as it is theirs to be calm on the battlefield it is ours to be calm and deliberate about all we say and do at home.

It was my first thorough acquaintance with Pittsburgh. I found a great official city of eight hundred thousand souls and as many more in adjoining boroughs which make Greater Pittsburgh in reality a city of nearly a million and a half stretching about thirty-five miles along the rivers. The Homestead steel works alone are one forest of stacks twenty miles long. As pastor, Brother Harley must make this whole territory as our people are scattered everywhere. The church is in east Pittsburgh at the foot of the steep hill on which the historic Fort Pitt stood and our people are scattered over its slopes, at places so steep that the sidewalks are stairs. However, this section is quite free from smoke for which the lower city is justly famous; you can't have the greatest industrial city in the world without that.

I am glad to report that the Pittsburgh church has a great working organization. I know of no church among us having a larger working force. All will be glad to hear that in a few months more at the present rate their long financial battle will be won. And they have a great plant as well as a fine parsonage. When once they get out of debt a few thousand dollars spent on their entry and in modernizing their Sunday school equipment, for which they have room, will give them one of the finest big city plants in the church. I am glad to say Pittsburgh is one of our great churches. Credit belongs to all the pastors who have fought her fight in years past, many in discouragement, as well as to Brother Wise, who proved her greatest friend in time of need. The personnel has naturally changed largely through recent years, though there a few who remember the beginning. Brother Harley has been the man of the hour who has finally brought things out, enlisting many new and strong workers, especially men. In fact if there is a stronger all around pastor in the church I have not worked with him. Let me point the reason: he plans his work to the last tassel; he works his plans thoroughly; when this is done he trusts in the power of prayer for results. This will win anywhere.

After three weeks of Pittsburgh I went on to Altoona, stopping at Johnstown a few hours to talk with Brother Trent about church extension. Trent is one of the big departmental heads in the Cambria steel works which employ about 18,000 men and use about 60 switch engines in their yards alone. He brings some of the vision of big business to the Mission Board of which he is secretary. Old Pennsylvania is going to do business on a big scale; just watch her when Beachler gets there.

Altoona I found to be the greatest locomotive city in the world with 75,000 people in the city proper and outlying boroughs. Her great shops turn out a new locomotive for the Pennyslvania lines every two days, repair about 6,500 in her round houses monthly and rebuild about 50 a month, besides making and repairing cars and other railroad material. 18,000 people work in these shops and we found them working all day and until about nine every night on the great winter's tie-up. This hindered things very much in the meeting or it would be hard to say where it would have stopped. The church is well located in a field of its own and easy of access by car. We doubt if a downtown church would have been wise in a city of this size. Brother Benshoff we found an efficiency man like Harley and of the same faith in prayer. He had the most intimate knowledge of this great field so no time was wasted in our short three weeks together. To this notable fact and his continual example in intercession we attribute the remarkable phenomena of this meeting which began on the third night and scarcely missed a service with large numbers of penitents in prayer and bitter tears. We never saw it before "on this fashion."

Altoona and the Morrison Cove country remind me much of the Miami Valley and Dayton. We have a number of churches scattered through this great populous country. Brethren Byers and Hall are pastors of two of these circuits. Viewing the thing as an outsider it seems to me agreat boost could be given to the cause of Brethrenism if a Blair County Association of Brethren churches could be formed to get the Brethren acquainted and popularize the doctrine. A sort of Pen Mar picnic, to imitate the Maryland Brethren, held annually, also an anual inter-church doctrinal conference and much newspaper advertising would do much to give momentum to the cause which we love. We believe the Brethren are awake to some such thing and with their great field it seems they are on the border of a great advance.

Leaving Altoona after a great spiritual feast with the Brethren I had the happy privilege of meeting Mrs. Ronk's brother, Dr. H. H. Wolfe, lieutenant in the Ambulance corps, at Allentown, visited Gettysburg and Antictam as well as St. James with Brother Willis, greeted Brother and Sister Cover at Hagerstown, ran in at Ashland, peeped in at Sidney, Indiana and spent Sunday watching the immortal "Billy" flay the German-American Alliance, the Kiser, the Devil and Booze all in one mighty drive. At the same time I heard a lot of irresistable logic, eloquence and good sound gospel preaching. All around could be heard fervent commendation from folks who had not heard such gospel since they left the old country meeting house. Chicago needs it and is taking it with thanks. At the invitation swarms came. With two big ushers in front of him and the penitents converging in two lines shaking with each hand alternately with marvelous rapidity Sunday was kept busy. After 25 minutes the jam became so intense "Rhody" had to call a halt to straighten the traffic out. Being ordered to the platform with others I looked down on two lines of penitents each jammed six abreast and stretching back half the width of a city block. The feverish handshaking did not let up for 47 minutes by my watch. As a physical ordeal it was wonderful. The number coming must have been about 2,500, as at the men's meeting he recived about 800 in 17 minutes. With a good opportunity to observe it was evident that to some the service was not very significant. But for very many it was evident by their faces that they had passed

from death into life for which we praised the gracious Father.

This finds us back in Leon in excellent fighting trim for a long, hard battle with the hosts of evil. We are making progress. Pray for us. Brother Frank Coleman and our evangelistic singer Ed. Kemp are in a union meeting, saving multitudes as usuual. Pray for them. They are children of the mission. G. T. RONK.

Brighton, Indiana

After almost four months of no services we are slowly getting back again to normal. Sickness of the pastor and the extreme bad weather forced us to withdraw our services for a great number of Sundays. But with the better weather and health we are again "on the job." It goes slowly, however, but we trust that soon we will again be running on our regular basis.

Easter found us very well prepared in some ways and in some others not so well. We hope to make good in all very soon. Our program was very nicely given. Our offering was about half our apportionment but we will send it all later.

We are looking forward to Brother Thomas coming to be with us for three weeks to hold a revival meeting. This is a little late for a farming country but we will endeavor to put it across for the Lord. We expect to start our summer campaign soon after Brother Thomas leaves. Our outlook for conversions is good. Many people are friendly toward our church and it is our prayer that we may line them up with the work and above all with the blessed Lord. We do not know how it is in other Brethren churches where young men have taken the non- combatant exemption, but here in Brighton our church has suffered somewhat in the community standing it once held. This of course we feel sorry for but we feel that if the church is to be true to its doctrinal standards it will have to suffer something in a time like this. But we are being more fully understood day by day as the folks around us are looking into what we really do stand for on this question. We think, however, that the coming meeting will be hindered somewhat because of this. We want you to pray for Brother Thomas and Brighton that we may put forth our very best for the Lord and the salvation of souls.

May God bless his church. May his guiding hand be upon it, for only as he leads will it know how to follow. May God bless the ministry this day that they may preach fearlessly the whole truth without favor to any. E. W. DEITRICK.

First Brethren Church, Elkhart, Indiana

We wish especially to report our evangelistic services which closed March 24. The meetings continued for three weeks and were conducted by brother A. E. Thomas, of South Bend. Brother Thomas fearlessly preached the whole gospel and spared none of the prevalent sins of the modern world. His sermons were well received and much appreciated. We were glad for the opportunity to work with Brother Thomas and rememger him in prayer in his future meetings. The results of the meetings were 34 conversions and reconsecrations. We have already baptized and taken into the church 12 of this number. Six will go to other churches, a few are undecided because of home objections and the rest await baptism. On the whole the results were far beyond our expectations since there has been a large ingathering every year. During the meetings there were two decisions as life work recruits. We ask an interest in your prayers for these two young people that they may have an open door to a larger preparation for their work and a long life of service for their Christ.

At the regular quarterly business meeting of the church last week the present pastor was called to remain another year beginning October first. We are now beginning April, our sixth year as pastor here. We have accepted the call at a substantial raise in salary, the increase in salary however, to begin at once. We appreciate the confidence of the people of the Elkhart church and pray that our year together will be profitable both for them and the kingdom of Jesus Christ.

The church here is doing most commendable work. Nearly every goal in the Four-Year Program will be met this year. Through the duplex envelopes the 30 cents per member for district missions, 20 cents for national missions, 40 cents for foreign missions and six cents per member for benevolences will all be reached without any extra offerings. All this among a laboring people. This the Elphart church is doing besides supporting a pastor full time, with a membership of 175. These results come through consecration and systematic giving.

The church is planning to either remodel the old building or secure a new site and build a new church. Part of the Easter offering of $103 in the Sunday school will be given for this purpose.

With fervent prayer for our beloved church and an abiding faith in the final triumph of the kingdom of God in all the earth we press on. H. H. WOLFORD.

Uniontown, Pennsylvania

Ere leaving my particular field of service to spend a few weeks assisting our good brother I. D. Bowman in a three weeks' evangelistic effort, I take a few moments to give an account of our doings so far in 1918. Our services have been fairly well attended, despite the extremely cold weather that we have had. Being located upon one of the richest coal fields of the country we were in no straits for fuel hence all services went on at their usual time. Those uniting with the church in the meetings held prior to Christmas, are already giving account of themselves, which is noteworthy and commendable. The church was never in better condition numerically, financially and permit me to say, spiritually. The fact of spiritual development has made all the others possible. I'll venture that if we would stress more the spiritual growth, and not so much the jots and tittles of the law, there would be no need of agonizing for our pittance given to missions and the other benevolences of the church.

Our Sunday school is rather above the average made last year, and when we strike our spring stride we will go beyond anything done so far. With a school running about 130 in attendance we are averaging close to $8.00 per Sunday in offering, which speaks well for a body no larger than ours. Then no call for assistance on the part of the work at large is turned down. At present the Sunday school is boosting for larger and more improved quarters which they will no doubt have before the year closes. The church has undertaken to enlarge the auditorium somewhat and in addition erect a Sunday school annex that will house our growing school and add to its efficiency. This is an undertaking necessitating an expenditure of about $5,000 or a little more. Of this amount the people of the church pledged $3,000 inside of two weeks and so we feel justified in going to the work. But Brother Beachler better give us a wide berth for this year, for although we don't intend to do less than our share for the college, we can do it better a little later. I feel safe in pledging Uniontown to come across with her proportionate part of the $100,000.

We have just lifted our Easter offering and it may interest our friends to know that again we have "topped" our past efforts in this line. Last year we gave $59, which was well above that asked of us, and this year we "go over the top" with a total offering of $84. Remember at Christmas we give $102 for Kentucky work, and we keep our "home fires burning," too, the quarterly report of the financial secretary being the best in the history of the church and then you will surely believe that these people have, or at least are getting the true vision. It would have done some of the "Ancient Order of Tightwads" a deal of good to have been present last Sunday afternoon (Easter) when the Juniors and Intermediate C. E. societies lifted their share of the offering. They held a joint meeting with exercises appropriate to the day, and then they passed the plates. The tots had been preparing for that event for some weeks, and so had the Int ermediates, consequently they came "heeled" for the event. It was worth a good bit to see the little ones with their pocket-books bulging with pennies, open said pocket-books, and taking hold of the bottom edges empty out the last cent for the little girls and boys across the sea. Yes, they left the services cleaned out financially but filled up with a something that some older folks could afford to empty themselves occasionally in order to obtain. Sixteen dollars was the total of their offering, and it is divulging no secret to say that they alone gave four dollars more than this whole church gave to the foreign mission board any one year up to three years ago.

I know this is rather lengthy, but I must say a word for the S. S. C. E. and the Y. P. S. C. E. The sisters are going strong. They have helped the church work in all ways in the past and now they pledge to pay $500 on the building extension, with a hint that $500 won't hold them. I'll tell you they are alive awake on the job all the time. The Y. P. S. C. E. is also a wide-awake organization. Their meetings are well attended and that means they are well conducted. Brother Finnell, the president, is ever on the alert to keep something doing. Then our youngest society the M. & M., is also taking root. We look to this body of young ladies to give a good account of themselves as the days go by and they get better established. Even to date they have done commendable work, and

will undoubtedly take an active part in the work of church extension.

One more word and I've done. With all the activities and excellent support of the the church and its interests, this people took it upon themselves recently to surprise the pastor and his consort. The surprise shaped itself into a Wilton velvet rug that lay upon the floor one recent Wednesday evening on our return from prayer meeting. The rug is a beauty, the price was considerable, the surprise was complete and ties of love are certainly stronger than ever. It was surely a testimonial of love and even though we can't give each of the members a rug in return, we wish we could. May God bless this people and church and may they move on to greater things in his name. We are doing all in our power to pull across the Four-Year Program and pray as well as work for its success throughout the brotherhood. Pray for us. BROTHER ED.

Hamlin, Kansas

Last fall we returned to Hamlin after an absence of six years. When a pastor comes back into an old field of labor, he feels as though h e has dropped down into a strange world. He can really sympathize with old Rip Van Winkle. Among the familiar faces he sees many new ones. The children that he knew are now the young people and the babies are the children. We will have to confess that it took us some little time to readjust ourselves to the situation. But we feel now that we have reached our equilibrium and are very much at home again.

The past winter has been unusually cold for Kansas, yet our people have been very faithful in their attendance. Through the month of February the churches of the town united in the Sunday evening service in obedience to the request of the coal commission. We all enjoyed these union services, but we were glad to get back to our own evening services. We think we can see an increased interest and attendance lately.

After coming here last fall, we called a special business meeting and voted to accept the Four-Year Program as our standard of work. One of the first things we did was to put the Brethren Evangelist into every active Brethren home in the congregation. Brother G. F. Berkley and the pastor were appointed to make the canvass to raise the budget. Brother Gill helped us to put up a strong talk in favor of the church paper. We were really surprised at the willingness of the people to subscribe. I feel that the biggest part of reaching the goals on the Four-Year Program has been made when the Evangelist goes into each home. It is the preacher's best campaigner to put the Program "over the top" in the local church. In fact it is something the church ought to have done long ago. It brings the weekly information that helps the people to know the work of the church. Since it has been in each home we have put over the Thanksgiving, Christmas and Easter offerings in fine shape. The church has adopted the budget the system of finance. The S. S. C. E. is working to be a standard society.

The Hamlin Sunday school has been a Front Line school for several years and we expect to keep our record good this year. The Sunday school is doing good work in spite of the fact that we are very much in need of more room for Sunday school work. This need will very likely be met in time. Not long ago, the Delta Alpha class, Mrs. Grant Bergley, teacher, gave a short patriotic service and presented the school with a service flag with six stars in honor of the six boys from the young men's class that have enlisted in the service of the country. The same class served a lunch recently at a sale and cleared a good sum that was turned over to the work of the Red Cross.

On Easter Sunday evening the choir rendered a very beautiful service which was given in the new town hall. The cantata was entitled "Mary of Bethany." There was an immense crowd in attendance. Many came from other towns nearby. The Hamlin church people have always been noted for their musical talent and good programs, and this program did not disappoint the people.

This church has added three by letter recently. They are looking forward for a revival early next fall. We are praying that the Lord will bless the effort with many souls. We ask your prayers for our work.

S. C. HENDERSOON.

Spokane, Washington

The Lord is still blessing us without measuse as he always does. Though our building is not going up as fast as we would like, or even as we need, God alone knows why, still, we are having other blessings which far outweigh the erection of the building.

The Lord has not only sent a revival upon the church body itself, but also upon the heads of sinners has conviction weighed heavily. Seven more have taken the Lord for their Savior, and there are four more to be baptized on Easter Sunday. There have been twenty additions since about the first of the year, all heads of families but three, two young men and a young lady. And there are many more who are making their last stand against their only hope of salvation, and will soon be in the fold.

We are just beginning services in a new quarter of the city, where 50 or 60 have been gathered together in a Sunday school, and we are planning to start preaching services in a couple of weeks. From the way it appears, we will soon have a fine work there, for there is plenty of material to work on, and the whole community is crying for such a work, and are agreeing to assist all they can.

Though we are not yet fully established here at the main church, yet we know that in helping others, we ourselves will grow stronger. Brethren, pray for the northwest and help the northwest all you can, it will pay big dividends in souls. This new work is the result of the faithful work on the part of one of the sisters of the church who saw the needy field and went to work for the Lord.

We are beginning our cottage prayer meetings now in preparation for our revival. We expect to have a revival prayed down by the time Brother Jennings gets here so that he won't have to work one up. Altogether, we are having a wonderful time with the Lord. "The Lord hath done great things for us whereof we are glad."

R. PAUL MILLER.

Ashland College Notes

The writer spent Easter Sunday and the first few days of the week at New Lebanon, Ohio. We were especially pleased to find in full swing an evangelistic meeting led by the Welsh Evangelist, A. E. Thomas. Thomas' preachments come from a fiery, spirit-filled heart, his messages are brimfull, whole gospel appeals, given with rare eloquence and all the nervous, energetic eloquence of a human dynamo. It is needless to say that Thomas "grips." Thus far for the man and his message.

One thing above all others which impressed the writer about this little evangelist was his devotedness and loyalty to the church and ASHLAND COLLEGE. Night after night, Thomas held up faculty, student body and college in the finest light. Were that there were more men of his stamp. He paid especially fine tribute to Dr. W. D. Furry and Prof. J. A. Garber. We have learned to love the little Welshman through our association with him at New Lebanon. Brother Lambert, Thomas and the writer are all Johnstown, Pennsylvania boys and you may be sure there was splendid co-operation.

Most of the students went home or to the homes of friends for the Easter vacation. They come back ready to make the final lap of the academic year.

Dr. Furry addressed an Easter Sunday audience at the Dayton City Y. M. C. A. on the subject, "The Moral Challenge of the Present Age." We felt our bosoms and our hat bands swell when we saw his pictures in all the Dayton papers and read the huge posters advertising Dr. Furry, of Ashland College. His message was well received.

Senior play rehearsals are in full swing. The play is to be given April 18, in High School Auditorium of Ashland City.

The writer is including another college song this week.

Ashland College
Fair place of knowledge
Where the youth meet
And old friends greet
Fling out your banner of true allegiance
While we sing now
Our Ashland song.
Ashland, Ashland, that's the place to be
Ashland, Ashland, that's the place for me.
Where I will be, to strive and learn and do
my very best
To put dear old Ashland "C" a little above
the rest. F. M. L.

Gone, But Not Forgotten

In our associations in life there are some things that occur that so impress us that we can not easily forget them. Will the readers of our beloved Evangelist bear with us while we relate a few things in the church at Beaver City that make us feel sad and lonely, although we may expect them.

In 1903 brother John Crawford, one of our deacons, a very faithful brother, went to his long home. On July 3, 1913, sister Mabel Baer, an accomplished lady of much promise in the very bloom of life passed away to be with us here no more, soon to be followed by her father, Israel Baer, a noble, self-sacrificing Christian and also one of our deacons who faithfully filled his place in the choir, now so nobly represented and

filled by his children. We can not forget our own daughter Beulah for whom the death angel called July 27, 1913, at the age of 30 years. When quite young she was called upon to fill the place of organist for Sunday school and church which place she filled for years. Next was Grandma Crawford whom the children almost worshiped as Sunday school teacher. Her obituary notice appeared in the Evangelist with that of B. F. Seibert recently in memory of whom we have more to say.

Benjamin Franklin Seibert was born in Somerset county, Pennsylvania, September 28, 1854 and died at Beaver City, Nebraska, February 10, 1918, aged 63 years, 4 months, and 12 days. Early in life he realized the need of a personal Savior and was baptized by Michael Weand. Leaving his native state in 1878, he arrived at Beaver City the middle of March and located on a farm five miles east of Beaver City, Furnas county, Nebraska, near the place where the Brethren church was organized on December 7, 1884, when Frank Seibert, as we always named him and Israel Baer were chosen to serve as deacons. Both were eminently fitted to fill the place for which they were chosen. Brother Seibert was one of the most liberal hearted men I ever worked with. He was a busy man and always let God occupy first place in all that he did. He was a man of excellent judgment whether in religion or business. On the 24 day of December 1889 Brother Seibert and Mary Tripe, the well chosen bride, were joined in marriage by the writer at the close of the Christmas eve exercises. Brother and Sister Seibert were well mated and by industry and judicious management became quite prosperous. They have a family of three children now living, namely, Lottie, the oldest, married to J. D. Kemper, pastor of the church at Morrill, Kans., Ruby and Mildred at home with their mother. The will of Brother Seibert directs that one-tenth of the proceeds of his farms shall be paid to the church until the youngest child becomes of age. Brother Seibert was a beloved husband and father, a friend to everybody and a full fledged Christian. Though now dead he will live at Beaver City many days to come.

C. FORNEY.

Beaver City, Nebr., 1918.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER, G. W. RENCH, GEO. S. BAER, } ...Associate Editors

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(Continued from page 5)

of one loving popularity more than he loves God, [I Sam. 31:4, 5]. Again, look at Belteshazzar the king, What caused him to tremble at the handwriting on the wall? Was it the love he had for God? Nay, verily, Belteshazzar had been trained by his father Nebuchadnezzar to serve other, than the true God. [See Dan. 5:4]. Not only was Belteshazzar serving god's of gold, but he was setting the example for others to follow. Fathers, mothers, take warning as to what kind of an example you set before your children, and how you train them. [See Eph. 6:4]. Teach them [Mark 12:30] as the text, and if lived up to it will solve all questions between nations, neighbors, church members, family troubles, and the great temperance question that is causing so much discord, and agitation among the people.

Just change the love for the world, for the love of God, and note the change in your own home, your neighborhood, your church, yourself. See what it would do; it would fill up vacant seats in the church house, [See Heb. 10:25]; it would feed the hungry, clothe the naked, entertain the stranger, visit the sick, etc. [See Matt. 25:35, 26]. Cause us to love our brother, [I John 3:17 also 4:20]. So we say that God is love, and he that dwelleth in love, dwelleth in God, and God in Him. [I John 4:16]. If the love of God is able to lift us up out of sin, and to sustain us, and keep us from yielding to temptations. Is it not high time we make the change? change the love we have for the world, and for the things of the world, for the love of God. [See I John 2:15]. What can we expect of the world for our service? What can the world give you for your service? No man can serve two masters, [Matt. 6:24] "for where your treasurers are, there will be your heart also," [Matt. 6:21]. Love for God is the mark of discipleship, [John 13:34, 35]. This is the mark we want in our foreheads; if we don't have the mark, God can not, and will not recognize us as one of his servants. What the love of God has done for others, it will do for us, if permitted to reign in, and control our hearts. See what it did for Joseph, when he was tempted by his mistress, [Gen. 39:9, 10]. It was able to deliver him from one of the greatest temptations that men can be tempted with. Listen, "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [I Cor. 10:13]. It caused Joshua to take a stand for the Lord. [Jos. 24:15]. It caused David to spare Saul's life, when Saul was seeking to destroy and take his life. [I Sam. 26:9]. It delivered the three Hebrew children out of the burning fiery furnace, [Dan. 3:26]. It closed the lions' mouths that they did not hurt Daniel, although he was cast into their den, [Dan. 6:16, 22]. This love caused Stephen to be filled with the Holy Ghost, and turn his eyes to heaven in the midst of sore persecutions and to pray for his enemies, [Acts 7:59, 60]. What did it do for Saul? It caused him to cry out and say, "Lord, what wilt thou have me do?" Acts 9:6. It caused the scales to fall from his eyes that he might see, and know his duty toward God [Acts 9:18]. Brother, sister, friend, have the scales fallen from your eyes enough so you can get a glimpse or a vision of the love of God, and see what he wants you to do?

Now in conclusion, let me entreat you as one that loves your soul; set your affections on things above, not on things here on the earth. When the love of God fills, and reigns supremely in our hearts the divorce court will pass into history, prisons will be vacated, churches filled. What is wrong today? Men are traitors, heady, highminded, lovers of pleasures more than lovers of God. [II Tim. 3:1, 5]. THE WORLD'S GREATEST NEED IS A CHANGE FROM THE LOVE OF THE WORLD, TO THE LOVE OF GOD.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, APRIL 17, 1918 NUMBER 15

Editorial

The Veterans in the Lord's Army

In a recent number of *The Christian Advocate* a writer refers beautifully to "the Road of Loving Hearts," which the simple Samoan Islanders built for their friend, Robert Louis Stevenson. The road was cut through the brush with many weary weeks of labor and toil, in order that the beloved story-steller might come and go, unhindered, between the beach and his house in the woods. It was a labor of love, and this is the inscription prepared for it by the native chiefs who built it: Considering the loving care of us in our distress, we have prepared a splendid gift. It shall never be muddy; it shall endure forever—this road that we have dug.

Thus did a lowly people honor one who had ministered to them faithfully without thought of reward, with morning face and morning heart. Significantly Dr. Hingely asks: "What of those other servants of God who, lacking perhaps the genius of Stevenson, lacked nothing of his courage, his patience, his sunny-hearted sacrifice? What of the aged ministers who, now too feeble to labor and earn, are without property or income—sometimes even without the common comforts of life? We owe them a debt money cannot repay—but we can pave the last mile of their roadway with loving gifts, and so make it easier for their weary feet which, without help, will find it all too rough. Can we do less than the Samoan Islanders for men who have taught and helped us—strengthened, encouraged, and believed in us? *Shall we send them home by "The Road of Loving Hearts", or must they travel the rocky path of sorrow—forgotten by those for whom they labored?"*

The Church of the living God can well afford to pay tribute to its veterans with hair of silver and hearts of gold. We have in our Almanac and Year Book a real Roll of Honor, on which are found the names of those whose ordination to the Gospel ministry dates back more than half a century. The Editor felt it would be a blessing to the readers of THE MESSENGER to have a special number of our Church paper devoted to our veterans, with brief messages from these men of God who have been so long in the Lord's service. We remember a great military procession, held some years ago, in which soldiers of the Civil and Spanish-American wars, as well as cadets from West Point, participated. Everybody admired the precision and finesse of the cadets, with their perfect alignment, their spick and span uniforms, their beautiful new flags. But the chief applause and homage of the multitude was not for them, but for the grizzled old veterans of the Grand Army of the Republic, marching with tottering footsteps under battle-scared old flags that had come through the fire of shot and shell. "Let not him that girdeth on his armor boast himself as he that putteth it off." So we asked these men who have borne the burdens of many years to give a message to the Church of to-day, which it will be wise for us to hear and heed. Let them tell us what they feel the Reformed Church most needs to-day, what vision of the future task and opportunity they would set before our Zion, to what special activity their mellowed wisdom and accumulated experience would summon us. We are to listen not to the chirp of fledgelings, not to the vaporings of raw recruits, but to the counsels of these aged warriors of the faith who have fought the good fight—all of them for more than three score years and ten, and some for well-nigh a century.

We have been much moved not only by the willing response of these beloved fathers in Israel, but by the spirit of appreciation revealed in their replies. A few were prevented by physical disability from writing a message, a few were held back by a characteristic modesty and reticence—"we have never written anything for publication, and fear we could not write anything acceptable now"—and the rest, including that grand old Nestor of them all, Dr. P. C. Prugh, wrote letters which we are sure you will prize highly. Not a few expressed surprise that anyone should have thought of them as able to say anything worth while in our Church paper. They had almost come to think of themselves as "derelicts," or as "laid upon the shelf"; it was rather pleasant to come back in this way and speak to those now carrying on the more strenuous tasks of the Kingdom.

What useful members of society the old folks are—how poor the earth would be without them! It is a great temptation for them to think that their days of usefulness are over, and that they are "only in the way." What a mistaken notion! "If the Lord thought old folks were useless, He would devise some way suddenly to get rid of them." Is it ability to work which alone makes a person useful? No, indeed. "A baby cannot earn a penny, cannot do a stroke of work, and yet it is often the most important factor in the household." So an old man sitting in an arm chair, feeble and helpless, may be the most useful ,member of the family, and may linger amongst us as a benediction to many. Wise are they who rise up before the hoary head and cherish the counsels of the aged. Old people supply a necessary conservative force, making for the stability of society. Best of all, they link us to Heaven, reminding us of the future life and binding us more closely to the throne of God.

We owe a debt to these aged servants of our dear Lord, if we have in any way fallen short in our duty of considerateness and veneration and suitable provision for those no longer able to labor in the vineyard, but who wrought so nobly in the days gone by, we need to be reminded anew by these messages from our veterans of our obligation to them not only for what they once *were*, but for what they now *are*. They have grown old beautifully, these soldiers of the cross, and their hearts are filled with the optimism of a living faith. They do not strike one dismal note; they reveal the good cheer of men who know that "the best is yet to be." Thank God for our Veterans! May it be our joy to help in keeping these gray-haired warriors of the Lord on "the road of loving hearts."

—*Reformed Church Messenger.*

From the Editor's View-Point

"HALT THE HUN"

This is the title of a poster designed by Henry Raleigh to assist the American people to decide in favor of the Third Liberty Loan just made to our government to support the war. It is a most striking poster and it and posters of other designs made for the same purpose were sent out all over America to the number of NINE MILLION to drive home this appeal for funds. Of course it was successful, such appeals cannot be otherwise when made to the American people, not alone on the continent but in all the island possessions as well. This is what is called GOOD advertising, that is it gets what it is designed to get, the attention of the people, and it gets this in the way about eighty two percent of all attention is secured, through the "eye gate" to knowledge.

The religious forces of the world have done SOME advertising in the past and are doing more of it now, but in the minds of some church advertising is regarded in about the same way advertising is considered by a physician of old school, a method to be used by quacks only. But we feel this is a mistake, and while the church and the church people are to keep themselves "unspotted from the world," yet there are some methods employed by the world to "do things" that might be used to good advantage by the church, and one of these is more systematic and more persistent advetrizing. But some one says, "Advertising costs money." Of course it costs money, most any good thing costs something and when the good is considered the cost is very little reckoned with. But think of the results of the expenditure of a little or even much money in intelligent advertising. Right here in Ashland county, Ohio the portion of the Third Liberty Loan was assigned them which amounted to $450,000.00 and it was all subscribed the first day of the campaign with $30,000.00 over for good measure. Certainly no such appeal can be made to the church, and yet when the work and mission of the church are considered would it not be possible to adopt some SIMILAR system to acquaint the people with the needs of the church if it would "proclaim liberty to the captives" of all the nations of the earth.

THINKING VICTORY

The effect of right thinking is most generally recognized though the practise of it is not always followed out. A very pointed and striking paragraph or rather only a half line, appeared in a recent number of The Independent. It was, "Don't think peace, think victory!"

This was not said because the editor of The Independent does not want peace, for he does, but just now he feels that victory is more important than peace, and, whether he recognizes the principle as one put forward by Jesus or not, he adopts the principle, "as a man thinketh in his heart so is he." The man who thinks victory is far nearer to victory than the one who thinks defeat or than the one who only thinks peace. It should not be forgotten that there is a "peace of the devil as well as the peace of God," and most of us are now convinced that any peace that would be brought to the world with Germany still in her arrogant and self centered mood would be "the peace of the devil." We believe the whole Christian world wants peace, but we also believe that all sane thinking people want right to gain a decisive victory over wrong before any attempt at peace is made.

The principle laid down by Jesus concerning the effect of one's thinking upon his life is being demonstrated to be a sound principle every day, and if it were more generally practiced in connection with one's regular Christian living there would not be such an opportunity for some modern philosophies and "new thought" cults to get a hold on the people to win them away from the true faith," once for all delivered unto the saints."

In this time of crisis in the church as well as in the world it is wise for the Christian people to think only victory in the work of the eternal kingdom. The kingdom of Jesus Christ must be established. It is not for us to say how. The plan of the ages has been fixed and in due time the cause of Jesus Christ will prevail, and it is more than heresy, it is TREASON for us to think anything but VICTORY for his cause. Our faith should make us strong and courageous.

FOR THERE IS NO OTHER WAY.

A short time ago Ex-President Taft in an informal address in Pittsburg speaking as President of the League to Enforce Peace said:

"The successful working out of the plan of the League of Nations to Enforce Peace depends primarily on winning victory over the Kaiser and his Potsdam gang on the western front. The whole energies of the nation should be devoted to that by adequate preparation.

We face a two or three years' war and we should, in our draft, provide for an army of 5,000,000 men, train and, as our ships are built, send them over.

With these we can win the war, and whom we do all the nations, including the German people, made amenable by defeat of their present vicious leadership, will be anxious to make a league to prevent another war.

We cannot make progress by further debate with Germany and Austria. Blows are the only arguments now possible to win permanent peace."

And the editor of one of the great magazines of the country adds these few words: "Mr. Taft is right. This is now the only way. We must face it with high courage and grim determination."

And who are we to gainsay what these wise men have declared, but we remember on an occasion a good many years ago when a crisis came in the life of a people the Nazarine in his meek and quiet manner declared, "I am the way," and we remember that some years later when his disciples had been brought face to face with the struggle between faith and materialism one of the fishermen apostles stood up and boldly declared, "for there is no other name under heaven given among men whereby ye must be saved." And while we must trust to the wise men of the world to arrange matters between the nations of the earth we can only trust and at least pray that they may not forget that the fundamentals of all true peace are found in the teaching and in the life of the one who declared, "I am the way." In his way is permanent peace.

FOSSILIZED FOGYISM.

For a number of years the boards of education in many of our cities have refused to engage married women to teach in the public schools, and some of the states seem to have made it a state law that such an exclusion should be observed in all the schools. The reason advanced by the Chicago board of education some years ago was that it had a tendency to make loafers out of the men and that there were too many men in the city who were lying around awaiting an opportunity to marry some lady teacher in the public schools so that they might live off of her earnings. Of course there are some males, not men, who are willing to be the "clinging vine," but not many and we take that more as a masculine "excuse" than as a reason.

It can not be denied that a married woman might have her interests divided if she were to continue as a teacher in the schools, but this is not necessarily so, while on the other hand it should be recognized that a woman who has received the training for a teacher that the schools give and has married and has had the experience of studying and observing the development of her own children is eminently more fitted to deal with the child problem than the one who has mastered the theory only as taught in the books and in the schools.

A great many things that had gone wrong in the development of American life and American civilization during the

(Continued on page 7)

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

WHY A PROGRAM

By G. T. Ronk

Sufficient time has passed since the last National Conference and definite methods, inquiries and reports have been in circulation long enough to allow a general view of the cause for failure to respond to the program in some quarters. In some cases it has been lack of a pastor, in others temporarily disrupted local machinery, in others the grim facts of local conditions which render church work a battle for existence at the very best. It is well for those who serve as pastors of stable, well organized churches—and are careful to serve only such—to restrain their righteous indignation just a little. It requires not a little acquaintance with our church as a whole to appreciate what a respectable per cent of our congregations actually live and get results under conditions that are perforce well nigh intolerable.

Of our whole number of churches let us remember there are quite a few where a full organization is impossible. Some can be little more than preaching points, without prayer-meeting or C. E. or Women's Organizations. Lack of local leaders and overworked circuit pastors, roads, distances, industry, malodorous past history, all conspire in a way to make an extensive program impossible. All such should and do receive our sympathy. Better to do what little can be done than nothing.

However, this article is addressed to the men who are not in sympathy with any general program, and there are such, especially among the older brethren, who do not understand or approve of what we are trying to do.

Standardizing The Product.

The Four-Year Program represents, first an effort to bring to church work some of that wisdom and foresight which has built up such a great industrial age. Automobiles, bicycles, pianos, sewing-machines and a host of other articles, including war munitions, have been standardized so that vital parts are of one size and description. The same thing has happened to the public school which we call "grading." So our program represents an effort to do our work easier and more completely by doing it alike and at the same time. That which has proven out in one place is made available everywhere else.

Conservation of Energy.

This systematization of work will result in much saving of energy by concreting for pastors and local leaders what they are driving at and when they have succeeded. Everywhere the pastors' great bugaboo is the anarchic disorder of his interests and work, so that too many men labor continually under a mountain of unorganized, unfinished tasks. While a part of this is imaginary the confused and dissatisfied state of mind is very real. Programming, not only of the general work but of their own time, hour by hour, is all that will ever save some men, and is a pretty general practice of big men everywhere and accounts for their bigness. It is just the capacity that big business men grow into, of getting definite tasks accomplished hour by hour that preachers and church leaders need to develop.

Quantity Production.

The natural sequel of standardization in the business world is quantity production. Surely there is nothing the Brethren church needs more and certainly this is the only avenue of approach to such a consummation. For instance, in the department of church extension there must be a co-ordination of effort of which we never dreamed. This part of the program is definitely marking time until our various boards can be gotten on common ground with one definite policy.

Spiritual Perspective.

Some of the lack of response to the program is because there is some fear the whole affair is an effort to do God's work in a purely human and mechanical way. Some have even said they prefer to get their results by prayer. Now, prayer we must have and spiritual results are the fruit of prayer. We all need to realize this and practice it more. This program business will not be complete until someone comes out with a program of the prayer life. But, let us plainly understand that God is not going to do through prayer that which is obvious and which we must do for ourselves. There is no more heretical and impotent doctrine than this. The giants in prayer are always giants in personal effort. Moreover, co-ordination of effort and prayer also is one of Christs first laws. "What two or three of you shall agree upon on earth shall be done of your father in heaven." "Go ye into all the world and disciple all nations eat." This is programming the prayer life and programming of effort. The best answer in all the world to "Why a Program."

Contributions

PHENOMENA AND CAUSES OF POVERTY

By J. L. Gillin

Associate Professor of Sociology, University of Wisconsin

Poverty and pauperism are not synonymous. Pauperism means that mental condition which leads a person to try to live at the expense of the community in whole or in part, without giving an adequate return, rather than to earn one's own living. Poverty, on the other hand, is the condition in which one may find himself, which does not permit him to secure enough of the necessaries of life to maintain his economic and social efficiency. One may suffer from poverty and not be a pauper. On the other hand, one may be a pauper and yet not be poor. For example, a few years ago in New York city, an old Russian was found dead in his room, who for years had sat on the street corner and begged. Upon investigation it was discovered that he owned several houses worth many thousands of dollars and had almost a princely income. On the other hand, in a dark basement on the east side, a man in the last stages of tuberculosis was found, whose family for weeks had been living upon a 10-cent soup bone and stale bread obtained at Fleischmann's bakery at a penny a loaf. Here there was poverty, but no pauperism.

Just how much poverty there is in the world it is hard to say. In very few countries are there exact statistics. We know how many hogs and cattle there are in the United States; we know what the bank clearings were last year; we know how many people there are in the United States; we know how many paupers there were in almshouses in a certain year the last decade, but we do not know how many people were given relief outside of poorhouses in many states in the union to say nothing of the relief that is given by private societies and individuals. However, in spite of the fact that we have no authentic figures on the extent of poverty in the world, we have some very interesting estimates based upon accurate statistics from various cities in this and other countries. In 1903, in the United States, according to a special census bulletin, there

were in almshouses 81,764 persons; in 1905 this had increased to 85,290, and 80,346 more in permanent homes for adults. Besides this, in orphanages and homes for children in the latter year there were 92,289, while 25,466 more were taken care of in municipal lodging houses and other temporary homes. Prof. Bushnel has estimated that there is a total of public and private dependents in the United States of not far from 3,000,000, or about one-twenty-fifth of the total population. The annual cost of supporting these is estimated at $200,000,000, or one-tenth of the total wages paid by all the manufacturing establishments of the country.

In 1910, nearly one-third of the entire population of the state of Massachusetts were beneficiaries of charitable corporations, according to the state board of charity of that state. However, it ought to be said that seven-ninths of these paid, in whole, or in part, for the service rendered. The annual cost of supporting the paupers in Massachusetts in 1909 was $5,806,188, or $1.93 per capita. There is a little more than one pauper per 1,000 of our whole population who are in almshouses alone.

An Estreme Estimate.

A more extreme estimate was made a few years ago by Robert Hunter. He, in his estimate, took into consideration those who much of the time were underfed, poorly clothed, and improperly housed. These he classed among the poor. Including this class, he estimates that 10,000,000 of our population are in this situation. As a part of his evidence, upon which he bases this estimate, he cites that in 1897, 29 per cent of the people of New York state applied for some kind of relief. This did not include relief given by small clubs, church circles, committees, etc. Even when he excludes one-half of the number who applied to medical dispensaries, as duplications, he finds that his figures still are 19 per cent of the population of the state who received relief, and leaving out all dispensary applications, 12 per cent received relief of some other sort. In 1903, 20 per cent of the population of Boston were aided in some way by the public authorities alone. In the same year in New York city, 14 per cent of the families living in that city were evicted from their homes because of their inability to pay rent. About 10 per cent of those who die on the island of Manhattan, in New York city, have pauper burials. Is it any wonder that the chief desire of all the poor on the east side of New York city should be to save money enough during their lifetime to have what they call a "decent burial?" According to a report of the Hebrew Charities in New York city for 1901, between 75000, and 100,000 Jews in that city had to depend on the public purse for help. According to the United States census in 1900, 100,000 persons in New York city alone were unemployed from four to six months in the year. On the basis of all these figures, Mr. Hunter estimates that 14 per cent of the people of New York state were in distress. Figures from a small town in Indiana, made about thirteen years ago and studies in Chicago made about eight years ago, lead him to the same conclusion. In 1900, over 2,000,000 of workmen were employed from only four to six months in the year. One-half the people of the country are practically propertyless. About 5,000,000 women in this country find it necessary to work, 2,000,000 being employed in mills and factories.

Another fact throwing light on the cause of poverty is that a million workers a year are killed or injured at their work, either throwing them out of employment or bringing poverty to them and their families.

Figures in Europe

When we go to Great Britain we find that in 1906, 27 out of every 1,000 of the population of England and Wales were receiving poor relief.

In London 32 out of every 1,000 were receiving help. Rowntree found that 15 per cent of the wage-earning class of the city of York in England and 10 per cent of the whole population of the city were living in primary poverty, while 18 per cent were living in secondary poverty, or in a condition where their income would have been sufficient to maintain them had they not squandered it on drink or gambling or through ignorant housekeeping. Thus for the whole population of York, about 28 percent were either in primary or secondary poverty. An investigation by Charles Booth showed about 31 per cent of the population of London are on or below the poverty line. In 1904, in London, one in every three persons who died, died either in the workhouse or a hospital or a lunatic asylum. According to the British Blue Book on Public Health and Social Conditions, issued 1909, 49 out of every 1,000 in England and Wales, 31 out of every 1,000 in Scotland, and 50 out of 1,000 in Ireland, and an average of 47 out of every 1,000 for the whole United Kingdom received poor relief in 1906 and 1907. In England and Wales the total expenditure by the public for the relief of the poor for the year ending Lady day, 1909, amounted to the enormous sum of $70,000,000. In the other countries of Europe, so far as figures are obtained, about the same situation prevails. Of course, in those countries where old age institutions are working, the figures for public relief are very much less.

Causes of Poverty.

The study of the causes of poverty have not yet been thorough enough to give us exact conclusions. For convenience the causes are divided into primary and secondary and contributory. The relative importance of these three classes of causes can not be stated numerically with exactness, Of the chief importance, however, are preventable diseases and accidents, unemployment owing to economic and social malajustment, to inefficiency of the worker, which in turn is largely due to inadequate preparation for his lifework and the abuse of alcohol and drugs. There is no doubt that the fight against tuberculosis, the propaganda in favor of the prevention of accidents, the dissemination of medical knowledge concerning personal and community hygiene, the proposition of a workingmen's compensation law, the proposal to introduce vocational training into the schools, all have an important bearing upon the cure of poverty.

Moreover, since housing conditions affect very directly the health of those who live in them, and touch the question of moral standards and a decent life, and since play-grounds and recreation centers affect vitally the question of physical recuperation, such movements as these and many others are concerned very closely with the question of the removal of the causes of poverty.

RECLAMATION

W. H. Morse

There are those who were born of Roman Catholic parentage, and who are at least nominally of Roman Catholic bringing up, who marry out of the Roman Catholic church, and after a time return to that fold openly or in a more or less furtive and clandestine manner.

The question that advances itself is as to what is to be done about it on the part of the friends of the transgressor who are not Roman Catholics. It may be the case that he or she has married a Hebrew or an atheist, but ordinarily the marriage is with a Protestant. So the question is as to the attitude of the Protestants in such a case.

All depends on circumstances. The husband or wife of the offender, as the case may be, may be a zealous Protestant, but I think that in the majority of cases this is not the case, and that he or she is only nominally a Protestant, and indifferent in larger or smaller measure to the claim of religion. It happens, however, that there are those who are ardent Christians who have married a Romanist, and who—perhaps by excessive and distempered ardor—have actually prejudiced the partner against the faith. This occurs sometimes. Again, the husband or wife may be only nominal Protestants, and caring little or nothing about religious matters. In consequence of this indifference, the other is sometimes driven to take the step concerning which complaint is made. If a woman who was born of Catholic parentage sees her husband careless and apathetic religiously, the chances are that she will not be a very keen and devoted Protestant.

So the first thing to do is to reckon with home influences.

Corollary to this is consanguineous, racial, and neighborly influence. The Romanist who has married a Protestant is looked upon by her "folks" with commiseration. This pitying attitude never lessens, but rather grows as the years go by, and is accompanied with urgent endeavor to get the offender back into the church of her fathers. She is advised, urged,

reproached, and made to feel, if possible, that she is in danger of being eternally lost if she remains outside. Her advisers consider that they have a mission to reclaim her, and no Protestant ever works more ardently to convert a sinner than the neighboring Catholics to reclaim a wanderer. They work without remission, and by precept, example, and sometimes with threat, do all they can to induce the return. And the neighbor, friend or relative who succeeds is happy in that success.

Then there is the influence of the priest. He regards the reclamation as his bounden duty, and he will not relax his efforts. Unlike the lay workers he does not advise as much as he commands. In dealing with the wanderer he is imperative, and when once the priest gets after a rover, he is not apt to relax his efforts until he has succeeded in his purpose.

Again, in addition to the attitude of the husband [or wife,] the relatives, friends, and the priest, there is the attitude of the Protestant neighbors. "Before marriage she was a Catholic" is all too often equivalent to denunciation. "He married a Catholic" is viewed as enormous. Consequently, and especially in New England, this is never forgotten, and the former Catholic is treated much as Protestants treat converted Chinamen, suspiciously, mistrustfully.

So get at the influences at the outset, and—deal with them, and deal accordingly. Having done this, let the 26th and 27th verses of the tenth of Hebrews alone. Do not treat the transgressor as if she had committed the unpardonable sin. But let those who want to bring her into the fullness of the Protestant faith, see to it that counsel is taken of God and of the Bible. It is not enough to "remember her in prayer;" but go and pray with her, and go in the strength of the Lord, from your own closet. Go, believing, determined, and in the name of Christ. And go often. Go, till you succeed.

And see to it that she is influenced to attend Protestant worship. [I am saying "she," but it is the same if it is a man.] Get her to church. Go for her, and see to it that she is there with you. It is no matter of mere advice. You must go and take her there, regularly. One who is in love with the neighbor can do it all right. If the husband is indifferent, and by that indifference prejudices her, get him to attend also.

Look up the Bible in her home. If it needs dusting, dust it, and open it. The Bible is potential, specific. It is along the same line as seeing to it that the Italians are welcomed with the Bible, and on their return to Italy, are equipped with it. You may be sure that the offender has not an out-and-out love for God's love. Get her in love. Make yourself a match-maker until you have got her to "set by" the Bible as you do, or as your grandmother did. Your success is insured if you get her in love with the Gospel. When it becomes to her her greatest treasure, she will not go to mass, for she will realize that Rome does not want her to have the Bible. The perversion to Romanism is not apt to occur if the Bible is "set by," and its counsels followed. And when it can be restored to her favor, and she humbly accepts the Gospel, then see to it that she unites with the church.

Don't scold. However much you may feel like doing it, it is not wise to condemn the Catholic church to the offender. Post yourself as to the unwisdom of Romanism, so as to be ready to repel any arguments she may venture; but don't go to condemning the Church of Rome, point-blank. Patriotism enters into the question here in America, and there is a book called "Romanism and the Republic" which is to be commended as enlightening. Get acquainted with Rome, and you will know how to act. There are certain papers that make a virtue of attacking Romanism, but I do not always advise that they be read. Above all else, do not slander the priests, and [unless you know it to be so] accuse them of laxity of morals. There are priests who are as religious and faithful to Christ as any Protestant ministers. No, it is anything but wise to slander them and one is short-sighted to do it. Never mind condemning the inquisition, indulgences, Mariolatry, intolerance, image-worship, and the free pronunciation of the word "Babylon". Never mind holding up Leo X. or any other offensive Catholic as an awful example, when, if you will, you can recall certain Protestant derelicts.

Pronounce the Virgin Mary's name with respect and honor. It is only an ignorant Protestant who inveighs against her, and to do so is sure to anger any one, Catholic or Protestant, who respects the mother of our Lord.

Down at the bottom of this whole thing is regret at mixed marriages. The Catholic church deprecates it, and the Protestants should do the same. How a Protestant can exhibit indifference in religious matters so as to marry a Catholic, or how a Catholic will ever consent to marry a Protestant, is more than I can understand. It is deplorable. If the one marries the other thinking to win him to her faith, she must be of the same family as she who marries a drunkard to reform him!

In seeking the reclamation of the one who has turned back on the Protestant faith, be persistent. Go to Christ in prayer, claim the promise, and be determined on success. If there are children of the mixed marriage, get them into Sunday-school, and keep them there.

The Obedient, Baptized Believer's Future, Etc.

Samuel Kiehl

"Repentance toward God, and faith toward our Lord Jesus Christ" precede baptism [Acts 2:38; 8:12]. Obedience must continue throughout time and eternity; for without obedience to the law of God there can be no temporal, social, physical, or spiritual enjoyment in this age, or in the ages to come.

Baptism signifies immersion; and if administered according to the formulae given in Mat. 28:19 giving equal honor to the Father, and the Son and the Holy Ghost testifies that the one thus baptized is in possession of a most exceedingly rare gift which the world does not have, *a good conscience toward God* [I Pet. 3:21], without which he would have no real spiritual enjoyment even if admitted into the visible presence of his heavenly Father.

The conscientious, baptized, spirit-led, [consequently obedient] believer in Christ Jesus is a Twentieth Century miracle; steadfast, unmovable, always abounding in the work of the Lord. [I Cor. 15:58].

Jesus to the eleven said, "Go ye into all the world, and preach the gospel to every creature." He that believeth and is baptized shall be saved. Mar. 16:15, 16. Peter, obedient to the Master, on the day of Pentecost in reply to the request, "Men and brethren, what shall we do?" said, "Repent, and be baptized every one of you.". Then they that gladly received his word were baptized [Acts 2:37, 38, 41].

To such baptized [immersed] believers the "word" says, buried with him [Christ] in baptism, wherein also ye are risen with him. If ye [baptized believers] then be risen with Christ, seek those things which are above. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye [obedient, baptized believers] also appear with him in glory [Col. 2:12; 3:1-4]. Praise the Lord; the Bible is full of precious promises for all who will receive Christ as their Savior and Lord; but the texts [Col. 2:12; 3:1-4] refer with special emphasis to obedient believers buried with Christ in baptism.

There are commandments, especially for believers, in the Bible which the obedient one will cheerfully [not reluctantly] obey. Without obedience to Christ he can have no hope of appearing with him in glory. Let us select only one, to illustrate the truth in the preceeding statement. Zechariah 8:16 says, "These are the things that ye shall do; Speak ye every man the truth to his neighbor." [Eph. 4:25]. Any one [believer or unbeliever] who does not always speak the truth is said to be a liar: and the "word" says, All liars [instead of appearing with Christ in glory] shall have their part in the lake which burneth with fire and brimstone [Rev. 21:8.]

The "Ananias and Saphira" route is the easiest, and shortest way to the ultimate, unchangeable destiny of the fearful, the unbelieving, the abominable, murderers, whoremongers, sorcerers, and idolatirs [Rev. 21:8]. How would any one like to spend an eternity with such associates? Let us beware, lest we, being led away, fall from our own steadfastness [II Pet. 3:17]. It is written, "Every one of us shall give account of himself to God" [Rom. 14:12]. "Be not deceived: God is not mocked: for whatsoever a man soweth that shall

he also rap" [Gal 6:7]. Faithfully obeying his Son is the kind of sowing that is always well pleasing to the Father.

Dear reader, are you and I, by the grace of God, always doing our very best to live the Christ life; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ [Titus 2:13]; or are we carelessly traveling on the broad way leading to the future home of the one "who does not speak the truth to his neighbor?"

Our heavenly Father, be pleased to cleanse us from all sin, and enable every one of us to say in sincerity and truth, I delight to do thy will, O my God: yea, thy law is within my heart [Psa. 40:8]. Be it so. We ask in the name of thine only begotten Son, who was delivered for our offences, and was raised again for our justification. Glory be to his name. [Rom. 4:25].

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
DENVER, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE

WHAT WE ARE FIGHTING FOR

By Robert E. Speer

Chairman of the General War-Time Commission of the Churches

There ought to be no doubt among Christian men as to what we are fighting for in the war, as to the great moral and spiritual ends which justify it.

We are fighting to put an end, if we can, to war and to the burden and terror of armaments. It cannot be too often said that it is a war against war that we are waging. Both militants and pacifists often deride this idea, the former because they do not think that war can be or perhaps ought to be destroyed, the latter because they do not believe that war can ever be ended by war. But there are millions of men who hate war and believe it must be ended and who are able with conscience and determination to support this war because it seems to them unavoidable and necessary as a struggle directly aimed at war itself. They did not want war. The precipitation of the war by Germany outraged all their deepest convictions. And the principles and convictions and practices as to the nature and method of war on the part of Germany seem to these millions of men to be intolerable on our earth. To give them unhindered room would make the world an impossible home for free and friendly men. They must be destroyed. War against them is war against war. It is war for peace.

This purpose also nerves the men at the front on whom the burden falls heaviest. They see the irrationality and wickedness of war more clearly than anyone else. What sustains them is the thought that they are enduring it so that no one else may have to endure it. The thing is so dreadful that it is worth every sacrifice to slay it and to make sure that the world will not have to go through it again.

We are fighting against aggressive autocracy. Not yet against autocracy itself. We disbelieve in it and we fear it, but if any nation wants it for itself and can have it without letting it imperil all other nations thus far we have said that we have no right to interfere. It is not our business. Each people has the right of self-government. But we cannot sit quiet and let autocracy, unwilling to stay at home, go abroad to rule the world. It is the strong nation invading other nations, attacking the rights of humanity, perpetrating wrong and injustice, that must be resisted and bound to keep the peace, just as the strong man breaking the laws of society and perpetrating wrong and injustice in the state must be bound to desist from wrong.

We are fighting against the claim of nations to be above the moral law. A state cannot endure if one class of its citizens is allowed to excuse itself from the moral obligations which bind all others. And the world cannot endure if any nation is allowed to set itself above the principles of truth and justice and righteousness which have their ground in the character of God and which are the foundation of individual life and must be the foundation of national life and of international relationship. It is moral anarchy for any nation to set itself and its interests above the laws of God, which are laws of universal right and justice.

We are fighting against the idea of power as its own law, against the ancient claim of might to be its own right. This idea, if yielded to, puts an end to civilization. If we merely match might with might and try to disprove the claims of might by superior might we support the very law we attack. But if we use might for right and hold it subject to right, and repudiate utterly the principle that it is or can be anything apart from right, we may safely and we must unyieldingly oppose what strength we have or can get from God against the falsehood of power as its own warrant for aught that it can do. The very essence of evil is in this falsehood and must be destroyed.

And we are not only fighting against great falsehoods and wrong, we are fighting for a new world order of concord and peace and justice.

Just as in each nation the elements which had to be combined were compelled to give up their separate claim to the end that a righteous and stable political order could be established, so now we realize that the world must in some simple and practicable way be reorganized to provide some instrumentality of international justice which will settle difficulties by peace-

ful, judicial processes, as men settle their difficulties among themselves without murder or any violence. To carry mankind forward by such a big advance is worth any sacrifice necessary to win it.

All of these things ought to have been won without war. They have not been. Against our wills the great war which involves these issues came out and laid hold upon us and, whether we would or no, we had to take up our part. And now that duty cannot be played with. Asking God for His forgiveness for all that has been wrong in ourselves, humbly trusting His grace and seeking His strength, we are to take up our task in the spirit of those who know only one fidelity, the fidelity that knows no yielding until its task is done. Without hate or pride or wrongdoing, without using against evil the evil we deplore, without malice toward anyone and with charity toward all men, including our foes, with patience and tenacity and deathless devotion, we are to do the work that has come to us until it is done and done to last.

It is the business of the Church to keep clear and unconfused these moral ends which alone justify the war, to warn against hate and evil will, to strengthen in men's hearts the sense of deathless devotion to duty, to encourage faith in the possibility of establishing on the earth a righteous order worth living and dying for, to show men that they must and can behave now as citizens in a manner worthy of the Gospel of Christ, to maintain in the soul of the nation an unswerving loyalty to righteousness and a fearless love of all humanity, to make the nation humble and penitent before God, and to summon it to such obedience to God's holy law that it can confidently offer itself to Him for the accomplishment of His purposes of justice and truth.

(Continued from page 2)

last half century have received a complete shaking up since the entrance of our country into the great world war, and among the ideas jarred loose from ancient moorings are many of those pertaining to woman's place in life, especially in industrial and in professional life. This shaking up has reachd the schools systems of the country and we hope for better things after the war has been won by the Allies. United States Commissioner of Education, P. P. Claxton, has recently issued to the schools of the country to fill the depleted ranks of school teachers by appointing married women to such vacancies as need filling.

American Citizen!

No title the world can bestow is more splendid! And, never has it been as resplendent as now. It stands symbol to the world for peace! Freedom! There is nothing better! The world yearns for it. For ourselves we need not now a "new birth of freedom," as Lincoln said we did in 1863. We then learned again, and finally, its value. But, the rest of the world DOES need a new birth of freedom. And it is for this and this alone, that we fight and shall continue to fight until it is achieved. For the world's liberty we have armed two millions of beautiful young men—such as Saul said Absalom was. We are sending them over the sea to battle.

We shall send as many millions more as are needed to paralyze autocracy. We have spent twenty billions of money in a few months and shall spend as much more as is necessary to write Freedom on the gates of the world. Our splendid boys go to this world battle for liberty with gay songs on their lips. Many will be mangled— Many never return to us! Yet they go singing. Their mothers and sisters and wives—yea, the stranger among us—remain and keep the deserted gates! And they, too, sing. It is all beautiful beyond words. There is, there can be, no more splendid theme than this we are chanting: For the Liberty of the World.

Perhaps we stop sometimes to wonder why a good God makes all this to be. Trust him. Some time we shall know. It may be that he means this "heaven rescued land" to strike the finishing blow to the destroyers and proclaim liberty throughout all the world as it once did throughout all this land. That all this horror of blood has been permitted that WE may be made ready for this glorious stroke. For, God can not have meant the most benignant government this world has ever known to become the accomplice of monsters who fatten up on world-loot. He can not have meant that a people who ask nothing of the world but to share its priceless peace with it, shall stand idly by while the rest of the poples are despoiled of theirs. It may be that this is the price we are to pay humanity for a hundred and fifty years of liberty unsullied.

If the destroyers are right and we are wrong, then must we face the conclusion that all of God's creations were made only that the destroyers might state their gluttony in destruction. Their system or ours must now perish. The two can no longer survive in this world. I believe this to be the judgment of Almighty God.

American Citizen, which is best for the beleaguered world? Answer. And upon answer act. Answer with your money, your hands, your head, your heart—with all you have and are.!

This is being an American Citizen!—John Luther Long.

If any of the peace proposals which have come from the Teutonic allies had come from nations alive to their international obligations, jealous of their national integrity, scrupulous as to their general honor, the world might be cheered by the hope that, presently, when the scales had fallen from deluded but honest eyes, we might reach a basis which would offer the poor comfort of a gradual reapproachment. But the Teutonic allies are not such nations—not any of them. They are, together, notorious for the lack of the things mentioned above. So, behind each offer camouflaged as peace, hides the grinning skeleton of other wars; of national and personal deceit; of the advanse repudiation of the very obligations they propose to take; of the absolute indifference to right; of the utter lack of aggregate and individual honor. All these are gladly lost, sunk, destroyed, in the mad stress to achieve unholy means to unholy ends. It is hopeless to treat for peace with sovereigns so entirely turned from right to wrong thought. But one thing these peace offers with baleful, hidden purpose will do; they will fix forever our determination to conquer this intolerable thing and to turn the minds of the rulers and peoples who have conceived and are fostering it, toward the right, or else to put them aside from the path of honest nations and men, to live sequestered in their ignominy. One of these two things is to be the judgment of the world against the Teutonic allies.

A few me nstarted this war in the blindness of autocratic power; all men will settle this war in the open vision of democracy.—Josephus Daniels.

The Way that Wins

GOOD morning, Fred. How are you making it go?"

"Not so bad, Tom."

"About ready for exams, I suppose."

"Oh, I don't know. Guess so."

"The papers are going to be pretty stiff this year, I hear."

"That so?"

"Yes. The head-master has an idea that the Latin paper will make us hustle."

"Well, I don't care as long as I make a pass."

"Make a pass! Why, man, I'm going to try for a scholarship, and you can beat me if you dig in."

"What line are you taking?"

"Mathematics, of course, and I think I'll win out, too."

"Well, go ahead Tom. I wish you luck, but a pass will do me all right; I'm not going to kill myself if I know it."

"You're bluffing, Fred. Why not pitch in and get to the top?"

"No, I'm not bluffing, Tom. Honest. What's the use of a scholarship, anyway? Just a lot of work for nothing. If I pull through on a pass, it's enough for me."

In due time the examinations for junior matriculation came off, and, sure enough, Tom took first place in mathematics and secured the scholarship he had worked so hard to attain, while Fred, equally clever, but indolent, obtained marks enough for a pass.

This incident occurred thirty years ago. After a brilliant course at college, Tom entered mercantile life, and is now at the head of one of the largest manufacturing concerns in Canada, giving employment to hundreds of men. Fred has tried at least half a dozen different things, but has not made a great success of any one of them. He has been satisfied with a "pass" in everything he has touched, and has never got anything better.—H. Harper, in Pleasant Hours.

REVIEW OF

The Thought and Work of the Church

We have no apology to offer because of the lateness of the Evangelist last week, but we feel we are at least entitled to a hearing while we make a brief explanation. First of all we feel we can blame the Kaiser for at least a part of the delay. The war has made such an inroad upon the force of linotype operators that the printing trades are put in desperate circumstances. The operator who had been setting our type for us for the past two years was suddenly afflicted with partial blindness and had to give up all work on the machine. Before this reaches our readers we expect to have a new man at the machine, but it has been practically impossible to get an operator any sooner. They simply are not to be found.

Through the courtesy of the Garber Company and the Ashland Press Company, we manged to get our work out last week even though it was late, and with what help the Garber Company can give us until our new operator reaches us from Harrisburg, Pennsylvania we expect this number of the Evengelist to go out not more than one day late. It seems no power on earth can avoid such experiences in these distressing times and we beg forbearance from our readers.

While the previous item was more or less of a distressing character this one is of the very opposite. The old saying is, "Weeping may endure for a night, but joy cometh in the morning." This is the morning of joy for we are able to announce two more churches that have won places on the Evangelist Honor Roll. Both of these churches are located in Indiana. The first one is Denver with L. A. Myers as pastor, the other is Loree with W. T. Lytle as pastor. Both Brother Myers and Brother Lytle now have both of the churches on their circuits on the Honor Roll. It speaks well for the churches and it speaks well for their pastors. Indiana is now in the lead as to the number of churches on the Honor Roll, having ten churches that have won this distinction. Other pastors are working toward this end and we pray for their success. It is a mighty step forward and we sincerely trust we may succeed in winning ten more churches to this way of thinking about the Evangelist before General Conference meets. Remember the SPECIAL one dollar offer we made two weeks ago. Who will be the first to accept that proposition?

It will be only a few weeks until Pennsylvania will have the opportunity to push the mercury up in the College Endowment Thermometer. Indiana has done splendidly, even down to the smallest mission churches, as Brother Beachler's report this week indicates. But there is still just a little work to do in Indiana and we trust it may push the mercury up to the $25,000 mark before Brother Beachler goes over into Pennsylvania. Pennsylvania will then know that the old Keystone state will have to "go some" to beat the record. Indiana has set a good pace.

A. B. Cover reports splendid work being done at Hagerstown, Maryland, also at Mapleville where he recently held a series of meetings which resulted in adding three splendid members to the church. That Brother Cover's labors are appreciated is indicated by the call he received to continue another year as pastor with a substantial increase in salary.

An inovation for the Brethren churches was the holding of the ten days' Bible conference at Long Beach, California last summer, but so successful was this innovation that the Brethren of the west have concluded to repeat the performance consequently arrangements have been made for a similar conference at the same place next July. Every effort will be made to make this as great a success as the one of last year and the Brethren on the Pacific coast are urged to take advantage of this great opportunity.

The Maurertown, Virginia Christian Endeavor society has undertaken to reach the high standard set for the Brethren Endeavor societies as their part in reaching the goals in the Four-Year Program. It will be the cooperation of all the societies and auxiliaries of the whole church that will make it possible to reach the goals for 1920.

A copy of the Falls City Journal recently received tells of the recent action on the part of the Brethren church of that city in calling Brother Stuckman to the pastorate another year, beginning next October. A most magnificent gift of money was made to Brother Stuckman at the Sunday evening services to show the regard in which the congregation holds his labors among them. Falls City is able to do things on a liberal scale and we are anxiously watching for the time when Brother Beachler strikes the west in his Ashland College Endowment Campaign.

The last report of the White Gifts offering for the Kentucky and the Ashland work by the Sunday schools as made by the secretary, Albert Trent shows a grand total of $2532.85. This is a most commendable offering and goes to show what really good things can be accomplished when the churches or Sunday schools decide upom sone specific thing and then unite on that. It shows that the people have a mind to give when the need is made known.

W. T. Lytle has just completed his seventh year as pastor at Flora, Indinaa, but he will continue in this capacity until next October. Wonderful changes have taken place in Flora during these seven years and great progress has been made in the church. Brother Lytle may well feel that the Lord has greatly blessed him in his labors at this place. With the splendid new church and the Evangelist going into every home the church will be in a shape for his successor to go forward with the work in every way.

Wm. C. Teeter again reports the "doings at Dayton," but from what we gather from different sources we take it that there is always something "doing" at Dayton. Sixty churches in Dayton cooperated in a simultaneous revival meeting and the Brethren church a splendid meeting with sixty-five confessions, fifty of the number signifying their intention to unite with the Brethren church. About thirty have already been baptized and received into the church.

The secretary of the Maryland-Virginia conference issues a call this week to the churches of the district to prepare for their annual meeting at Mt. Olive, Virginia, May 28-30. It is important that all district conferences be largely attended from now on until the meeting of the General Conference in 1920. Every enthusiastic meeting of a district conference is that much power applied to the winning of the goals for the Four-Year Program.

Many of us may not fully agree with the article we publish this week from the pen of Robert E. Speer, but whether we agree with him fully or not we will have to admit that he presents the case in about as reasonable a manner as we have seen it presented for many a day, and no one can question the gentleness of his spirit as he makes the strong statements he does.

As George T. Ronk presents his case on page three this week we are made to feel that unless some of our churches get exceedingly busy there will be entire conference districts that will be found wanting when the last accounting is made for the Four-Year Program is made in 1920. Brother Ronk has traveled over no small portion of the brotherhood and he has every opportunity to know whereof he speaks.

The Ohio Conference is in session this week at Fremont. It is a very inconvenient time for either of the editors to attend, but an effort will be made to attend as much of the conference as possible. We trust that a very large representation from the churches may be in attendance.

Brother Carpenter makes a most earnest appeal for teachers to engage in the work in Kentucky. This seems the best opportunity that has ever been given to our workers in the mountains, but without more workers the work can not be conducted to advantage. Who will heed this call?

Around the Editor's Table

LET THERE BE LIGHT.

When God spoke and light began to shine on the world he had created one of the most beneficent forces the world has known was set to work and this good work shall continue while time lasts. Light in its various forms and in the various uses of the term signifies the greatest safeguards and the greatest blessings mankind has known since he became the crowning product of the God who created all things.

As darkness represents gloom and despair in the spiritual world as well as in the natural or physical world so light represents the only force or power that can dispel that gloom. Darkness can not be "shut off," only light can receive such treatment, but darkness can be "driven off" and there is but one force that can perform this hard task and that is light. Light can be "turned on" and with its turning on darkness must disappear.

When Jesus said: "I am the Light of the world," he spoke a marvelous truth, but when he said: "Ye are the light of the world," he stated an equally remar,kable fact; but there is this difference: The light of the disciples of Christ is a reflected light. Jesus who was the light of the world communicated his illuminating energy to those whom he called into his fellowship. With this communication of power to illumine was also communicated the obligation to use the power in the service of the world. The world receives little benefit from the sun inless it SHINES, so the world receives little benefit from the lives of the followers of Jesus unless they let the influence and light of his life go out from them as a beneficent force to be used constantly for him.

We take it that the only reason Jesus had for imparting this light which primarily belongs to him to his disciples was that they might impart it to others, and unless they were willing, and unless we are now willing to thus fulfil the purpose of the coming of divine light into the world we have no assurance that this light shall remain in us. This is not the light of a storage battery that will run down from use, but it is the light of an eternal dynamo that will grow in power and brightness the more it is drawn upon.

COMPANIONS IN MISERY.

The old saying: "Misery loves company," is but the voicing of a universal principle of human dependence. While men talk about independence and while they have fought to obtain independence, yet there is not a more dependent creature born in the world than an infant of the human species. Other new-born creatures may be as helpless at the time of their coming into life, but their total helplessness does not extend over so great a period of time as does that of the human child. But even after the full development of all his powers has been reached man is still a dependent creature. He cannot well live alone. His very nature requires the association of other beings of a similar kind. This nature and this tendency has again found expression in another old saying: "Birds of a feather flock together." These sayings are based upon principles than can not be eradicated, but principles that may be put to good uses as well as to evil uses. That which will call forth sympathy from one and extend it to another in similar conditions or circumstances whether they be circumstances of joy or of sorrow is a most beneficent principle at work in the human heart.

It was his power to enter into the feelings of the people in their misery as well as in their joy that made Jesus so popular for a time with the common people, because the common people were then and are now the ones who experienced the deepest sorrows as well as the most exalted joys of life.

While it is according to the natural tendency of man to seek to enjoy the happiness of others with them yet one of the greatest needs of the world today is for men and women to be able and willing to enter into and to share with them the miseries and the burdens of the oppressed and the downtrodden of the world. This is not a pleasant task as viewed from a natural standpoint but when viewed from the standpoint of Christian service it is possible to find joy even by sharing sorrow with another. The world may be too proud to ask for it, but it wants companionship in its miseries.

THE NEXT BEST THING

"Do your best" is a good motto or a splendid slogan that should prove an inspiration to any struggling soul who is ambitious to make his life count in the things that are really worth while. We have always been taught that God wants the "first fruits," the offering "without spot or blemish" and that he will accept nothing else. Reasoning along this line some may think if they can not offer to God a perfect achievement they will offer him nothing at all of their lives. They are inclined to reason in the same way in regard to their relation to the world of men and women of which they are only a very small part, and if they are not able to do for the world all that they have planned and in the way they have planned they will do nothing at all.

It is good to do the "best thing" possible and it is wise to lay one's plans, but have given consideration to the fact that sometimes the "next best thing" is the proper thing to do? It is an old saying: "The best laid plans of mice and men gang aft aglee," so one need not feel humilitaed if his carefully laid plans are interfered with and he finds it impossible to carry them out. Circumstances sometimes arise that make the carrying out of such well-considered plans impossible, and then the only thing remaining to be done is the "next best thing."

Often in our work in the church and Sunday school we plan big things and our hopes run high until we meet an obstruction, when because the great thing, the very best thing to be done cannot be done because of some unexpected difficulty rising up we become discouraged and determine to do nothing at all.

Under such circumstances it is evident that the "best thing" to do is to do the "next best thing," that is to do what it is possible to do and not refuse to do anything because ones original or best plans cannot be carried out. If a church has planned a revival meeting to be led by one of the best evangelists in the church and then circumstances arise making it impossible for him to come often the "next best" thing to do is for the people and their own pastor to conduct the meeting. It may develop that the circumstances that throw the responsibility upon the local membership and that send them to God in more earnest prayer and consecration are after all the "best things" that could happen to the church. At any rate it is never good to give up a project because one thinks it cannot be done in the "best way." Sometimes the "next best way" proves equally efficient.

A DOCTRINAL FOUNDATION

Less and less emphasis is coming to be laid on what used to be termed the doctrinal principles of Christianity. We used to often hear discussions of the "cardinal" doctrines of the church, but as the years have passed there has come an easing up all along the line of doctrinal preaching and it seems the modern church emphaszies works more than it does faith, or at least it calls for a visible demonstration of one's faith in the work that one does. In many respects this may be a helpful attitude to take in regard to the Christian Religion, but we are afraid that much of the modern building is without a sufficiently deep-laid foundation and we are fearful that in time the superstructure will topple to the ground.

We hold that the great work and the great workers of the Christian church in all the past ages have come as the result of great doctrinal convictions. The Bible is a book of doctrine, and the teaching of Jesus Christ is a teaching of doctrine. One of the accusations Jesus made against the work of the Pharisees was that they taught for doctrines the commandments of men, and we are afraid this is a modern tendency as well as it was a tendency and a practice among the ancient Pharisees.

The doctrines or principles of Christ are sufficiently flexible to meet every requirement of the modern world, but they are not as full of "stretch" as a piece of rubber and sometimes because they will not stretch to cover some modern conception of Man's duty they are abandoned and the commandments of men are offered as a substitute to the detriment of the spiritual life of the church.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

MAKING HISTORY IN INDIA

Although there is little mention of present political agitation in India to be found in the English and American papers, it would be a mistake to assume that there is no history in the making in that important British Dependency. The "National" Congress, after a somewhat chequered career of more than a century, has found in these times of war an opportunity for a very effective insistency upon some of its principal demands. "Home Rule" is the cry today; but it is not at all easy to formulate any very clear statement as to what the leading agitators desire. A large and influential section of Mohammedans has identified itself with the Congress, but has made it clear that the reform it seeks is one in which provision shall be made for the fullest representation of minorities. It looks to the British Government for protection from the overwhelming Hindu majority. Meanwhile the Secretary of State has given a virtual promise that it shall be the aim of the Government to introduce the privileges of self-rule into the land as speedily as may be compatible with the highest welfare of the people. This assurance has been hailed with great delight by many, and is undoubtedly in entire harmony with the ideals and purposes of a large section of the real friends of India amongst the British statesmen. On the other hand, however, striking opposition to the introduction of any considerable degree of Home Rule has shown itself. The non-Brahmans of South India protest that they prefer British to Brahman ascendency. European business men protest against a course which they claim would result in the loss to the country and Britain of all that they have upbuilt with so much labor. They desire to secure the best things for the multitude which looks to them and to the existing Government, rather than to the men who lead the modern agitation, for the things that are most worth while. Few believe that the great Hindu and Mohammedan peoples can, without the presence of a strong controlling and guiding power, coalesce into a self-guiding people. Recent serious riots at the Bakr-Id festival, with bloodshed and destruction of property, and which only British authority was able to quell, have lent much color to this claim.

A curious phenomenon connected with the situation is the position of Mrs. Annie Besant in relation to it. A Christian, an atheist, a Malthusian, a Hindu, a theosophist and now in her advanced years, a propagandist of Home Rule for India, she wields an extraordinary influence over millions of people. Her popularity was largely lost through quarrels amongst the members of the Theosophic Society and certain judical cases in the courts where she and some of her associates were discredited. In the present agitation she has regained for a time, much of her former influence by her readiness to condemn indiscriminately her own people and to flatter those whom she choses to lead, together with her almost mesmeric charm of personality and speech.

It must not be forgotten, as we study the movements of the hour, that the great mass of India's people are very slightly, if at all, touched by them. They are, upon the whole, content and are loyal to the British Raj. They are appalled at the suggestion of the extremist that he and his fellows should supplant the man from the West. It is, therefore, fair to say that the general currents of the life of the country are as yet but little changed. The field for Christian philanthropy and evangelism was never more open and promising than now. A large increase in the privileges and powers of the administration will be accorded to the Indians, and it is only just that this should be so, as soon as suitable men are found. We do not at all believe that this will operate disastrously to Christian missionary effort. It is true that the spirit of antagonism to everything Western, which exists in companionship with the extreme "Nationalism" of the time, is an element of the situation with which we must reckon, but whatever of change in the laws and in the personnel of the Government may come, we may count with confidence upon religious freedom guaranteed to all. Britain is not contemplating such a thing as the abandonment of her great charge, and India has no desire other than that she should remain. Having modified, in some particulars, her method of administration, the great masses of Indian people wish her to continue to guide, defend and lead them to a point, where, in the somewhat distant future, her task shall have been completed.

PHILOSOPHY OF INDIAN MASS MOVEMENTS.

American Christians have not yet awakened to the significance and possibilities of the Christward mass movements in India. The stirring paper by the Rev. Brenton Badley in this number of the Review should open in the eyes and hearts of Christians at home. It is a remarkably clear and impresive presentation of the subject. Now is the harvest time in India. Neglected, these harvests will be ungarnered, and will become refuse. It is a serious situation.

In a recent number of *The Continent* we find the following summary of the meaning of these mass movements:

"Missionaries in India are concerned over the astonishing numerical growth in the native Church, resulting from the "mass movement" toward Christianity among outcastes. Undeniably, the prime impulse in the desire of these people to become Christians is their longing to get out from under the load of the Hindu caste system. Their own religion counts them too low down to enjoy anything of privilege. They and all their descendants are condemned to endless servitude and degradation; they can never rise to any position of respect; they are irrevocable outcastes. These folk have discovered that if they turn Christians, they will be treated like men and women, and their children will inherit education and opportunity. Is it any wonder that they are possessed with a nearly unanimous determination to get into the Christian Church as soon as possible?

There is no limit to the rapidity with which these people might be gathered into the Christian commmuion, if the missionaries chose to baptize them as fast as they ask to be received. But there is little sign of spiritual conversion to Christian faith. In their dense ignorance they cannot know enough about Christianity to have much intelligent Christian conviction. Prudence naturally suggests that they should be held off until they are instructed. But there is well grounded fear that if Christianity does not at once shepherd these millions, Mohammedanism will make place for them all too gladly.

Under this pressure many mission leaders are cutting down pre-baptism instruction to the minimum, accepting converts whose understanding does not reach much beyond the central fact that Jesus Christ offers them forgiveness by virtue of His death for them on the cross. Hundreds of thousands are joining the church yearly on that basis and in the hope that later they can have "expounded unto them the way of God more accurately." At least, it will be possible to mold their children into an understanding faith, and that will greatly strengthen the Church of India in the next generation. What an enormous increase of Christian school facilities must be provided in that vast land, in order that the millions of children growing up today in these outcast homes may be afforded the chance which their unprivileged parents are groping to procure for them.

HOME RULE AGITATION IN INDIA.

Ever since the Russo-Japanese War, the Asiatic peoples have seen a vision of national progress of independence of European tutelage. A desire for liberty has been in the air and has manifested

itself in China, in Persia, in India and elsewhere. In some cases this ambition has had in view merely freedom from restraint; in others it has meant liberty for national development.

India has been profoundly moved by the European War and the Indian press is saying that certain changes must surely take place in the future, which will affect the nation socially, politically and economically. There is much talk of home rule for India when the war is over—with representation in the British Parliament, or a colonial government like that of Canada and Australia. The fact that Indian troops are in the trenches at the front, and are giving their lives along with the English and French troops, has stirred the national consciousness. This growing independence of thought along political lines is also lessening the bonds of social and religious customs. The impulse for home rule is revolutionizing the attitude of the Hindus, Mussulmans and other Indians toward Christians. Now that the Indian Christians, both of old standing and new converts, are showing that their "future is bound up with the people of their own blood," they are welcomed as patriots. The following statement by so distinguished an Indian Christian as Sir Harnam Singh is illustrative of this tendency: "It has been said that India can not be looked upon as a nation because of her varied religions and tongues, but the spirit of nationality has been awakened in us, and true love of country knows no barriers of caste or creed or language."

This is an important movement, as those who have left the Indian religions for the Christian Church have hitherto been looked upon not only as disloyal to their ancestral faith, but as unpatriotic.

It is unfortunate that the agitation has come now. We hope that the time will come—after the war—when the desire for home rule for India will be realized; but there is need first for education of the masses, for the development of wise leadership and for the adoption of Christian standards. Home rule can not be successful where caste prevails, where child marriage is practiced, where temple prostitution is permitted, and where the temper of the religious leaders prevents true religious liberty—without boycott and without persecution.

Already the loyalty of India to Great Britain has a promise of reward in the announcement by the Secretary for India in the House of Commons that native officials are to be introduced into every branch of the administration, that self-governing institutions are to be devloped as rapidly as possible and that the purpose is to make the Indian government fully responsible to the Indian people. In view of the prospect of a larger introduction of the men of the country into civil and military office in India we must recognize more than ever the importance of Indian education and training in accord with Christian ideals. Missionaries have been working to develop men capable of worthy leadership and prepared to sustain and to safeguard the new India that is coming to her place of influence in this modern world of nations. The value of this missionary training will now be seen more clearly in the political as well as in the religious life of India.



Our Youngest Readers



THE LITTLE BIRDS THAT WEAR LEGGINGS

By Margaret W. Leighton

Ptarmigan children love the cold. You will find them high on the mountain sides and in the artic country where snow drifts lie in the hollows all summer. The mountain folks and the snow people must be smart or they cannot live in the land of little food.

When the Ptarmigan [pronounced tar-mi-gan] babies leave their eggshells they are wrapped in warm, downy coats and before an hour has passed they are scampering about among the rocks and chasing each other over the mountain side.

Far up in the north country lies a great swamp called the Tundra. It is filled with berries of many kinds. When the short summer ends they are still green, as they have not had time to ripen. Then the snow comes and spreads a thick coverlet over them. The next spring when it melts away the warm sun quickly ripens the berries. Then what a fine feast the little artic folks have! But it does not last long. Soon the short summer ends and the big snow blanket is again spread over the world.

In summer the Ptarmigans wear mottled coats very much like their cousin grouse's. It takes sharp eyes to spy out mother Ptarmigan brooding her eggs among the lichen-covered rocks, when she has on her speckled coat. As soon as the children are grown the birds begin to doff their summer clothes. They change their suits four times a year instead of twice as most birds do. In spring and fall their feather coats are parlty mottled and partly white, which makes them look as if they were only half dressed. In winter the little folk of the far north dress in purest white to match the snow. The Ptarmigans wear feather leggings that reach to the tips of their toes. The feathers on their feet spread out like the net work on a snow shoe, so that they can easily travel about over the white wastes seeking the buds of the juniper, the larch, birch and poplar which are their winter foods.—Sel.

BILLY WHITE

Louella C. Poole

O Billy White,
A charming sight
You make, as in your coat of snow
And harness gay,
Upon you way
Along the streets you proudly go;!

A merry load
Along the road
You pull with tossing head held high:
Such shouts of glee
And jollity
Bring smiles to every passer-by.

So patient, kind,
'Twere hard to find
A playmate gentler, Bill than you—
You like the fun,
And anyone
Can see that you like "kiddies" too!

No unkind word
Have you e'er heard—
Ne'er known a blow, O Billy White;
'Twixt you and me
That's why, maybe,
To serve them give you such delight!

TRACING THE ORIGIN OF "YANKEE DOODLE."

Of course we all know that "America" is sung to the tune of "God Save the King," and "Hail Columbia," to that of "Rule, Britannia," but it did seem the United States might claim whatever credit lies in originating that sprightly quickstep known as "Yankee Doodle."

In fact, there was a very succinct account of its origin published in a musical magazine of Boston during the Civil War, from which I quote:

"During the attacks upon the French outposts in 1755, in America, Governor Shirley led the forces directed against the enemy lying at Niagara and Frontenac. In the early part of June, while these troops were stationed on the banks of the Hudson, near Albany, the descendants of the "Pilgrim Fathers" flocked in from the Eastern provinces.

"Never was seen such a motley regiment as took up its position on the left wing of the British army. Officers and privates had adopted regimentals, each man after his own fashion; some wore coats with amazingly long tails, while others were in their shirt sleeves; no two head coverings were alike, and their garments were of various colors. It so happened there was a certain Dr. Shackburg, wit, musician and surgeon, and one evening after mess he produced a manuscript of a tune he seriously commended to the officers of this queerly assorted militia, as worthy of the attention of the band they had brought along. Thus, there and then 'Yankee Doodle' was born."

It is certain that the Continental Army accepted the tune and its ridicu-

lous words as worthy of being its battle song during many of its engagements in the Revolutionary War, but that the composition did not originate in the New World seems to be fully proven.

Going back to the days of Cromwell, it is found that a song was then popular in England having the words:

Yankee Doodle comes to town
Riding on a pony,
Sticks a feather in his hat
And calls it macaroni.

These hitherto cryptic words are now said to "allude to Cromwell's riding into Oxford with a single plume fastened in a knot that was called a macaroni."

And so it appears "American originality" consisted solely in substituting a "Y" for an "N" in the production of famous old "Yankee Doodle."—Lucille Caine, in Christian Observer.

THE BIRD-NEST COLLAR

Elbie A. Beecher

One bright morning in the springtime, as I opened my window, I saw a robin flying away with one of my lace collars which, with several others, I had spread on the grass to bleach.

I called, "Mamma, Mamma, Robin Redbreast is taking one of my pretty collars!" I clapped my hands, thinking that might frighten him so that he would drop the prize. He alighted on the fence and, turning his head saucily, looked at me, then flew away to the large elm trees on the other side of the street, where he was hidden from view by the leaves and branches.

Fearing he would come again and take another of the collars to help build his nest, I brought them into the house, and placed six narrow pieces of white cloth on the grass where they had been. Before noon, four of the strips had disappeared.

By and by summer came and with it heavy thunder showers. One day when there had been a severe storm and the wind had blown very hard, so that many branches were broken from the trees and were lying in the road, I went out to see how much damage had been done to the vines and flowers about the house. I noticed a neighbor's boy bending over a broken bough, across the street. A minute later he walked slowly toward me, holding in his hand what looked like a little strip of mud-colored cloth. As he came nearer, I found it to be my lace collar, which the robin had borrowed in the spring to help build a home for his babies. I washed it white once more and named it my "bird-nest collar."

THE SMALLEST DOG

The smallest dog ever known was "Tiny", a black-and-tan terrier, belonging to an army officer in England. He was thus described by a writer in *St. Nicholas*:

Tiny was less than four inches long, and could comfortably curl up and take a nap in a common glass tumbler. An ordinary finger ring was large enough for his collar; and when he sat up, a baby's hand would almost have made a broad and safe resting place for him.

Of course he could not fight against a rat but he had courage enough to bark at one—when it was dead. He could have had anything he wished to eat, but he was not happy for he had no appetite, and he shivered most of the time, even though he was usually hidden in warm wraps. Of course he caught cold easily, and then oh, dear! how pitifully he did sneeze!

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

KENTUCKY MISSION NEWS

A WEDDING.

It culminated, that Riverside romance on Sunday, March 24, 1918. One of the successful teachers and the lonely nurse were the contracting parties. They had noted that the farmhouse was deserted and they said to themselves, why shouldn't we serve Riverside by making this farm a most profitable investment for the Lord. And they talked and dreamed about the hundreds of chickens in the parks and pigs in the pens and cattle on the hills and the bushels and bushels of the autumn harvest of corn and potatoes and tomatoes and all the good things the dormitories could eat. And now they are pleasantly located and ready to receive their friends. If it was not so far all our readers would like to join in an old-fashioned belling and how the hills would tremble if we could all be there. But suffice it to say that we all join in wishing our good friends the best that our Heavenly Father has to give and withal the full realization of their fondest dreams for Riverside and all the mountain folk and the church we love. And we almost forgot to give you their names, but here they are, Miss Mary Newlin, the kind, business like, attractive bride, and Landis R. Bradfield, the earnest, determined, good-natured bridegroom, Mrs. Bradfield will continue to serve as nurse, at least for a time, and will also serve as queen of the Riverside farm home. Brother Bradfield has a big farm program laid out for the summer. Brother Brushal spoke the words that sealed the marriage vows and thus ended the first chapter of a most interesting mountain romance. To be continued.

TEACHERS NEEDED

Teachers for the grades will be needed at Krypton and at Lost Creek, the schools beginning the first of July this year. Consecrated and experienced teachers will find a splendid opportunity to render real service. Teachers holding state certificates will have an advantage. Please write us at once if you will consider being a helper in our mountain mission work this year. And write us anyhow if you know of someone who would like to serve the Lord in this field. The time is short. Write now.

DEDICATION.

At last! The Krypton chapel is now almost completed. The basement room has been in use for some time, but the main room was not finished. Last Fall Brother Lowman went to Krypton and did some splendid work on the building and Brother Cook has the plastering done and is now putting on the finishing touches inside. He will raise the square belfry in front and paint the building, and those who have seen it in the past will scarcely recognize it. Brother Cook is planning for the dedication of the building in May and Dr. J. Allen Miller has been invited to be present as the speaker of the day. Plans are under way to make that day a red letter day for Krypton and all the hill country for miles around. Brother Cook will announce the exact date soon.

RIVERSIDE COMMENCEMENT WEEK.

What a busy week, something doing every minute! Splendid programs are given by the various departments of the school and the final commencement is held on Friday evening. Brother Drushal can tell us better than anybody else of the events of the week. Brother Orlon E. Bowman, attorney and clerk of the courts of Dayton, Ohio, and the efficient secretary-treasurer of our home mission board, gave the commencement address. The writer regretted not being able to remain to hear Brother Bowman. Riverside had from several points of a view a most successful year. The teachers without exception gave splendid service and Brother Drushal was well pleased with the year's work.

ANNUAL MEETING.

Each year two of the members of our home mission board visit the mission fields in Kentucky and with the Superintendents and teachers take an inventory and plan for the future. Brother Bowman and the writer went first to Krypton arriving on Tuesday evening just in time to enjoy a splendid fish supper at the parsonage. Then we were announced to preach and more than a hundred of the Krypton folk gathered for that service and that on short notice. We never spoke to a more appreciative audience. Brother Bowman was introduced and he made a few timely re-

marks. This year the free school will be taught in our building under Brother Cook's supervision and by our teachers. Thus we can give to the community a far better school than they can provide and that under Christian teachers and supervision. And this will be done without any cost to our brotherhood, the school being supported by state funds. Two teachers will be needed.

Krypton is growing and Brother Cook has visions of a large work for the Brethren church in that section of Kentucky. Already Brother Cook has several outstations where he is preaching and conducting Sunday Schools. The mountains are full of coal and twenty or thirty trains of coal are taken down the railroad that runs thru Krypton almost every day. Brother Cook took the visiting brethren around the hill and back into a mine on a coal truck drawn by a mule until we were a quarter of a mile from daylight. It was some experience. The writer broke some rock, loaded some coal, grabbed a pick and mined some coal [please do not ask how many tons.] As we laid the pick down an old seasoned miner said: "You would not make fifteen cents a day."

Miss Gertrude Ham, of Huntington, Indiana, has given splendid service during the past two years as teacher of our school and she has won the love and respect of both old and young. It was at a sacrifice that Miss Ham renderd this service but as usual those who thus serve do not themselves count the cost and seldom do they count it a sacrifice. The mission board hereby expresses to Miss Ham their most sincere appreciation.

Sister Cook has proven herself a most faithful and earnest helper to Brother Cook and little Mildred, what a jewel, a million dollars would be only a feather if value was considered [by Papa and Mamma.]

Then we went to Lost Creek, leaving our train at Haddix, where we found the big iron bridge on its side in the river and we had to be rowed across as of old. One of the Riverside boys was there with Bill and the mule. We gave Brother Bowman his choice and how he did look with suspicion on that mule. No mule for him! At Riverside everybody was busy, examinations were on, practice for closing programs and preparations for early departure for home. Final plans were made to include the free school in our work for the coming year, thus enabling us to do as at Krypton, give the people a better school and assist our work in the grades in the way of state support. Two teachers will be needed for this work.

The farm outlook has already been mentioned, suffice it to say that both Brother Drushal and Brother Bradfield are going to do their best to make the farm a real asset this year. The people of the community are responding as never before to the appeals of Brother Drushal to do their part by Riverside. While we were there they were raising a fund to pay for the mule, the animal costing $199. Rather odd amount, perhaps they bought him by the pound.

Brother Drushal writes that the usual spring normal term had to be called off, that being one of the inevitable results of the war. The attendance was not sufficient.

Brother Drushal was loud in his praises of the service rendered by Miss Newlin, the nurse, also in his appreciation of the loyal service rendered by all the workers of the year. The health of Sister Drushal is greatly improved. Her many friends will rejoice with her and her family. Here we found another of the choice babies of the land, a good-looking, chubby, healthy little girl. And the two boys, real boys for sure, and how they grow! Brother Drushal has labored hard during the year, extra burdens coming upon him thru sickness in the home and also the loss that came by the hand of death. Brother Drushal said, "I still insist that we have four children, three here and one over there." O the glorious hope of the Christian!

All who have been supporting our mountain mission work can congratulate themselves on its growth and on the promising outlook. It is indeed a great field and a marvelous opportunity at our very doors to help evangelize a people whose need is as pressing as can be imagined and whose possibilities are immeasurable. Let the good work continue. And it should be remembered that the reflex effect on the whole Brethren Church has more than repaid the efforts put forth. The blessing has been twofold.

G. C. Carpenter.

MAURERTOWN CHRISTIAN ENDEAVOR.

I don't think any report of our C. E. has been sent to the Evangelist since our organization about two years ago.

When we reorganized this year we organized a Junior taking in those also of Intermediate age.

We hope by 1920 to have the Intermediates also which would give us the three societies required in our Four-Year Program. We have not accomplished wonders but we feel that the meetings have been a help to us in many ways, spiritually socially and financially.

We have not been as active as we should in committee work and other C. E. methods but hope to do better.

We appreciate very much the C. E. page in the Angelus.

We use this paper in the S. S. and think it the best we have ever seen. May we all be more zealous in our Spiritual warfare during this awful war.

Mrs. G. Harry Haun.

SHALL WE FURNISH SMOKES FOR THE BOYS?

IT is high time that Uncle Sam ask what can be done to put a stop to the grossly wicked advertisements of the American tobacco industry, appearing in many newspapers as editorial, urging the sending of tobacco and cigarets to our soldier boys. Boys who never smoked are being shamed into it. One officer has already complained that men under him are being unfitted by cigarets for the duties of war. He speaks of the necessity of steady heads, strong hearts, and unpoisoned muscles. It is already whispered that we may lose in the present war if tobacco cannot be kept from our men. It is a deadlier weapon than German steel. The cigaret will leave the bones of thousands of our gallant boys upon the foreign shores. Already protests have been sent to Secretaries Daniels and Baker.

We are putting into the field, morally and physically, the purest army the world has ever seen. But these men are endowed with all the passions of men. It has long been known that the cigaret tends to efface the moral sense, and the sense of responsibility; that it soothes the police nerves, and leaves the anarchist nerves unfettered. With the restraints of conscience crippled, and with the stronger American power of initiative, the naturally expected result would be that from the present standards of purity our armies will descend to the depths of licentious corruption and abnormal atrocities, and that many who come back will be morally unfit to associate with their mothers and sisters and sweethearts.

After any great battle men will be found dead from heart-shock, or overexertion, and the stress of excitement. This is the normally expected fruit of cigaret smoking. Mental confusion when clearness is demanded will lose many a battle. The use of tobacco in any form unfits a man for modern warfare, and the cigaret vice is the consummate climax of the dissipation of war energies.

Any newspaper that accepts advertising matter from the tobacco interests, endeavoring to mislead kind-hearted people to send smokes to the boys, is potentially pro-German in that it menaces the power and effectiveness of our armies. It should be given to understand that it is disloyal, giving aid to the enemy by advocating what must destroy the physical and moral fitness of our men. An editor who publishes such matter should be restrained by the strong arm of the law. Not unlikely some unthinking person started the thing out of pure heart-kindness, but it is not kind nor loyal to give the men what will destroy them and defeat our armies; and the enemy knows that tobacco will weaken our fighting power.

Besides the degrading of the nerves, the heart, the digestive functions, besides the debasing of the faculties and the morals, and the crippling of the powers of endurance, the use of cigarets creates a weakness toward pneumonia with the probabilities against recovery. Considering the exposure of our armies, this is very serious.

It has become a matter of public knowledge that these smoke "editorials" are published at the instance of an American tobacco company. These wicked hyenas care nothing for the men or for the flag, but are willing to degrade our armies and blast the hope of the nations for their own pecuniary profit! Shame!—ten thousand times—shame!—and shame, too, upon the press, sharing the guilt of the betrayal! The great army is being created for the defense of the world's liberties,

and not for the financial exploitation of speculators.

Where is loyalty to the flag and to our glorious boys?

The public should see to it not only that these tobacco venders be frustrated in their unpatriotic enterprise, but that they be branded as enemies to our country in its times of need.

Just now, when the spirit of the country is a spirit of sacrifice for the boys we love, it is a grievous wrong that our brave boys should be robbed of their health, their manhood, and their power for victory, and we be left to the tender mercies of the kaiser! We should show no mercy to these propagandists. Any newspaper that permits itself to be used for the deterioration of our armies should be superseded by a pro-American rival, and every red-blooded man who has regard for his own kin in the trenches should exert himself to see that it is so superseded.—B. F. M. Sours.

News From the Field

SOUTHERN CALIFORNIA BIBLE CONFERENCE.

Because of business demands the secretary of the Southern California Bible Conference was unable to make an official report of the meeting for the Evangelist. However there was enough written by some who were privileged to attend to let the Brethren know that this first conference was highly successful in every way.

In this advance notice we are giving notice to all interested, that another conference is to be held this summer. Some of the best speakers and teachers are being lined up and it will be well worth any man's time to spend the full ten days at this meeting. The invitation of the Long Beach Church has been accepted so the conference will be held in the city by the sea. The date will be July 19-28.

In due time programs will be sent to the churches and also to those living at a distance from the churches if they registered last year or if they make request of one of the pastors or of the writer.

A. V. Kimmell.

322 N. Painter Ave., Whittier, Cal.

FLORA, INDIANA.

At our regular business meeting which was held the last Thursday P. M. in March, every department of the work was showing a nice increase in every way. The Sunday-school under the leadership of Brother Sylvester Whetstone; The Christian Endeavor lead by Brother E. A. Myer; The S. S. C. E. lead by Sister Lizzie Ferguson, and the Sisterhood of Mary and Martha, lead by Sister Opal Brown, all are striving to reach a higher plain.

The Church in all activities, has been able to be using her opportunities, as well as her better equipment.

The church through the committee with G. T. Leslie, Flora, Ind. is looking for a new pastor to take up the work in October.

The writer has been serving this church as pastor just seven years to-day [April 9] and when he closes his work it will be seven and one-half years.—The work speaks for itself, and from October on a pastor will serve full time, instead of half time. The church is now in a position to command a place with some of our very largest and strongest Churches.

The work stands as a testimony of a people who have a "mind to work," a good spirit prevails, and no matter who the man is that follows us upon this field there are opportunities for making this work more effective and larger in all departments.

The field at Flora is unlimited, the organization is made up of mostly producing people, and the resources of energy, and material can all be directed into a "channel of blessing" for the "cause of brethren."

The writer will be in a position to consider another field among our brethren, if they have a place for him. Remember no church can do much if there is not co-operation. So, if any church is willing to do her part, we would be glad to act as their pastor if in need, but if any churches want the preacher to do it it all do not waste paper and time to correspond, as the writer, will not go on any field where there are unnecessary factors as hinderances to the work, for life is too short, time too valuable, and responsibility to God too great. May the entire brotherhood during these days of "evil suggestion," and "perilous times," be found as workers, not being ashamed in the Master's name.

W. T. Lytle.

HAGERSTOWN, MD.

Since the close of our mid-winter revival, we have endeavored to be about the Master's business and are therefore unable to report steady progress. Only those who at once united with the church during our meeting were added to the membership; others who had made the good confession have gone no further at this writing and likely were "shallow-soil" hearers.

After a brief rest, we held a meeting with our Mapleville people. For almost three weeks we stormed the trenches of the enemy. We found him well entrenched and an experienced warrior with modern equipment. But with the Gospel, the sword of the Spirit, as our only weapon, we took the offensive. The result was the liberation of three precious souls, a spiritual awakening of the members. There, as well as gaining more knowledge of the strength of man's great enemy. Those who came are valuable additions to the Church. A mother and wife, and two young men all from new families that will add strength to our work. Others were almost persuaded but could not make up their minds to step out boldly for Jesus; For these we continue to pray that they too may find the freedom that is freedom indeed. The above direct results are not all to be said concerning the meeting: from the very first night, we had a fine attendance which continued throughout the meeting; We had the support of the entire community regardless of church affiliation and trust that by our united efforts we may have sown seed that will be harvested in due season.

We held our spring communion service on Easter Sunday. This proved to be the largest attended communion service in the history of the Church. One year ago, we had the largest attendance to that date but we rejoice that during the year we were able to gain in numbers and interest.

Last Sunday the Sunday school elected their officers for the following year. The Sunday school has steadly increased its attendance and now with an able corps of officers, we are facing the coming year with still greater expectation of growth.

At a quarterly business meeting of the Church last Wednesday evening, the officers of the various Boards were filled where vacancies existed. It was also decided to again publish the Year Book which has come to be a valuable aid in the hands of the membership and pastor as well. At this meeting, by a unainmous vote, the pastor was again recalled to serve the congregation for the coming year. After the vote was taken a committee conducted the pastor into the presence of the meeting, when the chairman made known the decision of the people and as an expression of their love, loyalty and appreciation they voted their pastor a very substantial increase in salary. For this, we expressed our apprreciation and at once accepted the call to continue to serve them as pastor. The best of harmony and unity prevails and by God's leadership, we aim for larger blessings in the year now before us.

A. B. Cover, Pastor.

TO THE MARYLAND AND VIRGINIA DISTRICT.

Several inquiries have come to the Secretary concerning the District conferences. This is to inform all, that the date for the Conference which meets at Mt. Olive, Va. will be May 28, 29, 30.

Credential blanks have been printed and will be mailed to every church within a few days, however should any pastor fail to receive credentials, a card to the undersigned will bring that which is desired.

The program is completed and will appear in this paper soon, also information relative to train service.

All plan to come, make it the best yet.

E. M. Riddle, Secretary.

Linwood, Md.

DOINGS AT DAYTON.

Since our last mention to the Evangelist readers of a Union Evangelistic Campaign to be launched in our city, we have had a great season of refreshing and rejuvenation in the more than sixty co-operating churches of Dayton, Ohio, and especially at the First Brethren Church under the efficient leadership of our pastor, W. S. Bell and his staff of workers. The Protestant churches of the city were divided into nine co-operating groups, and our group one of the smallest of only four actively classed was one of the live-wire contestants in their reports to the Central Committee.

To meet the anticipated conditions of the campaign a conference and get-together feature of the Sunday school workers was had on the evening of February 21st and about sixty participated. A Booster's Committee was named of which Orion E. Bowman was elected chairman. A contest was planned for the month of March and a goal set of an average attendance to be reached for the five Sundays of no less than 500, and this was more than realized, as the average reached 537 for the month, the last Sunday, Easter, had 614.

The simultaneous Revival Campaign began on Sunday evening March 10th, and we were very fortunate to have secured as our evangelist, Eld. Francis J. Reagan, Los Angeles, California, who proved himself equal to the occasion. The churches co-operating in our group had been with us several Sunday evenings before, being the United Brethren, Methodist Episcopal, and Church of the Brethren, and a large chorus choir was an attractive feature, of which Mr. Ross McDonald was chosen director. The church was packed every Sunday night and people turned away, while over 800 were accomodated, and during the week fine congregations assembled every night. A fine spirit of fraternal fellowship characterized the entire campaign and we all worshipped together as members of the Body of Christ. This special campaign closed on the 24th. and we continued the effort independently for another week closing on the evening of Easter Sunday. The immediate result of the campaign was some 65 confessions, of which 50 were designated for First Brethren church. Easter Sunday was a great day of rejoicing when at the morning service some thirty united with the church, and since then nearly all have been baptized. Brother Reagan gave us good gospel evangelical sermons and "Proved himself a workman that needeth not to be ashamed in rightly dividing the Word of Truth." The church has been greatly revived and we are anticipating much good to result from the campaign. We are now planning a special drive for the "Anniversary Day" in May when we expect to "Go Over the Top" on a contribution toward liquidating our church debt. We are expecting Elder W. H. Beachler to help us attain that worthy goal!

May the Lord continue to bless all the Brethren and Saints of God every where is our prayer. April 8th, 1918.

Wm. C. Teeter, Publicity Agent.

WHITE GIFTS CONTINUE COMING.

The following contributions received since last report:

Udell, Iowa	$ 3.50
Third Brethren, Johnstown, Pa.	13.53
First Brethren, Phila. Pa.	65.00
McKee, Pa.	5.00
Berlin, Pa.	34.88
Mt. Pleasant, Pa.	2.31
Sergeantsville, N. J.	1.00
Calvary, N. J.	1.00
Carleton, Neb.	33.20
Total	$159.42
Previously reported	2373.43
Grand Total	$2532.85

This we consider a creditable showing; but there are yet a number of schools in each District that have not responded to this good work. We are waiting for them. We really expect every Brethren school to contribute something to show its loyalty to the Kentucky-Ashland interests. Be a sharer in the work and then you will share in the blessings.

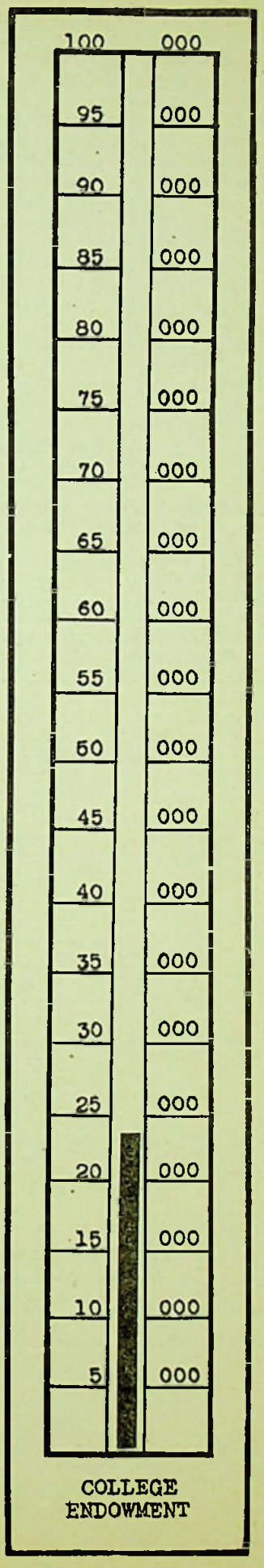
Forward your "bit" now and save the postage we will otherwise have to spend in writing to you.

Albert Trent.
General Secretary-Treasurer

CAMPAIGN NOTES.

The report this time is from Clay City. It is a long, long way from Ashland to Clay City. But when one gets there he finds it on the map just the same. Clay City is one of the mission points of Indiana and is in a very thriving, promising condition. Brother Geo. E. Kinzie is the pastor, and his heart is in his work, and his people are lined up in splendid shape. To me it would seem that the Clay City work is destined to become one of the strong, substantial congregations in Indiana. The people in our church are among the very best in the community; and they represent the kind of material so essential in laying the foundation for a strong congregation.

Knowing the situation as we did before we landed at Clay City, we did not expect the result of our canvas to be as large as at some other places. But I am glad to say that what was given was given most cheerfully and loyally. We came away with $300 and I think by the time Brother Kinzie gathers in the final results it will go beyond that mark considerably. And in addition to this



I feel sure that in the years to come Clay City will send some of her splendid young people to Ashland to school.

Brother Kinzie took me out among the people. My home was divided between the Longs and the Megenhardts. And not only in these homes but everywhere I was shown most cordial treatment. It was my misfortune to be sick during part of my stay at Clay City; but I can testify that the Megenhardts know how to take care of sick folks. Thanks to them and to all the good folks I met at Clay City for their kindness to me.

On April 24th the Pennsylvania campaign begins in the Meyersdale circuit. We know from past experience that these churches are loyal to every interest of our denomination and we believe a fine pace will be set among these churches for Pennsylvania.

Wm. H. Beachler,
Campaign Secy.

ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Clay City, Indiana,	300 00
Eaton, Indiana	600 00
Oakville, Indiana	1,500 00
Berne, Indiana	1,100 00
Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Indiana	600 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
North Manchester, Indiana	2,500 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Indiana	2,400 00
Gravelton, Indiana	175 00
Nappanee, Indiana	1,600 00
Warsaw, Indiana	$1,000 00

Communion Notices

The First Brethren Church of Waynesboro, Pa., will hold its spring Communion service on Sunday evening, May 19, at 7:00 P. M. A cordial invitation is extended to all.

M. A. WITTER, Pastor.

Marriages

BRADFIELD-NEWLIN:—At the home of the undersigned, Lost Creek, Ky., at high noon, Sunday, March 24th., were united in the sacred bonds of matrimony, Landis Rollings Bradfield of Needmore, W. Va., and Mary Ella Newlin, of Earlham, Iowa. Brother Bradfield, a teacher in Riverside Institute has been called to the Eldership by his home church and is a very estimable young man. Sister Newlin was the Riverside nurse and a very, estimable Christian young woman. They have been called to take charge of the Riverside farm. Ceremony by the undersigned.

G. F. DRUSHAL.

SCHMIEDT-RONK:—At the home of their pastor in Manteca, Calif., in the presence of relatives, on Feb. 1, 1918, at 12 o'clock, noon, Mr. Guss Gilbert Schmiedt, of Manteca, and Miss MaryMay Ronk of Ripon, were by me united in marriage. The bride is a sister of our well known Brethren pastors, George, Albert and Willis Ronk. The groom is a prosperous young farmer of our neighborhood, also the superintendent of the West Colony Brethren Sunday School. The bride was for several years superintendent of the Ripon Brethren Sunday School. We are glad to have them remain with us on the charge. We wish them abundant happiness and joy through life. May God bless them both.

J. WESLEY PLATT, Pastor.

SINNAMOND-FOWLER.—On Saturday, March 23, Miss Jessie E. Fowler and Mr. Frank D. Sinnamond both members of the Uniontown church, were united in the bonds of matrimony, the beautiful ring ceremony being used, and the home of the bride being the scene of the happy event. After the ceremony the guests were served a sumptuous wedding dinner. The wishes of the church and friends of the young couple are all for a happy and useful wedded life. The groom is in the employ of the Bell Telephone Co. and they will go to housekeeping immediately in close proximity to the church of which they are loyal attendants. Ceremony by

E. L. MILLER.

WHISLER-TAYLOR.—On March 31 at five-thirty o'clock at the home of the bride's parents, Mr. and Mrs. J. J. Taylor of Udell, Iowa, occurred the marriage of their daughter Belle and Edward Whisler, also of Udell. These young people, as well as the parents of each, are members of the Brethren church at this place. These estimable young people have a host of friends and relatives who join us in wishing them a delightful journey through life. Ceremony by the writer

GEO. E. CONE.

BROWN-KIDWELL.—At the residence of the bride's mother, sister John Kidwell in Hamlin, Kansas, on February 6, 1918, in the presence of near relatives occured the marriage of Mr. Harry Brown and Miss Jessie Kidwell. Both young people are well known and highly respected in the community. Their many friends wish them a long and happy life. Marriage service by the writer

CLOUD-BERKLEY.—At the home of brother and sister J. H. Berkley, Hamlin, Kansas, on March 6, 1918, occured the marriage of their daughter, Miss Ione to Mr. Frank Cloud. Only the near relatives of the contracting parties were present. Mr. and Mrs. Cloud are among our best known and highly respected young people. The bride is an active worker in the Hamlin Brethren church. May the Lord grant them his highest blessings. Marriage service performed by the undersigned

S. C. HENDERSON.

PATTERSON-SHEFFLER.—On February 22, 1918, in Hagerstown, Maryland, Mr. Harry E. Patterson and Miss Joyce Sheffler were quietly married by the writer. Their many friends wish them a long life of happiness together.

M. A. WITTER.

Our Dead

GRIFFITH.—Mrs. Sadie Griffith, wife of Wm. Griffith of near Uniontown, passed from this field of action into the presence of her maker on March 10th. Funeral services were conducted in the Uniontown church on March 13th. Sister Griffith had quite completed her seventy-fifth year of her earthly sojourn, fifty-five years of which were hallowed by active, loyal, consistent union with the Brethren church. She was a loyal supporter of the church and all its interests; the college and Evangelist being among those uppermost in her thoughts. The large concourse of relatives and friends doing her homage the day of her burial spoke eloquently of her life and the esteem in which she was held. She lived to a "full age" and lived a full life. "Blessed are the dead which die in the Lord."

Services by E. L. Miller.

LEWIS.—Jessie Maus Lewis, wife of Byron Lewis of Tiosa, Ind., departed this life March 2, 1918, at 27 years of age. She was the mother of seven children, two having gone on before. She leaves a father and mother, a husband and five children, the oldest being 7 years and the youngest an infant babe. She was a very devoted member of the Brethren church having been received during the ministry of Elder Hopkins. Funeral services were held from the Tiosa Brethren church on Monday, March 4th., in the presence of a very large audience of relatives and friends. Interment at Mexico, Ind., where Elder Hopkins assisted in the last sad rites. Services in charge of the writer who has been long, a very close friend of the entire family. May the Lord comfort the husband with his motherless children.

C. C. GRISSO.

GOOD.—Sister Vinnie Good, daughter of Christian W. Good and Sarah Stouffer Good, was born December 15, 1874, and passed to her reward on March 27, 1918. She was the first of the family to answer Death's call leaving besides her parents six sisters. She received the ordinance of baptism and united with the First Brethren Church of Waynesboro June 2, 1916, and lived an earnest and consistent Christian life. During the long period of illness she exercised unusual patience and fortitude, was always more concerned about the welfare of others than about her own comfort. Her unwavering faith in Christ and her confident looking forward to a meeting with Him was an inspiration to all who knew her best and who heard her tell of the Presence that watched over her guiding her through the dark days of her affliction. The words of the funeral text, "Having a desire to depart and to be with Christ, which is far better," Phil 1:23; expresses the earnest desire of this faithful and devoted sister. May the God of all comfort heal the hearts of the dear ones of her home. Services by the writer.

M. A. WITTER.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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Brethren Evangelist

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Editorial

A Grown Up Christian

If there is any one thing above another a child desires to be it is to be "grown up." The little girl dressed up in some of her mother's old clothes and the little boy with a candy cigar between his lips both give expression to the same desire, the desire to appear like "grown ups." This desire is so common and seemingly so perfectly natural that it calls forth very little criticism. In fact, if rightly directed, it is a desire to be commended. If the "grown ups" of a child's acquaintance are men and women of the right type, men and women possessing admirable qualities and Christian character, their influence upon the children that wish to appear like them will be a wholesome one, but if the environment of a child is that of the opposite character it is not to be wondered at that it absorbs the less noble ideals, for it wants to become like the grown up world it knows.

While these are such common characteristics of childhood in the natural world it seems that the same characteristics are only occasionally carried over into the spiritual realm. Altogether too many people, grown up physically, are perfectly willing to remain "babes in Christ Jesus," and many of the characteristics of childhood are given expression freely in their religious lives. It is true that the Master said, "except ye become as a little child ye cannot see the kingdom of God," but he did not say that one must always remain as a little child, except in the matter of child-like trust in the heavenly Father's care.

The Apostle Paul found that as he grew away from childish things in the natural life, so in his religious experience he found it necessary to abandon the childish way of speaking, of understanding and of thinking. As he put away all childish things when he became a physical man, so he put away the childish characteristics as he reached spiritual manhood. There is a time in the religious characteristics of every Christian when his experiences are those of a little child, but as we would not want to remain children always in a physical sense neither should we be content to always remain children in a spiritual sense. There should be a strong desire to "grow up." But in this desire to grow up the beginning of error is sometimes lurking. A little child may have the desire to be like the grown up ones around him and may want to partake of the same food his elders partake of, but all enlightened parents know they must supply their small children with a diet different from their own. A stunted or deranged physical manhood or womanhood is likely to result if this fact is ignored. So in the spiritual world the same characteristics may be found. Men who are only "babes" in Christ Jesus sometimes demand "strong meat" when the "sincere milk" of the word is all their spiritual childlikeness will bear. But the desire for strong meat before one is prepared to digest or assimilate it is better than the willingness to remain forever on a "milk diet." As some preachcers make the mistake of feeding spiritual babes on strong meat on the other hand some preachers make the mistake of "bottle-feeding" their congregations all the time. They do not take into consideration the fact that their spiritual children are growing up and must be supplied with food necessary for this growth. No doubt many an individual and many a congregation are robbed of a full grown Christian development and experience because they have been denied the food that develops the full grown life.

In all ages of the Christian church the times demanded men and women to be grown up, to be strong in Christ Jesus, but undoubtedly there was never a period in the history of Christianity when a more vigorous manhood and womanhood were demanded of the followers of Christ than at the present time. This is no time for Christian people to be content to remain "babes in Christ." The spiritual food is abundant, and if placed within their reach will result in a vigorous "grown up" life, and the people should be content with nothing else. The grave responsibility for portioning out such food to the people rests upon the pastors of the country, and they indeed should "study to show themselves approved unto God, rightly apportioning out the word of truth."

There are numerous ways by which childish thought is indicated in the lives of grown up men and women who should seriously take to heart the admonition of Paul and make a strenuous endeavor to overcome such habits or such an attitude that they may appear more like those who have passed through the stage of the child into that of vigorous maturity.

It is considered quite natural for a child to love self display even thoungh it may be considered an acquired liking learned from its elders, but a full-grown Christian should have a clear understanding that in the kingdom of heaven nothing is done for display, and that only those things count that are in harmony with the spirit of the Master who set the example for all disciples of all ages.

There is ever a tendency among some Christian workers to perform gladly those tasks which bring them into prominence, tasks which are more or less spectacular in themselves and that attract attention to the one who does the task, but all such motives are childish in the extreme and are entirely foreign to the motives of a real "grown-up" in Christ Jesus. One who is really mature in his Christian life will perform a task that he believes should be done even though no one except God and himself can possibly know that he has done it. With a really grown-up it is a case of "let not thy left hand know what thy right hand doeth." The task is done for the task's sake and not for any honor or credit the world may bestow because of it.

It has been observed that in the present war work as carried on among the citizen, both male and female, of America, there are some who will participate in local activities if by so doing they may be brought into prominence, but if others should be appointed to the posts of honor they would be too busy with other things to have time to engage in such patriotic endeavors. In almost any large planning for evangelistic endeavors there are to be found those who, if they can be appointed to head committees, will work with the other workers, but if they can not be at the head they will not work at all. In many a childhood game a child is to be found that will refuse to play the game unless he can be "it." We need not stretch our imagination far to picture such a character among the would-be "grown-ups of many Christian organizations. There are still too many who refuse to be anything if they can not be "it."

This tendency is found not alone in local congregations of a church or of a denomination, but frequently it may be discovered in the lack of co-operation in the plans of the church as a whole. If one would break away from the world and really "seek first the kingdom of God," it will be found to be absolutely necessary to put off childish things and to become a really full grown Christian for it is no child's play to meet the requirements of a Christianity that will fill the place any religion must fill to win and hold a place in the modern world. Much is being said about religion after the war, but we want to say only one thing here and that is it will demand "grown-up" promoters.

From the Editor's View-Point

The Laborer Is Worthy of His Hire

While the entire world is interested in, if not connected with, the great struggle between political freedom or democracy and military autocracy, and the really civilized world is hoping for victory for the representatives of the more democratic forms of government as represented by the armies of the Allies engaged in the struggle, yet it is coming to be more and more recognized that the world needs an industrial evolution, if not revolution, as much as it needs political revolution.

All the ills of the world can not be laid at the door of the military autocracy that rules in so large a portion of it. Many of them can be traced to the door of an industrial system that permits of the systematic bleeding of both the producers of the vast portion of the world's products, the laborer, and the large portions of the consumers of the world products, the common people. The great danger in considering and in trying to alter this situation is in the tendency to become as extreme in the opposite direction as the present condition has become in its development. Labor is not always just in its demands. Goaded on by the selfish methods employed by the great employers of labor, labor itself has turned bitter and frequently seeks unjust advantage more than simple justice. Especially is this true of organized labor. While it is true that between the helplessness of labor in certain lines and the equally helplessness of the public some industries, as the steel industry, have fattened enormously, yet it is also true that in other lines of industry there is no hope of increasing the compensation of the laborers engaged in them unless the public is willing to pay more for the service it receives as the result of their labors. The question of wages and compensation is not a one-sided question. Both the employer and the employe have problems to solve and they will be better solved when reason and not greed or envy sit upon the throne of man's judgment. The American Government has taken some radical steps to secure justice to workers as a war measure, but in the opinion of The New Republic it has not gone far enough, and this journal declares: "The Government needs to go much further than it has yet done in insisting on a radical program of social and industrial democracy as a war measure. By doing so it would doubtless scare and alienate the more prosperous classes, but these classes are too much bound up with the existing order to go beyond a verbal protest. They cannot strike. The wage-earners not only can but will, unless their interests which have been so misunderstood and neglected in the traditional economic organization, are recognized and safeguarded. By so doing, and only by so doing, can the allied governments be assured of the popular support which may be necessary to obtain a clean peace. More and more the price of destroying the impossible military autocracy of Germany is coming to the destruction of the similarly impossible industrial autocracy in the United States and throughout the British commonwealth."

This is one of the great problems that must be given adequate consideration after victory has been won, if it will not demand consideration before as a means of winning the victory.

Following, or Being Driven

Perhaps in few ways are people more frequently deceived than in that which pertains to their own relation to the things of life. It is not according to nature that all men should be leaders, else where were the ones to be led. Many even may have no ambition to be leaders; they may not want to assume the responsibility that belongs to a leader. They seem willing to do their share of the work providing some one else will bear the responsibility. How often have we heard some one say: "You take the lead and I will follow." It is good to be a leader, but since all cannot be leaders it is good to be an intelligent follower. Blind followers are not to be desired, but followers who have some reason for following and who understand the reason may be of great help to the one who leads. But some one has pointed out the fact that sometimes people who think they are following some cause or custom are sadly mistaken, since instead of being voluntary followers they are helplessly being driven. He who "follows" a custom because he is afraid to go against current opinion is not voluntarily following but instead is being "driven" by fear to do that which he does reluctantly.

Custom may be a good leader but it is more inclined to be a severe slave driver, and often when one thinks he is enjoying the greatest freedom he is in the greatest bondage to the hard task-master many people can know, the task-master custom.

Some people think they are following STYLE when the truth of the matter is they are being DRIVEN by it. Their common sense may teach them that it is an unwholesome or an undesirable style and they would like to be free from its restrictions but they are afraid not to do so. They do not wish to be regarded as "queer" or "odd," so to avoid any such classification they unwillingly adopt the style because they are slaves to custom.

A strong character may, as Dr. Mary Walker did, refuse to follow the style decreed for her sex, but not many people have the character of the great dress reformer of a generation or so ago. So taking all things into consideration we must admit that the evidence indicates that more people are being driven by custom than voluntarily follow it, but after all fear of public opinion or of public condemnation has its good ponits for it acts as policeman or as a safeguard to many a one's character.

When Suicide is Advisable

We know that in the eyes of the law suicide is considered in about the same class as homicide and against such classification we have no objections to offer, though sometimes the extent to which the legal authorities will go to preserve the life of a criminal who has attempted to end his own existence after committing a crime that they may mete out to him the legal punishment his crime merits seems strange indeed. We will also admit that the law of God as revealed in his word is against the taking of one's own life by any individual and yet the heading of this item would indicate that, in our mind at least, there are times when suicide is admissible, or even advisable, and we will plead guilty to the belief; but with a qualification.

The suicide which we have in mind is that which Richmond Pearson Hobson referred to when he said: "I am a political suicide." During his political career Mr. Hobson knew there were certain things one could not stand for and hope to remain long in congess, but he stood for those things regardless of the effect upon his future career. So long as he needed only the support of the people of his own home congressional district to keep him in office he had no trouble in holding his place, but when he sought a place of wider usefulness in the United States Senate he found that the vested interests of the state desired to be represented by a man more in harmony with their way of thinking and Mr. Hobson was laid away in the political mausoleum, as he says "a political suicide." But we do not believe Mr. Hobson regrets his stand for we are inclined to believe he would "rather be right than be senator," and we believe the American common people would have a higher regard for the lawmaking branch of the American Government if there were more congressmen and senators willing to commit political suicide than to become traitors to the great common cause of the American people. It may work a temporary harm to congress to be deprived of the influence of men of such convictions, but a reaction is sure to occur and then it will be determined that in the long run it was the best thing after all.

While it seems a sad ending that one should commit "political suicide," yet sometimes we feel that there should be more frequent acts of "political homicide." There are numbers of men at this moment occupying seats in both houses of Congress that are a hindrance to the great advance movements of government and especially the kind of government the real people of America want. There are plenty of unoccupied crypts in the great political Mausoleum of America and we would suggest as a remedy for some of the political and social evils of the day the ending of the political careers of such men in the most humane way possible and the consigning of their political remains to one of the many crypts awaiting them.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

How Much Interest Do You Get on It?

How we should like to tell you what the Easter Offering will amount to, but how can we? We have not the gift of prophecy in this matter. We will tell you when you send it in. At this writing (midnight, April 16th) not one-fifth of the Churches have reported. It will be like it was last year—along about Christmas (this is not a joke) some of you good pastors will be writing, "Dear Brother Bauman: Enclosed please find check for our Easter Offering at ————. Pardon our delay!" Well, "better late than never;" but, tell us, what rate of interest do you get on it?

"Do You Think We Will Go Over the Top?"

Well, now, let me tell you, if all you folks that have not yet reported at this writing will do as well as those who have reported, we will "go over the top" with a rush! Won't that be fine? Then we will roll up our sleeves, all of us, and pitch in and send some of the other fellows "over the top" who have a harder job than we have. There are only two chcurches who have reported at this writing whose offerings have not equalled their offerings of last year, and not a half dozen reporting have failed to "go over the top." Many have gone far "over the top." One church whose offering for the last several years was enough each year to carry the church"over the top," has a pastor who says "30c is our Goal this year." By a desperate effort he has attempted to reach his goal **backwards,** but I fear will not be able to hold his good people down to it. We are going to reach these Goals,—every one of them by September 1st, 1920, (and sooner, if we can), and if any of you pastors want to play the "slacker" and kick, we wish you a merry time "kicking against the pricks." It is the greatest program the Brethren church ever put forth for accomplishment, and we are going to win!

The Program is Doing Its Work

Goal 11 is proving the value of our entire Program. If you could only sit with me when I open my mail from time to time these days! As I pick up a letter, I say, "Well, that church gave us just $7.80 last year. Wonder what the Program has done for it?" Then I open the letter, and read: "Dear Brother Bauman: Please find enclosed check for $81.75. As we have 165 members, this lets us nicely over the top." Then I cry, "Hooray for the Program!" "Another that sent $13.65 last year. Wonder what we will find inside this?" "Dear Brother Bauman: "I am sending you our Easter Offering. Enclosed you will find money order for $70.00. This reaches the Goal and 'over the top' at 63c per member." So it goes. Now you can figure out for yourself what it means. And I am sure that every department of our church work must be feeling the inspiration of the Four-Year Program.

We Should Be Mightly Interested

in Goal 8. How I wish we might carry that "over the top" this year! I do not suppose it is possible, but more and more I am convinced that we cannot furnish Ashland College with the sinews of strength too soon. The School Board of this city where I live has just passed an order for compulsory military training in our city High School! I will be wanting a place to send my boy to school one of these days. I'll take him to Greenland before they shall ever be permitted to take MY boy and teach him the art of war. No matter whether he heads toward the ministry or some other station in life, I want MY boy under training that shall Brethrenize him, and give him a love for the old Book such as only Ashland shall be able to give. Say, Beachler, when are you going to strike Long Beach? The latch-string is out any old time. Goal 8 is our next pull, and we'll win it if we have to put a second mortgage on the dear old church. What's got to be done, has got to be done,—that's all. Get out your "Liberty Bonds" and turn them over to Ashland College.

The One Big Job Ahead

however, to my way of thinking, is the winning of Goal 4. That man Ronk has a man's job, if ever a man had. If we are to reach that 30% increase in membership over 1916, every man of us, and every woman among us, will have to get to work NOW. That Goal calls for far-reaching plans wisely laid and wisely worked. It calls for hours upon our knees before God. Souls are not to be won by mere human machcinery. And these days! There never was a time when men are questioning each other about the meaning of things that touch ceternity,—as now. It is a time of opportunity; but it is also a time when men are going to spurn everything but the real thing,—the thing that they can really rest their weary souls upon. If we Brethren will only awake to the fact that of all people, we have the real thing for soul-rest,—the fulness of the Word of God,—if we will throw our very souls into the work of placing the fulness of the Word before a famishing world, we ought to see hundreds and thousands of souls swept into the kingdom of God in the next several years. It is no child's play. It is a task that is going to call for the complete surrender to God's service of all the best that is in us. NOW is the time to plan under the direction of His Spirit a soul-winning campaign in every Church in the Brotherhood. May God help us with Pentecostal power as in days of old.

Long Beach, Calif. LOUIS S. BAUMAN.

Contributions

The Spirit of Democracy

BY B. T. BURNWORTH

Where the Spirit of the Lord is there is liberty. II Corinthians 3:17

The Greek word Eleutheria means freedom and as this is the basic principle of democracy I want to render the above text, "Where the Spirit of the Lord is there is democracy." It seems a far cry back to Moses yet this great law-giver gave us the basis of our present jurisprudence and we have done nothing more than add a few statutes since. The closer we have clung to this law which was the law of God, the greater we have become as a nation, a free, peaceable, liberty-loving people.. This is not only the basis of democracy but of the Christian religion as well, and that they might possess just that, drove our fathers from Germany, Holland and England in the Half-Moon and the Mayflower to this country where they might worship God according to the dictates of their own conscience and hand down to us, their children, a legacy of faith and a heritage that the world is now struggling for, viz, democracy.

I. How Old is Democracy?

Is it original with us? Have we been the seed of the world? If so then that might be a mighty argument why we are in this war, "to make the world safe for democracy." No we have only been a mighty factor in promoting and perpetuating it for it is older than we are. We find that the world is banded together to maintain that which is very old. Democracy is as old and as eternal as truth, and crushed to earth will rise again. It is the right of man to be free and the European world is a giant that has awakened to throw off the ancient shackles, three ply, forged out of ignorance, tradition and tyranny. Democracy is the oldest human conviction

it even seems inherent to the animal gnawing loose from a steel trap, birds beating against their cages, are they not driven by the same ineradicable principle as man to be free? Witness Russia, while we are a bit impatient and vexed with her, give her time, she is in the birth struggle and her offspring shall be free born. Theirs is a great heart beating against age long restraint, the flame of freedom is not yet dead on her altar and the unspeakable history of Siberia will repeat itself for those who once were in autocratic power, as was witnessed in the Frencch Revolution.

It was true with our own black race.. They were not their own and were even denied a soul, but when freedom came they shouted for joy. How did they know what freedom was? Answer, how does a bird know it has wings? or the deer know that it is as fleet as the wind? Now look again with Moses and his millions escaped from bondage. What can they do? Be not deceived, they proceed at once to form the purest democracy the world has ever known. The Hebrew name was Theocracy, our people call it democracy, for theocracy is the very soul of demcracy. The inalienable claim of every human being on earth. No wonder Moses' law passed into our civil code and the world's best system of government and where it has gained the fullest expression there is the greatest freedom.

II. Autocracy Against Democracy is an Old Battle Line.

The history of Palestine and the Jew reveals the fact that they are subject to periodic drouths which drove the nomad southward, and we know that Abraham was once in the fertile valley of the Nile and Jacob sought food which Egypt had wisely conserved under the administration of Joseph who was probably as great as our own Hoover. The Hebrew people fared well until a king who was the "Pharaoh that knew not Joseph." He liked our modern German Pharaoh, made his people vassals and as Wilhelm would make himself immortal by being as "terrible as the Hun" Rameses, 2nd sought to immortalize himself in monument building of which the Land of Egypt testifies by her crumbling stone. To do this a dual system was established, that of tithing and slavery, and the Jew in the land of Goshen was no exception to this law. The sons of Jacob were lovers of freedom and the battle of autocracy against democracy raged. Autocracy won this fight, but as the Hebrew labored his heart was still set on freedom and the collapse of that awful system of slavery came with the pestilences and plagues and Moses led his people out to liberty and peace.

As we refresh our minds of this history this titanic world struggle is what must have logically have come as sure as law is law and God is God. The present crisis is shifted from a country not much bigger than Belgium to a world full of social and religious unrest, and little Belgium is just where the sword pierced a bit deeper than elsewhere. As we go from Goshen to Belgium or Egypt to Europe we find our present foe not only equal to Rameses but plus all the senturies of science and philosophy wrongly used can conjure up for this nefarious business of war making. It reminds us that the more education one has the more desperately wicked one can be.

III. How Shall the Crisis Be Met?

All great crises come about by the same laws, the circumstances only differ, from the ambition of a monument builder to the shooting of an Arch Duke. Moses met it by emigration. It is characteristic of the Hebrew to migrate and while others do the same, yet he maintains his identity while others lose theirs by amalgamation. Much credit is due for Moses' superior leadership. He knew and we know that force met by force can settle nothing permanently, yet it is worth remembering that before Moses ran away he struck a telling blow in defense of his fellow country-man as Belgium did before her retreat to the present line. No doubt Moses struck that blow from a humanitarian standpoint, but pondering over that blow I believe he and we know that violence met with carnage is disastrous. War is destructive, even if we gain the desired end. We are trusting that out of this great conflict of economic, social and religious disorder war shall be no more, not that "war has settled war," but we will all be sufficiently sobered to see the folly of it and the next nation that tears up a treaty as a mere scrap of paper may be arrested by an international policeman and sentenced to the world Siberian exile of disfranchisement, being like Cain a recognized vagabond by every nation on earth.

Moses believed the best way to meet the crisis was through education. You can account for the wide awake Japan, the awakened but drowsy China, and the awakening Russia through this very fact; and more yet the world is against autocracy because of its peace propaganda of the last years. Every peace conference and court taught arbitration and it is worth noting that the utterances of President Wilson or Lloyd George have said while your heart and mine beat in sympathetic accord that **war must cease** and the big word of the future must be **co-operation** instead of **competition.**

War will not cease because it is an economic impossibility, but it must cease, because every where it shall be taught as an evil as we teach alcohol to be. There can be but one conclusion although this may be a long one as conclusions usually are. First the text, "where the spirit of the Lord is there is democracy." The conception of Jehovah as Liberator has always stirred the religious heart to a mighty effort. It has its evolution again with the Hebrew. First there were historically many Gods. This is Polytheism. Each nation claimed the greatest and war resulted to try the superiority of the Gods. The vanquished adopting the conqueror's God. This was a process of elimination until eacch nation claimed just one mighty God. That was Henotheism. Next step, necessarily was one God mightier than all others. This is Monotheism. "Thou shalt have no other Gods before me," said the great Law and the Jew was taught that Jehovah was one God of Abraham, Isaac and Jacob, and it bound them together into a nation. It was a high appeal and the only one left that could arouse these disheartened and exhausted people. Nothing but the same high ideal will strike fire after this present conflict. They at once become essentially free and their hatred for autocracy grew out of their love for Jehovah their Liberator. This hatred seems world wide because it has its root in the religion of the very Jehovah God that has lasted throughout the centuries and will outlast time itself.

A Democratic faith makes us cry out with Wesley "The whole world is my parish." We are children of one father hence we are brethren, equality is assured in this concept and only free people can appreciate equality and practice fraternity. The Hebrews gave us the first democracy because it was their religion and because they were willing to live by their own labors and did not campaign against other nations which inevitably results in aristocracy, which is a high sounding name for parasiteism and at heart must be autocratic for the man that does no work, the man that does must work. David the warrior could not build the temple which was a symbol of the peaceful presence of God .

It seems we had to strike this blow like Moses in Egypt against our great taskmaster, but the future will reveal our chief if not sole resource in meeting the crisis, is an educational propaganda and the whole world is in that school now and if this were true, and fight we must, it were at least worthy of our best.

Impromptu Flashes

BY W. J. H. BAUMAN

Respectability does not of necessity mean salvation from sin. But salvation from sin means the purest kind of respectability.

Intellectual scholarship left to itself, cannot save from sin; But that does not justify a premium on ignorance.

Thoughtfulness is the forerunner of confidence and success.

The wonderful and literal fulfillment in our day, of ancient and Biblical prophecy, should prove of tremendous and very deep interest to God's people of the day.

How glad, my brother and sister, you and I ought to be, that God has not left us in utter darkness, concerning his eternal purposes.

Heaven, earth and hell are open for the exercise of human thought. Are you utilizing this great opportunity?

Surely, the world's system is tottering.

Turn away my brother and sister, from pessimism. Earth's present condition is but a cloud overshadowing the sunshine momentarily of unspeakable glory for God's people.

"Jesus is coming, Is coming again," and then, there will be no more sorrow for those who trust him now.

"He who hateth his brother is a murderer." Keep that in memory.

"My brethren love not in word only; but in deed and in truth

that carries the aroma of Christlike love, and sounds exceedingly practical, doesn't it?

"We are living. We are dwelling. In a grand and awful time. To be living is sublime."

I doubt very much, whether a more fitting poetic sentence in its relation to our day could be found. Surely, "the figtree is putting forth its buds."

The road to heaven may be narrow, but, it is gloriously and brilliantly lighted.

The Devil is not always fierce and ugly in his methods ot nabbing us. He may come after us in the brilliancy of an "Angel of light."

Have the courage my brother and sister, to say no to Satan's solicitations, at all times. No matter what the consequences may be. They will prove for your good, even if they should cost your life.

Three V's and Their Relation to Church Success

BY A BRETHREN PASTOR

Discussipns of church efficiency, proficiency, deficiency and many other FICIENCIES are rife today. One can hear it on all sides. To even think of writing on such a subject is almost unpardonable let alone daring to write along such lines. One's mind is weary reading methods, methods, methods. In this age of the world's history we are wont to call many things "Scraps of Paper." This is not only true internationally, but you will find it to be painfully local. Big Business today is not looking for the fellow that can suggest new things so much as they are loking for the man that has the ability to carry into the workings of industry those ideas. It ought to be so in the church, but we are content to listen to method built upon method without the sure foundation-action. Such building is in vain for to its own dishonor it will collapse. In other words, when it comes time to move our products in a day of stress our rolling stock will be temporarily out of commission on some SIDE track. We will find that we were guilty of listening to too much of how to do and did too little of the doing. The place of the sign post is easily filled, all you have to do is dig a hole and put it in and pack the dirt and you have it. Its work is to POINT the way. But remember, my friend, you, who are aspiring to the glory of the sign post that it takes gas to go where that sign post points. We need in the church today more GAS ENGINES, makes little difference what kind of a hood they are under just so long as they go. Too many of us have been filling fence post holes instead of racing down the road of ACTION. You might think that sign boards are necessary to your sure arrival at the point of success in your church. Well, a good suggestion would be to apply the life of the seaman. He lives most of his time on the water. No sign posts there to keep him aright.. The only thing he has is a piece of paper and it is not a scrap either. He calls it his chart. Fellow Christian, if there are some people around you that insist on being sign posts, let them, to their own loss. To follow them means failure and defeat. Their work and word is faulty and unsafe where success is desired. Use as your only means of getting the right way at the right time, to the right people the infallible and unfailing guide. The guide that has lead millions aright in the past and yet has the correctness to lead millions more in the paths of rightfulness. You know its name and where to find it. The Bible is that guide book that every Christian ought to follow. If he does he is assured of sure going, but woe betide the stupid one that follows after some would-be sign post that has picked the stand-still job and does not get busy himself, going where he points others to go.

You wonder about the Three V's. Well, there is some more of HOW-TO-GET-THERE in them. But in each how-to-get-there you will find the where with to go. A method with a main spring will go. A main spring alone will go if you wind it up and let go of it, but that is more than methods will do. It would be better if we could get rid of some of them like that. Some methods are like smallpox when we do manage to get rid of them they still remain by leaving their marks. And that where everybody will see them. The first V is Variety. The Moving Picture has come to the relief of the theater today. It enables the manager to place before the public a change of play and player each day. Under the old system a company in order to make it a paying proposition had to stay a week or more. During that time it became old and worn out to the people who had seen it once. The time for STOCK COMPANY Christianity has passed. God is calling for the MOVING picture kind. The world calls for that, too. What is meant by that, you ask. Just this, too long we have been at the expense of others staging the same worn out method until folks do not come to see our show any more. The Devil adopted the variety method a long while ago and has succeeded to put across a many a one on the church. Change your line up if you want success. Maybe its new paint or paper. A new church might be needed just now. Don't let Liberty Bonds or Thrift Stamps be your excuse. The United States of America knows that after this war is over that the thing it will need along with and above a great many other things will be a well organized church movement. A church building that is not meeting the needs of the community is as bad to that neighborhood as a gun would be in the hand of a soldier in the front line trench without a barrel. Adopt the program of change and get that new church building as soon as you can. It takes money you say, sure it does. The moving picture men spend millions today where they used to spend hundreds to get to the people the thing that meets the demand.. The demand of your community is far more pressing than any other. Will you tarry in supplying it? They tell us that if we don't subscribe for Liberty Bonds the Kaiser has a chance of winning the war. If he does then we will have to pay more to be his subjects than it will now cost to subject him. True every word of it. The same thing is true in your church and neighborhood. It will be cheaper to erect a church building that will subject the surrounding country in a spiritual way than to have that community subject you to criticism of a shameful sort. It will cost you more to be subjected than to subject. It might be that a new preacher is needed and to get one is not always to get rid of the one you have. But it might be if you raised his salary he would be able to buy new clothes, read new books, see new faces and your aim might be accomplished, he might then be a new preacher. Many other new things you might need to create a variety in your church life. God loves variety. That is true because every blade of grass is different. Every leaf has something all its own. Every face has its own characteristics. Find God's handiwork and you find variety. Men love it for it is the spice of life. Monotony kills, if you don't believe it look at that church by the roadside that failed to adopt the system that saved the theatre, i. e., variety. Get it and with the getting you receive a guarantee for life that success will be yours and that of your church.

The second V is Virility. Too long have the Christian people come to the world with the idea that religion had to be presented in a way that carried with it apology. We have been too apt to think that our position in the world was that of the man who had to excuse himself for living. Excuse yourself for no such thing. If you are living for Jesus Christ you are living the only life that is worth living at all. Now if that life is the only one worth living it ought to be lived with all the power we could get together. Not one thing ought to be left undone in the getting of everything in line for the greatest drive against the Devil and any lie that he tells about us, that it is our rightful act to apologize for being here. Tell the Devil in very few words that Jesus Christ is the King of Kings; the earth and the fulness thereof is his; that the kingdoms of this earth will sooner or later be his; that every knee will bend to acknowledge him Lord of Lords. Even the Devil will some day against his will acclaim him King over all. What religion needs today is not the Pink Tea preacher that asks permission to preach the truth of some godless crowd that because they have been able to keep from public gaze their sin, slip by as Christians. No, a thousand times, NO. We need more preachers who have the invincible three P's Pep, Punch and Push. Keep the pulpit refined and polished with good grammar and excuses, we hear? the other sounds too rude and undignified for ministers of the gospel. Let us be willing to be as common as John the Baptist with his camel's hair and leather clothing among the robes and gowns of the ritualistic Jews. His wilderness diet would make good war ration for the church. To get off the dainties and partake of the substantials of good, wholesome red-blooded Christian living. We need force today as we never needed it before to fill every pulpit. The gospel ship is to go safely across this troublous sea of present, difficulty, but to do so she must be manned with men with vigor, strength, sturdiness and fearlessness. The unstable apologetic poor

excuse of a man that dares to face this world in the future without red blood in every word of his message will be disrobed and his poor bony composition will be exposed to the world that it may know the source of such material. The Devil cannot be loved out of hell. But we can with a short of love, love some people into hell. Think and act. Act quickly for the time is short. Get the snap into every step. Shoulders back, head up, eyes straight ahead, marching in the army of God. An army that cannot be defeated by the Devil, hell or anybody or anything else. Enlist your best today for God and his great cause in the world and put it across, over the top with a shout of victory. The battle is yours if you give virility its proper place in your Christian life.

The third V is virtue. We can find examples for the above points by the score all around us. Inspiration flows at our feet from the lives of the men about us. Variety and virility are to be found in the hearts of many men today fighting life's battles. But we are discussing an altogether subject now. Virtue is the source of noble living. The essence of highest manhood. From it flows the beauty of God. Without it our lives would not be worth the effort above asked. What is the use of having variety if it is not conducive of good. How can it be unless we place virtue in our variety. Virtue and variety will make a team hard to compete with. But most anybody could run out a single like variety alone. Be sure then that all you do let it be done with virtue first in your life. Virility, what have you to do with virtue? If words could speak this would be the answer, "Manhood without virtue is like a body without blood, dead." Clean living is far better than living clean only. You cannot conceive of life clean and wholesome and not be virile. Virility and cleanliness go hand in hand. Virtue though mentioned lastly in this discussion will always lead and follow every true life. To get virtue one does not go to his friend, nor to his pastor, nor to any one here on earth. One must needs go to the heavenly father through Jesus to get that priceless treasure. Taking Jesus as our Savior will get us all the virtue we need to balance variety and virility. With these three immeasurable, incalculable, and unsurmountable forces in your church life you can go on each day fighting its battles and at the evening time rejoice that victory has been yours.

A Statement by Philadelphia Yearly Meeting of Friends

This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our Society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

> "We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under and pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world."

These convictions have been re-affirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers today the true method of combating wrong. For us, as for him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

In accordance with this faith, we desire to maintain all our relationships today.

To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noble capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested and righteous.

To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of his spirit.

Twelve Missionary Needs

BY BISHOP JOSEPH F. BERRY

More missionary facts.
More missionary faith.
More missionary prayers.
More missionary sermons.
More missionary intelligence.
More missionary conviction.
More missionary consistency.
More missionary self-sacrifice.
More missionary consecration.
More missionary giving that will make the angels glad.
More missionary volunteers with Pauline faith and zeal.
More missionary rejoicing over the wonderful conquests of the cross.—The Christian Advocate.

Around the Fireside

SHACKLED. BY MRS. LILY WANDEL

"I can't take this opportunity, this chcance of a life time because—I'm shackled!" The ring of desperation in his voice was convincing.

"That's not a very nice way to speak of your wife and children." Amanda, his elder sister, fixed her lips in a prim, shocked line.

"Facts are there, you can't get away from them." He tried hard to curb his excitement, but his voice got the better of him and rose louder and louder. "I'm tied down to my thirty-five-dollar--a-week job by my wife and children. Here is a chance to better myself, right at my door. I have only to grasp it and the road opens to success. But I can't."

"I don't understand," faltered Amanda, rather frightened at his vehemence. "Please speak lower, Bob, you'll waken mother."

The effort he made to modulate his voice was successful only for a short time. "It's this, Amanda ,listen. Jim Bolton has come to me with a proposition, an A No. 1 opportunity. He has the patents on this movable electric sign. The whole thing is a cinch, once we get started the thing will sell like hot cakes! Everything is in tip-top order. We can't lose, it's impossible. And I tell you it's only because Bolton thinks so much of me that he'll let me in on this—fifty-fifty what he said. When I think of it—and I have to pass it up!" He began to stride up and down the room, running his hands wildly through his hair and bumping into furniture at every turn.

Amanda shook her head. "I'm slow to grasp anything, but, really, Bob, where is the point, the hitch, I might say?"

He threw himself into a chair, a hopeless heap, then roused

himself sufficiently to explain. "The hitch is money. Fifty-fifty I said, each five thousand to start. I could swing it all right. We own our house. The bank would loan that amount in a pinch. Besides, I could borrow something on my life-insurance."

"Well, if it's so sure that you'll make so much money why don't you go into it?"

He gave her a deprecating glance. "My dear child, with every new business there is always that possibility that it might not succeed. You've got to take a chcance. How in the world do you think men get started in making a fortune? Nothing is cock-sure, nothing. This proposition of Bolton's is about as safe as a thing can be, but, naturally, it's a speculation. If you never risk anything, Amanda, you never can gain anything, isn't that clear? And we're bound to clear up $10,000 the first year!"

Amanda was convinced. "Go home, Bob, and talk it over with Luella. I'm sure—"

He jumped up with a yell that sent his sister back in the depths of her chair. "Talk it over with Luella! Don't you know what she would say? Not that she'd condemn the idea. Oh, no. But I know the line of talk. Would it be right to risk all the little money we have, and shouldn't we think of the children, etc. I'd be helpless against her argument. Aw—can't you see I'm tied hand and foot?" He made a gesture of utter despair. Then, with a sudden vigorous inspiration. "I know what I should do. Go to Bolton and sign up and then tell Luella. Then the thing would be done and I'd have to see it through. I've no backbone. Other men take chances!" He began staring fixedly at his puzzled sister. She was aware that his eyes had only by chance settled on her, that a crisis was taking place. A moment later, he seized his hat and dashed out out of the house.

Outside the cold air made him more determined. His mind was made up firmly. It was settled. He would not go home till he had signed up with Bolton. Now that he had decided, he felt easier. After all, he was doing it for Luella and the children.

"Am I dreaming? Hello, Bob Weston!" some one gave him a resounding slap on the shoulder.

"Why—Dick Foster! I'm glad to see you! Haven't laid eyes on you for—let's see—it must be twelve years."

"Come on, Bobbie, we got to talk over old times. Let's have a bite to eat somewhere."

Bob shook his head. Sorry, but he had an important engagement. But Dick was persistent, and ten minutes later they were seated in a near-by restaurant.

It was very inopportune, just on his way to Bolton, and he wanted the thing settled over Sunday. And Luella probably was waiting now at home. But Dick Foster was so genuinely glad to see him that Bob simply could not run away, no matter how much he wanted to.

"Now, Bob, how's the world been treating you? You look fine!"

He smiled faintly, almost sourly, in answer. Then, suddenly, like a flash, came the thought—Dick Foster has made good, he will loan you the money for this deal. He would go easy. You can't break a thing like that all of a sudden. And he looked at his friend with new interest, his eyes beaming with enthusiasm.

"Dick, tell me about your luck first. I bet you've made your little pile, eh?" He laughed jovially. This was a real piece of good fortune, meeting Foster.

Dick shook his head slowly. "Bob," very gravely, "I made a mess of my life." With it he dashed Bob's hopes to the ground. Now he was not interested to hear any more; all he wanted was to get away to Bolton before it would be too late. But Foster was started, and there was no stopping him.

"I always was after big game. Always the same cry: This time I have it. But nix. Let me tell you, Bob, how it commenced. I had a nice little sum saved when I worked at Muir's store. Then a fellow came along with a scheme—a sure thing—and—well, I fell for it. But it did not teach me a lesson. I wouldn't be taught. As soon as I had a little money together, I was ready for the next proposition. I wanted to get rich quick. I was ready to risk my last dollar on anything that looked good. I told myself that was the way fortunes were made. So I signed notes, borrowed, mortgaged, I did everything that leads to worry and trouble, but certainly not to riches. Always for some sure thing, absolutely sure!" He laughed bitterly. "If I had stuck to Muir's store, I guess I'd be manager there now, and be proud of myself." He did not even look at his wide-eyed friend, but continued in sort of a far-away voice. "I guess if I had married, it would have been different. I would not have taken those risks, you know I'd have been nailed to that Muir job. It's all right for you married fellows to preach—you're absolutely out of temptation, shackled to responsibility, if you want to call it that, but I guess those shackles are really chains of love and the responsibilities safeguards against wildcat propositions!"

Both were silent, thinking. Then Bob pulled out his watch.

"Sorry, but I've got to hurry. An important business engagement. You must come out to the house and see Luella. So long!"

And he was off, hurrying to Bolton's office.

"I knew you would come, Weston! Been waiting for you! Take off your coat, have a cigar! You're too wise a fellow to let this slip by!"

Bob smiled. "I wanted to get it off my mind for Sunday—"

"You're right. Everything's ready for you. Here are the papers, all fixed. Everything's arranged. All you got to do is sign, right here."

"That's fine," interrupted Bob, "for some other fellow, not me, Bolton. I just called in to tell you to count me out on this. I can't go into it, you see I'm shackled!" His voice rang so clear and decided it was useless to argue with him. "Besides, I have a very fine chance for advancement where I am. It's sticking to your job that leads to success in the end! Good night!"—Religious Telescope.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
DENVER, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE

REVIEW OF

The Thought and Work of the Church

To our way of thinking, so long as the Four-Year Program of the church is the one thing that stands out above everything else in the work of the church, and so long as the goal set for the Brethren Evangelist remains unaccomplished, this first item on this page can very properly be devoted to announcing the progress made in the campaign for Evangelist subscriptions. Here we have announced from week to week the churches and the pastors that have won places on the Evangelist Honor Roll, and we believe by this method we have succeeded in stirring up preachers and congregations that otherwise would have remained unmoved. We want to use it to "provoke one another unto love and good works."

We are glad to announce this week that another church ahs won a place on the Honor Roll. Linwood, Maryland is the church and E. M. Riddle is the pastor. We congratulate them both and wish them the best results from this really progressive move. Others are seriously considering the matter. One of the large churches of the brotherhood has this matter scheduled for its next quarterly business meeting, and we have been assured that the plan will be adopted. Our goal is not yet reached, but to be frank about it we have made more progress than we really expected we would make in the short time we have been at it.

Over the top and beyond, might well have been the heading of Brother Beachcler's Campaign Notes this week. With returns still coming in from churches that were canvassed early in the campaign, it is found that Indiana has now reached $25,000.00 in the College Endowment Campaign, and four churches are yet to be canvassed at a later date. The last church canvassed by Brother Beachler was Burlington and it picked up a one thousand dollar load quickly and will carry it cheerfully. Brother Beachler's suggestion that a goodly number of Brethren turn over their Liberty Bonds to the endowment fund is a splendid one. It is not often that one can devote money to help two good causes at one and the same time.

The Ohio Brethren conference which met at Fremont last week was very well attended when the location is taken into consideration. It is largely well to one side of the district, but a most hearty welcome was accorded the visitors and we believe the local church was greatly helped. Eight representatives from Ashland were in attendance at the conference, but the rains of the week kept others at home who had intended driving through. Ohio has decided to hold future conferences in the fall of the year and will begin by holding an inspirational conference at Ashland next October or November.

H. M. Harley has caught the right idea, and instead of writing on "Smoke from Busy Pittsburgh" has headed his communication "Sparks from Busy Pittsburgh." The philosophy is good. Why not ignore as much as possible the smoke of life and think of the bright sparks that are behind the smoke, struggling to make the world brighter. It is a mighty good report that Brother Harley makes and we have no doubt he made a few sparks fly in his efforts to accomplish all that he has in Pittsburgh the last year. Read his report and see.

J. B. Lambert's report of the observing of Ashland College Night by the Christian Endeavor Societies of the Brethren church is a good one and shows that the young people of the church are taking the matter seriously and that they are planning to stand for the best things in life and which are to be found in the church and in the schools.

Undoubtedly Brother Lyon is correct in his belief that the people in Washington feel the stress and the strain of the times more than those of us who are located at a distance from the center of military activities of the country, but we are glad that his report shows that the Brethren cause in Washington is not allowed to slow down because of the high tension under which the other work of the city is being carried on. The problems Brother Lyon is now facing in the Capital city are the problems most city pastors are compelled to face. Brother Lyon is meeting them bravely and in the strength that comes from much prayer. His entire report, including the report of their Easter missionary offering reveals something of the prayer life of the congregation.

The words which Brother Henderson writes so feelingly of the passing of the Garrison, Iowa Brethren church are words that can be written of other churches that have served their day and generation. Not every local church can expect to survive the centuries; but it is no indication that a church has had no mission because it must give way in time to greatly altered conditions and circumstances. Out of the Garrison church Brother Henderson came in his ministry, and through him Garrison, though dead, still preaches the gospel of Jesus Christ. Other larger churches have prospered in numbers for many years and yet have not sent one messenger of the Cross out into the world.

The Travel Notes by Brother Jennings cover a great deal of territory this week as they take the writer from Kansas to Washington. Brother Jennings had a profitable time working with the people of God in the great state of Kansas and we hope he may have an equally profitable time with the Brethren on the Pacific coast. We have on hand the report of the Ft. Scott meeting from the pastor which will be published next week, and we trust to receive full reports from the meeting in the state of Washington after the work has been accomplished.

It seems that it is with some timidity that the new church correspondent from Long Beach, California begins his duties to which he has not yet become accustomed. His predecessor, W. J. H. Bauman, was a man of more than four score years and had a wide experience in church work, but Brother Kent may feel that he still has the most of his life to live and he should be glad to undertake what a veteran has done so well for so many years. Besides this there is always something to report from Long Beach. If you do not believe it just read the report this week and think of the Easter missionary offering.

The contribution on Three V's is published this week without the name of the writer because the name was not attached to the manuscript itself and some way got lost, evidenly in the waste basket. Frequently we receive contributions from brethren whose names appear in the accompanying letter or on the return corner of the envelope, but not attached to the contribution itself. This should not be. Every article should be signed on its own pages by the writer, otherwise the envelope may be thrown into the waste basket or the letter filed away in the letter file and the contribution in the editorial file and when the time comes to use the contribution it may be difficult if not impossible as in this case to connect it to the proper individual. If the writer of the Three V's will inform us as to his identity we will gladly make acknowledgement.

After a silence of a few weeks our Ashland College correspondent again comes to our readers with a report of some of the activities of the College. Each week reveals the coming nearness of the close of the school year and all are made to wonder what the future has in store for the colleges of America. It is an unsettled world that they have to reckon with and no one is able to foretell with any degree of certainty what the final influence of the times will be in the college life of the country.

Around the Editor's Table

The Age of the Unreal

The age in which we are now living has frequently been regarded as a commercial age, a scientific age, an age of enlightenment, an age in which the people have passed beyond the period when the unreal can be passed off among them as the genuine. Shams and humbugs have been preached against so earnestly by both press and pulpit and the general public has been so generally warned

against all kinds of fraud that the people are supposed to be pretty well freed from the desire to invest in "gold bricks," "salted mines," etc., and we are supposed to be able to distinguish at a glance the difference between the diamond in the human character and that which is commonly known to the world of gems as "paste."

There would be little sale in these modern days for "wooden nutmegs" or similar imitations of articles of food, but though we pride ourselves on the realism of the demands of this age candor will compel us to admit that our realism itself is largely a sham and that we are living in an age of very marked unrealism, of imitation and fraud, and the science of the age of which we are so prone to boast has not always saved us from the frauds of the age. Witness the following statement from an editor of The Christian Endeavor World on the unique subject, "Painted Salmon:"

"The Boston Health Department recently discovered some rotten salmon. It had been freshened up with red paint! The paint was first brushed over it and then heat was applied to make the paint sink in. This delightfully doctored fish had been sold all over Boston.

"Painted salmon! The abominable practice extends over more than the fish trade. Orators use it when they furbish up a few facts with gaudy rhetoric and make the combination pass for statesmanship. Girls and women use it when they daub their faces with an imitation health which they are too lazy to make real by exercise. School pupils use it when they cram for examinations after weeks of careless idling. Housekeepers use it when they tidy up the parlor but leave the sitting-room chaotic. Church-members use it when they attend "services" but perform no service for the Master.

"Painted salmon! Painted salmon! The Board of Health of the Universe has only one place for it—the fire of the Pit."

And yet we claim to be living in an age in which only the real is appreciated and enjoyed.

When Protests are Unpopular

During the pre-reformation days it was exceedingly unpopular to protest against the existing order of things in either state or church, in government or religion, and not until Luther had the courage to throw down the gauntlet in the face of the whole religious and political world did a protest of any kind or sort seem worth while. There then came a time when it was a mark of distinction to be called a "protestant," and even to this day the two great elements in the Christian church are regarded as the Church of Rome and the Protestants. With the growth of protestantism in the church there has also grown a protestantism in politics and in social life and in the industrial world.

For many years it was a mark of distinction to be a protestant against any existing order of things, but in these modern days those of us who would lift our voices in protest against some present tendencies are looked upon with great disfavor and we are compelled to swallow our protests before they have reached our lips. The futility of protesting under present conditions has been clearly pointed out in an editorial in one of our exchanges which treats the subject: "The Worship of Lady Nicotine," upon which the writer has the following to say:

"A new cult seems to be establishing itself in these war days —the worship of Lady Nicotine.

"To be sure, many have always bowed at her shrine, but now the nation seems to be obsessed with the thought that tobacco is the one thing needful. We used to think that cigarettes were bad for boys; but now an Anti-Cigarette League would scarcely dare to show its diminished head, and unless we fill the comfort-bags with what used to be called "coffin-nails" we are pointed at with the "slow-moving finger of scorn."

We used to think it wise to discourage the use of tobacco, especially on the part of those who had never acquired the habit. Now it would seem that the proper thing to do is to promote the habit in every way possible. How the cigarette monopoly must chuckle over this growing cult!

The other day in a car not a smoking-car we saw four naval men and four civilians smoking cigarettes, one also a vile pipe, though the car was half full of ladies, a breach of the rules which the conductor took especial pains not to see. We are not fanatics on the subject; we do not regard smoking as a deadly sin; we want our brave boys in the trenches to have every comfort.

But nicotine is still a poison; cigarettes still stunt growing boys physically, mentally, and spiritually; the war has not changed the laws of nature.. People in delicate health and some robust folks are still made ill by the fumes of tobacco, and politeness and consideration for others are still virtues to be cultivated."

Preachers In Prison

There was a time when it seemed to be a mark of divine approbation of the services of a preachcer of the gospel when he was cast into prison because of his preachcing. John the Baptist was the first of the preachers of the Christian era to suffer imprisonment because of his boldness in preaching the truth of God, but though it cost him his life he could not be turned from his purpose. Peter and John and Paul and others of the greatest preachers counted it all honor to be cast into prison for their loyalty to Christ in the face of a hostile world and a hostile government.

Through many centuries of the growth and development of the Christian church her most zealous advocates were glad to spend their days in prison, if by that method they could advance the cause they so greatly loved. John Bunyon would gladly spend twelve years a prisoner rather than to cease to preach the Christ who had separated him from the sins that had held him in bondage to Satan for many of his earlier years, and we are not sure but what the Christian world was more blessed by his years of imprisonment than it would have been had he enjoyed "personal liberty" all those years. But with the passing of the centuries and the gradual changes that have come over the political authority represented by the states and nations of the earth, also has passed the "glory" of imprisonment for "conscience sake," and to-day it is not regarded as a mark of distinction for a preacher to be cast into prison because of his preaching. Just recently Rev. Clarence H. Waldron, of Windsor, Vermont was sentenced to fifteen years' imprisonment for obstructing the draft. We take it that the world will not be benefitted because of his imprisonment as it was in some cases in olden times. We may not always feel that we can indorse the position of our government in all things, but the usual modern government is generally so fair in its attitude to the individual that one need not make himself liable to imprisonment because he does not agree with his government.

Christianity as a Side Line

Many traveling salesmen who find their field of regular business of such a nature that considerable time must be spent between calls upon their regular trade carry with them some small "side-line" of goods that helps them to keep busy through the day and that frequently adds no little sum to their total earnings of the year.

Of course every Christian should make his religion the first thing in his life and its influence should control all his actions in whatever he may be doing, but not every Christian is called upon to devote his entire time to definite and specific Christian work, as the church makes provision for such needs in its organization. But while a Christian may be carrying on his business or conducting his profession along lines that reveal to the world the great underlying Christian principles of it all, yet there is often something more he can do that might be termed a "side-line" to his regular business, and this may be entirely Christian.

An incident has been related of a traveling man who years ago as a side-line in his business spoke to men about their personal need of a Savior and as one of the results of such endeavor he won a gentleman by the name of Sayford to Christ. Sayford became a most successful evangelist and is now the head of the New England Evangelistic Association. Sayford won Mr. Ober who became one of the leading Y. M. C. A. workers of the country, and Ober won John R. Mott, who is perhaps the most commanding and influential Religious leader in the world today.

When that traveling salesman spoke to Mr. Sayford about Jesus Christ he had no idea of how far his "side-line" Christian activities would go toward influencing the great nations of the world during a great world war, but he had made it a part of his business to be "instant in season and out of season" in witnessing for Christ, but the fruit of his labors does not consist of Sayford, Ober and Mott alone, but also in the hundreds of thousands of young men whose lives have been touchecd by the great Mott as well.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Facts Worth Quoting

Forty per cent. of the people of India live in areas where the proportion of Christian workers to the population is only one in 115,000.

A converted thug in North India became such a man of prayer that he came to the missionary asking to be taught geography in order that he might learn the names of more places to pray for.

Christianizing America's laws and policies dealing with non-Christian lands is a vital and integral part of the full missionary program of the American church.

The Africans believe not only in the continued existence of the human soul after the death of the body, but they also believe in the existence of an essence of matter separate from the matter itself.

One far-reaching effect of the war is seen in the fact that Hindu soldiers in France deliberately broke caste by drinking out of the same cup with a Christian worker, stating that their act was the seal of friendship.

A Brahmo Samajar leader of Calcutta asked for a Bible class in the life of Christ for the women of that community, on the ground that social freedom was dangerous without the restraining influence of Christianity.

Two young Siamese women, one the daughter of the Attorney General, have gone to Manila to study medicine at their own expense, in order to become the first women physicians in Siam.

The South Manchuria Railway Company, a Japanese organization, is conducting extensive welfare work among its employees, under the direction of a Y. M. C. A. man with twelve other men, all earnest Christians.

Christian Koreans who have settled in California, have built a substantial church, are scrupulous in their observance of Sunday, and recently contributed generously to Armenian-Syrian Relief.

Candidates for church membership in the West Africa Mission are so carefully trained in giving that the "Every Member Plan" is taken for granted, contributions being regarded as an essential element in worship.

"The darkest spot in the United States," area and population considered, is said to be the Navajo country, where the illiteracy reaches ninety-three per cent.

The immigration of large numbers of Hindus and Mohammedans into the Fiji Islands, has introduced a serious element from the missionary point of view, since these non-Christians constitute seventy-five per cent. of the total population.

The War and Missionary Giving

In connection with the present financial strain and the appeals for money to continue home and foreign missions without retrenchment, it is interesting to study the effect of the Civil War on the giving of American chuches. The Presbyterian church North reported in the five years before the Civil War (1856-1860) 401,000 members, including Old School and New School churches. Their gifts for home missions during that time averaged $1.10 per member and for foreign missions .94 per member; the total average gift per year for home missions was $24,900 and for foreign missions $188,000.

Now notice: during the war years (1861-1865) the membership in these same churches slightly decreased, being 389,800, but at the same time the average gifts per member increased to $1.20 for home missions and $1.18 for foreign missions. The average total gifts were per year $209,000 for home missions and $219,000 for foreign missions.

In the five years following the war (1866-1870) the membership again increased to 420,000, and the average gifts per member also took a decided jump. For home missions they were $1.41 and for foreign missions $1.39 per member. The total gifts averaged $292,600 for home missions and $295,000 for foreign missions.

How is it today, after nearly fifty years of peace? Last year the membership of these Presbyterian churches was 1,604,045, but the average gift per member for home missions had decreased to $1.37 and for foreign missions $1.25 per member. The total gifts last year for home missions were $2,194,000 and for foreign missions $2,055,313. Evidently the members of the Presbyterian churches are not yet giving up to the limit of even their Civil War ability. Their average incomes have greatly increased in the last fifty years and the call from the mission fields is also louder.

In Canada the churches are showing their consecration and are seeking to entrench and advance rather than to retrench in the missionary campaign. The Missionary societies reported that in spite of the many calls for contributions to Red Cross, Y. M. C. A., and various relief movements, heavy taxes and the departure of over 400,000 wage earners to the battle front the receipts have been very encouraging.

The Presbyterian church in Canada reports: "We closed our last year (1916-17) with a better showing than in any previous year. Our receipts, up to the present, are as good as last year."

The Church of England in Canada reports: "The claims of the war, far from causing people to neglect their church responsibilities, have had a reverse result. While enthusiastically self-sacrificingly supporting worthy special objects in connection with the war, they have maintained their spirit of devotion, service and generosity to all worthy objects connected with the churches."

The receipts for Canadian Methodist missions showed last year an encouraging increase of $32,000 from purely voluntary sources. Take one city as a sample of the spirit of giving. Toronto, a city of 500,000 people, raised over $900,000 in a four days' campaign for the British Red Cross. During the same week the Methodist Union launched its anual campaign for nearly $50,000 for city mission work and church extension. While money may have been diverted from missions to other philanthropic movements the Methodist churches of Toronto have contributed more to missionary work than last year. The direct gifts from Methodist churches in Canada for 1916-17 were over $35,000 more than for 1913-14. In the present war the Canadian Methodist Board has adopted the slogan "$1,000,000 for Missions." Last year the sum contributed was $690,514. This is an example for other Christians to follow.

Missionary Personals

William R. Moody, president of the Northfield schools, is serving as a Y. M. C. A. Secretary at Camp Devins, Mass. In doing this he is following in the footsteps of his celebrated father, Dwight L. Moody, who, during the Civil War, took an active part in the work of the Christian Commission.

Rev. Stephen Van Trowbridge, of Cairo, Egypt, has gone to Jerusalem to represent Bishop MacInnes' Syria and Palestine Relief Fund.

Dr. Harvey Reeves Calkins, a missionary of long experience in India, is now the official agent of the Methodist Episcopal church for the promotion of systematic giving in local congregations.

Henry Judson, the last surviving son of Adoniram Judson, died on January 21, 1918.

Mr. and Mrs. William Danner and their daughter Lois have returned to America, after making visits to the leper hospitals of the Orient. Mr. Danner went as the American Secretary of the "Mission to Lepers."

Rev. J. G. Dunlop, after thirty years of service in Japan under the Presbyterian Board, has gone to France to work among the Chinese labor battallions.

Rev. Ralph E. Diffendorfer, one of the Editorial Council of the Review, has been appointed Education Secretary of the Centenary Commission of the Methodist Episcopal Board of Home Missions and Church Extension.

News From the Field

Final Report, Ashland College Night

We have no more eloquent testimony to make this year than that given by the figures indicating the result. Therefore we shall let them speak for themselves.

Udell, Iowa	$ 5 25
Altoona, Pa.	10 00
Muncie, Indiana	2 06
Dayton, Va.	3 00
Gratis, Ohio	6 00
Martinsburg, Pa.	4 50
Garwin, Iowa	2 00
Fremont, Ohio	4 01
Leon, Iowa	1 50
Mansfield, Ohio	5 00
Dallas Center, Ia.	6 08
Falls City, Nebr.	5 05
Gretna, Ohio	5 35
Johnstown, Pa. (3rd Brethren)	1 66
N. Manchester, Indiana	6 72
Canton, Ohio	6 30
Lost Creek, Ky:	3 65
Louisville, Ohio	5 70
Waterloo, Iowa	11 00
Allentown, Pa.	3 00
Carlton, Nebr.	13 30
Philadelphia, 1st church	26 00
Johnstown, Pa., 1st church	20 50
Dayton, Ohio, 1st church	15 00
Columbus, Ohio	5 20
Uniontown, Pa.	5 80
Fairhaven, Ohio	12 73
Meyersdale, Pa.	11 65
Beaver City, Nebr.	4 00
Elkhart, Indiana	6 50
Roanoke, Va.,	4 77
Washington C. H., Ohio	5 43
West Alexandria, Ohio	1 50
New Lebanon, Ohio	41 00
Center Chapel, Indiana	4 00
Berlin, Pa.,	14 13
Maurertown, Va.,	4 52
Pittsburgh, Pa.	11 62
Sergeantsville, N. J.,	2 00
Williamstown, Ohio	4 50
Goshen, Indiana	5 16
Nappanee, Indiana	20 00
Huntington, Ind.	5 00
Linwood, Maryland	10 00
Whittier, Calif.	5 00
Rosedale, Pa.	6 85
Total	$404 34

Disposition of Funds

Ashland College for Religious Ed.	$200 00
Expense of the campaign	25 00
Reserve Fund of Nat. C. E. Union	50 00
Endowment Fund	129 34
Total	$404 34

Life Work Recruits

Louisville, Ohio	2
Waterloo, Iowa	2
Fremont, Ohio	1
Beaver City, Nebr.	1
Uniontown, Pa.	1
Roanoke, Va.	1
Whittier, Calif.	4
Elkhart, Indiana	2
Total	14

New Lebanon again wins the pennant for the largest offering. Sunyside gave us a run for it. Fine work, Ashman. Stay with it.

Whittier, Caalif. wins the Life Work emblem with four recruits. Hurrah for Whittier!..

Another remarkable thing about A. C. night this year is the splendid showing made by our home mission fields. Lost Creek, we Welcome you. Muncie, Mansfield, Canton, Columbus, and others we take our hats off to you. You have set a worthy example for "established" churches.

If any mistake has been made in this report, please let me know. I am a very busy man and surely am not immune from mistakes.

Thank you folks for putting the thing "over the top." The victory is yours. Brethren C. E. is still on the job. Pray for next year.

Rah! Rah! Rah! for Ashland.

J. B. LAMBERT.

WASHINGTON, D. C.

The weeks come and go and although many are the times when I wish to write yet it seems impossible. But once in a while I simply stop to get my breath a little, during which time I utilize some of the space in the Evangelist. O, what busy days are these, days of awful stress and strain, all over the world! Perhaps we feel it more here in the Capital of the nation than can be realized elsewhere. At the present time, we learn from the Civil service Commission that one thousand persons are added to Uncle Sam's pay roll weekly, right here in Washington. They say that it will continue at that rate until the first of July. According to a late estimate of a Civil service official, the government will probably have one hundred thousand employes in Washington by the close of the present year.

But you are anxious to learn something more about the work of the Church are you not?

Perhaps you would like to hear about our Easter offering? How much did you say? Well, if there is another church in the brotherhood whose offering is larger according to the membership, we want to know. Our people here gave, too, because they wanted to give, we did n't *"raise"* [?] the money; they simply *gave*.. Fives, tens and twenty dollar bills, [and no names given] were found in the offering and mark you, our people are all poor in this world's goods. And now what did you say? Ah, I heard it. Yes, I heard more than one say, "Brother Lyon, I don't like it; quit your boasting." Pardon me, but I shall keep right on. This kind of boasting, ["in the Lord"] is entirely scriptural Go thou and do likewise if your people give the same occasion. But you want to know the amount of the offering. The Sunday school contributed over sixty-six dollars. The church offering was about one hundred and fifteen dollars. This does not include thirty dollars given in the regular church offering for the day. In other words, the free will offering for the day was more than two-hundred dollars. We give God all praise and glory. It is also worthy of special mention that for the last two years the little church in Washington has contributed to the cause of home missions more than three times its apportionment. We give God praise too, because of the increasing evidences of his presence with us in other ways. I can not mention these now.

Our work has been strengthened in a noticeable degree by members coming from the States. Ohio has give two members of the kind that really adds strength. Yes, indeed they deserve special mention. I refer to Sister Gertrude McBride and Brother Paul Brumbaugh. On the same list we may also place with the same consistency the name of Miss Voda Brower of Ashland, Oregon. Others have come, and still *others* coming, the Lord willing, whose names we hope to mention later.

Again I wish to repeat the request that any one who is really interested in our work in this city, and who may know of friends or members locating here,that they kindly write me. In fact if one is really interested, don't you think they would show that interest in some such way? Too often, it happens, that members come to the city and locate just as it may seem to happen, and then they *"look up"* the church *later*, [*if at all*]. Others come, bring their church letter with them, and come to me with the desire that I help to locate them. This always gives me great pleasure, and rest assured I get them *near the Church*, almost without exception, if they consult me in the start.

But some rather strange things happen along this line now and then. Listen: Some time since a good pastor, far, far from here, wrote me a beautiful letter, giving location of a certain young man who had recently come to this city, telling me that he was a *"live wire."* On receiving the letter I felt that it would be almost out of the question for me to visit him just then, so I sat down at once and wrote him, giving location of church, and expressing the great pleasure it gave me to know that he was coming this way, etc. A few days ago I received a very polite letter from the young man in which he stated that since he was some little distance away he felt that he would not be able to attend regularly, but of course he *hoped* to *visit* the church as opportunity presented, etc. Query: *What is a live wire?* Brother Pastor, I thank you just the same for your kindly interest, yes I appreciate it very much, indeed, and I shall soon call on the brother referred to, the Lord willing, if he doesn't soon *"visit"* the church [and two Sundays have gone by and no visit yet] but the circumstances suggests a *"train of thought."* But rest assured I shall follow up the case *personally* snd in the

near future. I may also add that he lives within one-half hour's ride to the church by street car which passes the church and also quite near his own door.

In conclusion perhaps I should mention the fact that last week I attended a joint conference with representatives from the Mennonites, the Friends, and Church of the Brethren. This meeting was held in Philadelphia in one of the Friends' meeting houses. BrotherHarry Cassel of Philadelphia and myself represented our own fraternity. The principal question before the conference was the working out of the part relating to furloughs for those of our people who may desire or prefer to engage in Agricultural work, etc. For the present, perhaps it will not be necessary to say more than this: Those who may wish to engage in rendering service of this kind can obtain full instructions, I think, in the hands of their Local Board. However, in the first place, applications must come from the party or parties desiring the services of the person to whom the furlough is granted. The war department furnishes the Local Boards with needed blank forms. If any of our own people desire more definite information, I shall be glad to assist them to the extent of my ability, if they write me, enclosing postage.

Yours in His name,

W. M. Lyon.

636 South Carolina Ave., Washington,

LONG BEACH, CALIFORNIA.

It is with considerable reluctance that the writer takes up the duty of correspondent for our church. This work has been so ably done by our Brother W. H. J. Bauman. [Father Bauman as we call him] whom we all love. Most of you have seen him and know him for he has been long in the Master's service. He has done this work most faithfully and we regret to see him lay it down. He did so of his own volition and against our protest; but it seemed best in his own mind and judgment to do so in view of his future plans. We still hope to see his name at the close of many helpful articles in the Brethren Evangelist. He has lived to pass through many stormy scenes in the life of our beloved nation as well as our church whose foundation is built upon the infallible word of God. The Bible, the whole Bible and nothing but the Bible. She has been threatened by foes not only without but within her ranks and he has stood firm and unfaltering for the Faith once for all delivered unto the saints. We have just closed a 4 weeks' series of meetings not strictly evangelistic, yet the invitation was always extended. The services were conducted by our beloved pastor Louis S. Bauman assisted by Brother Garth as chorus leader. He is well known among the endeavorers as he has been very active in their work and conventions. He is a wonder on the Piano. He has assisted Evangelist Brown, Billy Sunday and others in evangelistic meetings. We never had better singing.

Brother Bauman's themes were very largely on prophesy, there seemed to be a hungering and a crying and for light on the old time prophecies of the Old Testament as well as the new in the face of the present world strife and warfare. Many earnest Christians were eager to know what God's word revealed concerning the future, when men's hearts are failing them for fear and expectancy. There was great interest manifested in the services. The church was packed every night, even Monday nights, the night of all nights hard to get an audinence. One thing was especially significant and that was the many strange faces in the crowd each night, people from all the different churches in the city seeking the truth as revealed and so ably expounded as only Brother Bauman is capable of doing. Night after night the same faces were seen. It is very noticeable here in California, and no doubt the same is true the country over, the drifting from the fundamentals, the very *life* of our Christian faith. This must be so as the Word says. this will come in the last days, the end time. This condition was no doubt the reason for so many from other churches at these meetings. Sad, nevertheless true, many pastors are as blind as the Jews in Jesus' time if not more so. Many do not teach the second coming of our Lord and Saviour to Reign in person in Jerusalem and sit on the throne of his father David; these same preachers become blind leaders of the blind. However a few in their congregations can see more than their pastors and are seeking for more light on these things which are so precious to us who believe in the blessed Hope, our Lord's soon return which gives such an eager desire and hungering for the word.

There have been 14 additions to the church by confession of faith and letters since our last report.

All branches and auxilaries of the church are doing good work. One class of the Sunday school is taking up a Teachers Training course under the leadership of Johanna Nielsen. This is a much needed course in many schools.

Our Intermediate Endeavor Society is the pride of the church. Under the Superintendency of sister Clark, aided by its president, Herbert Tay and his co-workers. They are building up a large and strong society, doing valiant work for the Master. They are aiding in the support of several missionaries. Extensive improvements have been made in the basement of our church and now the primary Department has moved from their cramped quarters into this new part. The Gospel Team, of which your humble servant is President, has been holding services in adjoining towns, especially at the County Poor Farm. We are rejoiced to report. forty-two confessions since the first of the year in return for our labors. Our church went "over the top", as the every day expression goes, in its Easter offering which amounted to more than $1100—up-to-date with more coming in to swell that amount. We rejoice in this and may the Lord take it and multiply it to the salvation of many precious souls.

Our aim is to be a front rank Sunday school and church and to attain to all of the Four year goals. By the help of God we will reach our goal.

Yours in the Blessed Hope,

A. H. Kent.

"SPARKS FROM BUSY PITTSBURGH."

Taking it for granted that other folks are as anxious to hear what is going on among the churches as we are, an attempt shall be made to report the progress of the work here. And we feel that our work ,blest of God, is making commendable progress, especially in the light of present strenuous conditions. Many churches about us are complaining about a dearth of activity along all lines of their work, but we have no reason whatever to complain. A large percentage of our membership, we are glad to say, is right on the job, and willing and eager to "do their best" in every work that is proposed.

Let me mention just briefly then, a number of things worthy of note, that the Pittsgburh Brethren have "Put across" since our last report, just about one year ago.

During the hot months of last summer, we held our Sunday evening services on the Garfield Playground, what was at one time "Old Fort Pitt,"—and is the highest point in this part of the city and just four blocks removed from our church. We had the privilege of talking to from 250 to 500 people at these Twilight Services.

In the early fall, we had a very successful Rally of our Sunday school and church forces, and laid plans for definite and aggressive work for the fall and winter. And among the first results of this Rally was the organization of the young men into "A Brotherhood,"—which culminated in the opening of a Reading and Game Room for the men of the church and community,—the same to be open one night each week. And a little later on we had a Father and Son Banquet, with 90 men and boys present, a fine spread and a very pleasant and profitable evening spent together. The "spread," by the way, was made possible through the generosity of one of our good Brethren.

Our fall communion was certainly a spiritual feast. Brother Henry Wise was with us and added much to the impressiveness of the service. Come again Brother Henry. There were four Elders and four Deacons present and assisted in the service. In all, 111 were seated around the tables of the Lord,—this being just about 75 per cent of our active membership.

On December 2nd, Brother J. A. Garber was with us to address a class of seven graduates in Teacher Training. And a very fine address he gave us, too. We are now anxiously awaiting that new book that is being put out by our own people, before organizing another class,

And we hope we willl not have to wait long.

Our first White Gift Christmas Service was a decided success. The program and decorations were unique and appealing, and the offering was better than $50. We know that by another year we shall do far better than this.

And then came our Annual New Year's Rally, at which time we burned a $3000 mortgage held against the church, and we raised $1100 on the last "Plaster" on the Church. Since then this amount has been brought up to nearly $2000. And by another year, we hope to see the last of the "old debt" that has been hampering the Pittsburgh Brethren church for so long a time. And then you can look for some great forward moves along several lines. At the largest attended annual business meeting of our pastorate,—your humble servant received the unanimous call lf the church, for another year.

On January 17th, the Alexander Mack Men's Bible Class had their 23rd Anniversary,—to which all the members and friends of the Sunday school and church were invited. It was very largely attended, and a very fine time was enjoyed by all. Both the program rendered and the eats furnished were of the best. And the class showed their appreciation of the pastor's services as teacher, by presenting him with a purse of $28. This "Purse Presentation," by the way, has become an annual affair, as well as the Anniversary itself,—and it is much appreciated. Both the Pastor and his family also received several substantial gifts from personal friends during the Holiday season. And the wife was most kindly remembered by the Sisterhood girls,—of which she is the Patroness. We cannot express too highly, our appreciation of the hearty response and co-operation of our people here, and take this means of again saying,—"Thank You," for all.

And now comes the best of all. After much prayer and preparation, we opened our evangelistic campaign on February 3rd, with Brother G. T. Ronk as "Preacher and Campaign Director,"—and a peerless leader he does make, as all who are acquainted with his work, know. This is the third time that Bro. George has assisted me in revival campaigns, and he certainly "Goes over the top" in this work. We also had evangelistic singer K. L. Cramer of the City, as leader in song,— accompanied on the instrument by his son "Billy." And this team also rendered most excellent service. The campaign opened during the very coldest weather of the winter, but the good Lord was certainly with us, and gave us souls right from the start. The meetings were well attended, the spirit was fine, and the co-operation could not have been much better. And God gave us a great victory. The church was strengthened and built up in the most holy faith, under the able preaching of the Word in all of it's purity and power,—Brother Ronk sparing neither saint nor sinner,—and in all 27 made the great confession, 22 of which have already been baptized and received into the church. Another one will come soon. Then too, we got hold of several new families, some of which we will reach and win soon. Two others have come since the campaign closed, and this with at least five that were baptized and received since my last report,—but prior to the campaign,—makes 30 accessions to the church since you last heard from us. To God will we give all the glory, and take courage for the future.

We are laying large plans for our spring communion, which will probably be over with by the time this is read,—and have also already planned our summer campaign of open air evangelism,—up on old Fort Pitt Hill playground during July and August.

We are doing our utmost to reach the several goals of the Four-Year Program, and by the grace of God we will reach them,—and we hope long before the Conference of 1920. The fact of the matter is that we have already attained half of them, and will reach several more before National Conference time. We are also waiting to welcome our Brother "Billy Beachler," and will do not "Our Bit" but "Our Best" by him in his most worthy project. And so we shall go on, conquering and to conquer, until our blessed Lord himself shall come and say, "It is enough,"—and shall take up with him, where we shall be forever with the Lord. Even so, Lord, come quickly.

H. M. Harley.

ASHLAND COLLEGE NOTES.

Our college campus presents a pleasing aspect these days. The lawn has been raked and the grass cropped close. No more beautiful spot can be seen in the county than the Ashland College grounds in springtime.

The "baseball" fever has gripped the boys since moving the time up one hour we have more daylight and the fellows take advantage of it to play ball in the evening. Match games are played. Last evening's game was a pitcher's duel between Penhorwood and Lambert, the former winning out 4 to 3. The all stars hit Lambert hard and at the right time.

A number of the students and faculty recently attended the Conference at Fremont, Ohio. Elwood Rowsey, "Jo" Smith, Marie Lichty, and Professors Garber, Furry and Miller were the College representation. All report a splendid conference.

The Seniors are still rehearsing the class play to be given May 3. Elwood Rowsey has been added to the cast printed some weeks ago.

Mrs. F. O. Switzer of Wabash, Indiana was a visitor at the College during last week end. She came to spend a few days with her daughter Miss Mary Louise Switzer.

Mrs. Kanauer of Pioneer ,Ohio is also an Ashland visitor, spending this week with her daughter who is head of the expression department of the school.

The Y. W. C. A. has had a unique meeting recently. It was a service conducted by the Latin class and the subject was "Hymnology." Miss Switzger sang several familiar hymns in the Latin tongue.

The College song for the week follows. It is sung to the tune of "Maryland, My Maryland."

There stands a College on the hill
Rah, rah, rah for Ashland
Her welcome light is shining still
Rah, rah, rah for Ashland.
In troublous times her work begun
O'er troublous seas her course has run
But Praise the Lord for vict'ry won.
Rah, rah, rah for Ashland.

Purple and Gold her colors true
Rah, rah, rah for Ashland
They speak of royal worth to you
Rah, rah, rah for Ashland.
Her sons and daughters all are true
Her praises now they bring to you
And ever will they be and do
That they may honor Ashland.

She serves the Christ who died for men
Rah, rah, rah for Ashland
She serves the church with tongue and pen
Rah, rah, rah for Ashland.
We love her loyalty to truth,
We love her charity forsooth,
We love her care for all her youth
We love our dear old Ashland.

It may be interesting to note that this song was composed some years ago by C. F. Yoder, our missionary to South America.

F. M. L.

TRAVEL NOTES.

With much delight we -ought the prince and power of darkness with Brother Whitted and his untiring band of workers at Portis, Kansas. Portis is located in the north central part of the state and is a live, up-to-date little town, and I am glad to say that we have a church and people at Portis of high standing in the town and country—a people that commands the respect of the people. We found real Brethren at Portis not among those who have a name that they live and are dead, but those who show that they are alive by their faith and loyalty to the church and the King Book. We have a number of Brumbaughs at Portis and wherever I have found the Brumbaughs I have found whole hearted Brethren and believers in the Book from cover to cover.

I found Brother Whitted a very congenial and unselfish man to work with a man who has the work of the church at heart, and because of such a spirit he has found his way deep in the hearts of his people and the friends to the church, for about five years he has been breaking the bread of life to his people and they are still asking for more from his life and his ministry. Brother Whitted is blessed with a real preacher's wife, one who stands with him in his work at all times and she too is being blessed and used of God in his work.

We had our home with the preacher, and the hours spent together were most pleasant. The people seemed to fear that the preacher would run short of eatables so each day they would come, and not empty handed—the last night of the meeting they came with both hands full, and so we left meal in the barrel and oil in the cruse. To be sure we visited the homes and shared their hospitality in many homes.

The farmers in the district of Portis have reaped short crops, for 2 years but still they are cheerful, and this year they have every reason to believe that they will reap a great harvest. The free will offering surpassed for the length of time all others, but the R. R. Companies these days get the larger portion of an evangelists money—while I am writing this article we are riding on our way for Sunnyside, Wash. on the strength of two green pieces of paper which cost about one hundred and forty dollars, but we are willing if we know our own hearts to spend and to be spent to his glory and to the salvation of lost souls.

We are indebted to the principal of the High School at Portis for standing by us as he did in the campaign—it was, a pleasure to be with him in the school and speak to the pupils. May his blessings continue to fall upon the people at Portis as the years come and go.

FORT SCOTT, KANSAS.

Brother John Lichty who is a member of the mission board of the Kansas District wrote me while at Portis to know if we could go from Falls City to Fort Scott and assist Sister Webb in a campaign finding this impossible for the lack of time we wrote him to ask the Falls City church to let us off as we were with them last year in a meeting and let us go to Fort Scott, Kansas and help the little struggling mission out, to this they consented, and from Portis we went to Fort Scott, Was it a sacrifice? Yes and no. Our religion is not some nice band box affair on a vacation half the time and bluffing our way through the other half. Our Christianity means battle, suffering and service. Our religion means the forfeiting of self. Our religion is to soothe the brow of every aching head, and to give glad cheer to every cheerless heart, and to lift up every fallen life, but how true some make a point to plunge a dagger deeper in the poor cheerless hearted, to kick the fallen deeper in the pit and yet claim to be Christians and leaders—Christ had no such heart or Spirit. It is hard sometimes for wayward children to believe that their parents still love them in spite of their heart-breaking waywardness. It is hard to feel kindly to one we have wronged, or who has wronged us. But I like to think of the all-embracing, all healing, all helpful, and all forgiving love of God—how wonderful that is! St. Paul tells us that nothing shall be able to separate us from Love which is God. Oh, Brethren every pastor in the Brotherhood ought to agonize with God in prayer in the behalf of each other every day, surely this would bind us closer together, and the work of God would greatly advance in his beauty and power. If the Four-Year Program is a success this must be done.

We found the little mission at Fort Scott in a dreadful condition. Sister Webb the pastor was not on the field long before she was called upon to take her companion back to Indiana, her home where she laid his body to rest. After her return back to her work she had no time to get ready for the meeting, so the meeting was announced about a week before the fight began.

Out of one hundred and seventy-five members we were able to find lined up with us about forty who were willing to fight the devil and stand for the church—The writer never met so many people whose names were on the Brethren church book and yet not Brethren. [About three Brethren Evangelists in the entire church]Think of it; after all I did not marvel when so many of the members said they joined the church because they lived close to it. Brethren I am convinced that more and more we ought to show the people what we stand for and why we stand for certain things we practice. The writer did not fail to tell the people in Fort Scott why sixteen years ago he left the Presbyterian church and became a Brethren, standing for her holy doctrines. And like some of our Brethren in the ministry I have had some indeucements to step aside if the money part would do it, but this life is not all.

Sister Webb will report the meeting. We were tried almost beyond measure. Both of her children were taken down of the measels in the midst of the meeting, but as much as we could she, wife and I walked the streets calling on the people. God blessed each visit. Sister Webb is loved by her people and they pledged to stand by her and the work which I believe they will do. We have a field in Fort Scott and a large field. The people were good to us in every way. May God bless them with their pastor who is a woman consecrated to God and his work. We had our home with Sister Webb, and were blessed together. When we left for Sunnyside the Brethren showed us no little kindness. May God bless Sister Webb and her people is our prayer to him.

We want to thank the pastor of the Falls City church and his people for letting us go to Ft. Scott. I feel certain God had a hand in our going to help save the Fort Scott mission. Brethren please pray for us at Sunnyside in his work.

N. W. Jennings.

AN APPRECIATION.

There is a sacred sadness that always clusters about the walls of a deserted church. The other week, a letter came to me from sister Robert Overman saying that the old "Progressive church" at Garrison, Iowa had been sold. It came not as a surprise for we not only expected it but advised its sale. But yet its passing seemed to us as the death of a close friend. We could not help reverting back in our memory to this sacred Bethel Perhaps the little Brethren church at Garrison never occupied a very large place in the history of the Brethren church; but to a few of us it holds,—a sacred place in our hearts. It was here that we were received into the church. Here we first learned the lessons of Christian service. Here on a Sunday in August 1908, we attempted our first sermon. A year ago, last summer, when visiting in the town we went up on the hill and stood in the shadow of the little weather-beaten walls and peered into the windows, while there I could not help thinking that the place was really a part of my life.

Perhaps a short obituary of the old church would add to its appreciation. It may be that the reader does not care for a recital of a lost cause. Yet the efforts and struggles of some of the loyal and consecrated hearts whose lives were wrapped up in the work in worthy of a memorial.

Sometime back in the late sixties, our aged brother W. J. H. Bauman and Elder Peter Forney organized the Big Grove Dunkard church, which later become the Church of the Brethren in the town of Garrison. Soon after the division in the church, Brother and sister John T. Urice went to Waterloo and united with the Brethren. For several years they were the only Brethren in the community. At that time Brother Urice was one of the leading merchants in the town, but he was a man that carried his business and religion together. While he and sister Urice were active in the church and Sunday schools of the town, they had an ambition to plant a church of their choice in the community, and to this end they continually worked. Through various efforts a little class was organized and in 1896, an old Reformed Presbyterian church was moved in from the country. The church had a bright prospect at the beginning, but the field was sharply contested by the other churches that feared for its success. Brethren Hildebrand and Gillin served the church the best they could in connection with their churches at Waterloo and Hudson. In 1907, Brother Eli Hoover, then a busy farmer south of Waterloo, served the church with services every two weeks and later sister Flora acted as a supply pastor. During this time the church gathered about forty members. Then for several years they were without a pastor, during this time they kept up a Sunday school; S. S. C. E.; a Christian Endeavor Society and a Prayer meeting. In 1898, the Illiokota Conference convened at this church. In the spring of 1908, sister Urice's health failed and they moved to Vinton where a son and daughter resided. The work was carried on then by Brother and sister O. Wenner and sister Overman. One by one the members moved away and united with the other churches until only about a half dozen are left. They are expecting to remember Ashland College and other church interests with the fund from the sale of the building. The bell

will call the people in our former charge at Garwin, Iowa to prayer.

I write this as an appreciation to those who labored so loyally and faithful in what to them may seem to be a lost cause. But let them remember that their work has not been in vain in the Lord. The little band of Brethren at Garrison, Iowa has had their place to fill in God's Kingdom. And now as a passing benediction upon the work that has been done. We pray God's care on all those who have worshipped at this sacred shrine and especially our aged brother and sister Urice whose lives have been so devoted to their Master's service.

S. C. Henderson.

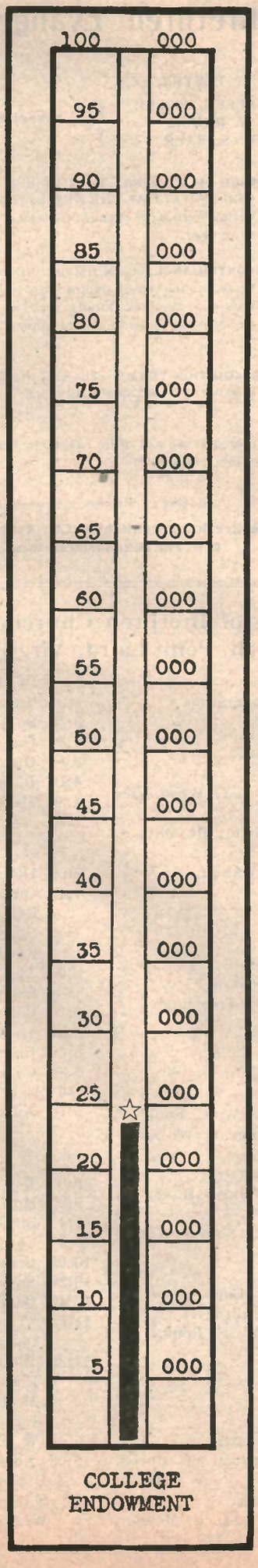
ENDOWMENT FUND SUBSCRIPTIONS BY CONGREGATIONS

Burlington, Ind.	1100 00
Clay City, Indiana,	300 00
Eaton, Indiana	600 00
Oakville, Indiana	1,500 00
Berne, Indiana	1,100 00
Dutchtown, Indiana	500 00
New Paris, Indiana	350 00
Darwin, Indiana	1,230 00
Loree, Ind.	1000 00
Mexico, Indiana	1,341 00
Denver, Indiana	900 00
N. Manchester, Ind.	$2635 00
Sidney, Indiana	850 00
Center Chapel	300 00
Tiosa	300 00
New Enterprise	60 00
Milford, Indiana	1,000 00
Roann, Indiana	1,100 00
North Liberty, Indiana	1,000 00
La Paz, Indiana	400 00
South Bend, Indiana	1,300 00
Elkhart, Indiana	400 00
Brighton, Indiana	575 00
Goshen, Ind.	2585 00
Gravelton, Indiana	175 00
Nappanee, Indiana	1,600 00
Warsaw, Indiana	$1,000 00

CAMPAIGN NOTES.

The severe weather last winter cut our work short at Loree church. Consequently we had to go away from Loree with the canvass unfinished at that time. But after leaving Clay City we came back to Loree and completed our work. Loree has gone almost to $1000; and I have the assurance from some of the brethren there that the campaign will still be pushed until the full thousand dollar mark is reached. I believe this can be done and it will be done. My treatment in the various homes of Loree was as fine as could possibly be asked for. Loree has a splendid Sunday school; and Brother Shinn the superintendent is a live wire. The Loree church has a mission and a work in the community where it is located and I believe it will do that work.

We came to Burlington next. I had never been to Burlington before. I found a delightful little town and I also found our people a splendid substantial people who were ready to give a loyal response to the call for permanent endowment for the College. Brother Arthur Hoppes is the pastor of this congregation and he gave me thorough cooperation in my work among his people. And I am glad to say Burlington went "over the top." I came away with an even $1000; and Brother Willis Polk with whom I left the work of putting on the finishing touches will take the final result beyond $1000. Brother Polk and Brother Jerry Harrell took me over the field in their automobiles and notwithstanding neither one were Fords, still we were able to do a good business. The work at Burlington was a pleasure because the response was uniformly cheerful. And I can testify with others who have been to Burlington that the treatment one gets there is as good as is to be found anywhere. We were taken care of during our stay by the Polks, and the Bocks, and the Harrells, and the Rineharts, and the Mosses. More homes were open than I could take care of. But if I ever get back to Burlington I shall hold those other places in mind.



Burlington took hold of the Liberty Loan idea the best yet. I got four Loans for $100 each at this place. The only other Loan I have gotten before was at Oakville from Brother Bob Holsinger. I don't know why our people are so slow to take up with this idea. As a matter of fact the plan enables one to serve two causes. The same money helps our government first; and then it helps our school. The Burlington brethren were quick to see this and they took right up with the idea. I hope their action will start a lot of other folks to thinking.

From Burlington we came home and we can now report that the mercury has reached up to $25,000. And the best part of it is Indiana is not yet through. Flora, College Corner, New Highland, Corinth and Roanoke will be canvassed toward fall. And we have every reason to believe that when these churches have spoken the mercury will go beyond $27,000. In the light of a record like this I am sure all are agreed that Indiana has a perfect right to take her hat off to herself. Three cheers for Indiana! The churches of Indiana are alright! May God richly bless and use each and every one of them.

I should like to make a request at this time. I am aware that this campaign is not speeding up to meet the expectations of some of our people. But we must hold in mind that speed is not the primary object in this campaign. And those who have helped me thus far in the campaign are just as fully convinced as I am that this business cannot be speeded up if the best results are to be obtained. And the point I want to make is this: While some of our churches and some of our pastors are likely to get a little nervous waiting until I get around I want to request that you do not make the canvass in your church until I get on the ground. You might get as many dollars as I would [I say you might;] but there is far more to this campaign than getting merely cold dollars. And it is for the sake of gaining

that other result for which we are aiming in this campaign that I ask you to just hold still until I get there.

From now on for the next several months the readers of these campaign notes will have the pleasure of watching Pennsylvania raise the mercury. I have had some very encouraging letters from pastors in Pennsylvania. I believe the Brethren of that great old state are ready to do their part in this very important work.

Wm. H. Beachler,
Campaign Secretary.

Mr. H. Z. Duke, a Southern Baptist layman of Texas, who died on February 16, has for the past thirty years devoted an average of one-fourth of his time and a large proportion of his wealth to religious work, emphasizing the importance of stewardship.

Mrs. Sarah D. Clarke, whose wealth and personal service began and sustained the Pacific Garden Mission of Chicago, where "Billy" Sunday was converted, died in February.

Brethren Evangelist

R. R. TEETER,.....Editor
J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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Brethren's Home of Ohio

An Incorporation with over $9,000 in Assets

PURPOSE. To purchase a site and build a home for the aged and infirm of our beloved church, and an orphanage for our children.

POLICY. To increase the assets on hand fifty per cent. before beginning.

PLAN. To select a good site in a Brethren locality and build on the Cottage Plan. In this way some can build and occupy their own cottages, and upon their death the property to belong to the Home

Information cheerfully given.

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Thirty-First Annual Conference of Brethren Churches of the Maryland-Virginia District Held at Mt. Olive Church, Penn Laird, Virginia, May 28, 29 and 30, 1918

Conference Motto: Ask God—Listen—Act.
Conference Slogan: Information, Inspiration, Consecration.

Wednesday Afternoon

2:00 Devotions. Led by Rev. E. B. Shaver.
2:20 Appointment of Committee on Credentials. L. G. Wood, Vice Moderator.
2:30 Address of Welcome. Rev. W. S. Crick, Pastor, Mt. Olive.
2:50 Response by Delegates.
3:15 Report of Committee on Credentials; Organization.
4:00 Announcements. Adjournment.

Wednesday Night

7:30 Devotions. Rev. J. S. Bowman.
7:45 Recruiting and Endowment. Dr. V. M. Reichard.
8:15 Scriptural Doctrine of Atonement. Dr. J. M. Tombaugh.
8:45 Announcements. Adjournment.

Thursday Morning

9:30 Devotions. Rev. S. P. Fogle.
9:45 Four-Year Program. District Director, Rev. W. E. Ronk.
10:00 Spiritual Advancement. Rev. G. A. Copp. Rev. G. W. Chambers. Rev. E. B. Shaver, Rev. Wm. Lyon.
10:30 Report of Committee on Credentials.
10:40 Church Extension. Theo. W. Fahrney, G. Harry Haun, Dr. V. M. Reichcard, Rev. J. W. Leedy.
11:10 Financial Methods. Glenn Locke, Dr. D. L. Shaver, Arthur Snider.
11:30 Report of Standing Committees:
1st. Ministerial Aid. Treasurer, Rev. G. A. Copp.
2nd. Mission Board. Treasurer Theo. W. Fahrney.
3rd. Statistician's Report. Preliminary. W. E. Ronk.
12:00 Adjournment.

Thursday Afternoon

2:00 Devotions. Rev. A. B. Duncan.
2:15 Statistician's Report. Sunday Schools of District.
2:20 The Work of the Bible School in the Kingdom of Christ. Goal Director, Rev. L. G. Wood.
2:45 Round Table on Bible School Work in District.
3:00 Home Department. Mrs. G. C. Dowell, Mrs. L. U. Messler. Dr. Mary A. Laughlin.
3:25 The How and Why of Mission Study. Mary Pence.
3:35 So Much to Do at Home. Edna Bovey.
3:45 Our Part in the Four-Year Program. Mrs. L. G. Wood.
3:55 Our Year's Work in the District. Mrs. A. B. Cover.
4:10 Business, Conference Location for 1919. Adjournment.
4:30 Meeting of District Mission Board.

Thursday Night

7:30 Devotions. Rev. W. E. Beahm.
7:40 Our Present Status and Opportunities. District Director, Rev. W. S. Crick.
7:55 Statistician's Report, June 1, Inter. and Senior C. E. Rev.W. E. Ronk.
8:00 The Standard of Excellence Applied in Maryland—Virginia. Ashland College Representative.
8:10 Christian Endeavor Giving and Its Objective, Lost Creek, Ky. Rev. C. R. Koontz.
8:20 Enlisting Young Lives. Rev. E. M. Riddle.
8:30 C. E. Rally. All Endeavorers. Led by Prof. J. M. Bowman.
8:40 Address. Ashland College Representative.
9:10 Announcements. Adjournment.

Friday Morning

9:00 Devotions. Rev. L. G. Wood.
9:20 How to Reach Missions, Goal No. 11. Rev. A. B .Cover.
9:40 Statistician's Report. Mission Board Report.
9:45 Conserving Our Members. Rev. W. M. Lyon.
10:05 Benevolences. Statistician.
10:20 Extension of Publications. Goal 9. Rev. E. M. Riddle.
10:40 Conference Promotion. Goal 16. Rev. C. R. Koontz.
11:00 "Things Worth Taking Home." Round Table Summary by Delegates.
11:30 Election of Officers for Mission Board.
Election of member on Examining Board to Succeed Dr. J. M. Tombaugh.
Election of Member of Board of Property to Succeed Theo. W. Fahrney.
12:00 Adjournment.

DR. J. M. TOMBAUGH,
E. M. RIDDLE,
W. S. CRICK,
W. E. RONK,
G. HARRY HAUN,
Executive Committee.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, MAY 1, 1918 NUMBER 17

Doing the Will of God

Perhaps one of the most familiar passages of the gospel is the petition in the so-called Lord's Prayer: Thy kingdom come. Thy will be done, as in heaven, so on earth. To realize how familiar this passage is we need only remember how many millions daily repeat the prayer. Read and ponder with Matt. 6:10 Matt. 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."

If I read the gospel right the biggest thing a man can undertake to do is just this: TO DO THE WILL OF GOD.

Jesus and the Will of God

Jesus did the Will of God. "For I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. For other statements on this point read John 4:34 and 8:29; Matt. 26:39 and its parallels; and many others that will occur to you. We find the same teaching stressed in the Epistles. Note this from St. Paul in Gal. 1: 3-4. Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of the present evil world, according to the will of our God and Father." We are not putting it too strongly when we assert that the ruling and dominating principle of Jesus' life was doing God's will. This principle motived and energized all he ever said and did. According to John 6:38 this principle was the reason for the incarnation. According to John 4:34 this principle inspired Jesus' marvelous ministry of service. According to the quotation cited above from Paul the sacrificial death of Jesus follows from his devotion to the will of God.

The great temptation in the Wilderness attests Jesus' loyalty and devotion to the will of God. No alternative course of action in life was open to him. This is the one supreme teaching of the temptation, namely, that for Jesus DOING THE WILL OF GOD is the highest good. Henceforth he gives himself unreservedly and patiently and against the bitterest opposition to this one task. For him it meant the joy of service and the cup of suffering. "Obedient even unto death." Phil. 2:5-8. Jesus did the will of God. Of that we are certain.

Jesus revealed the will of God to men. As Jesus did the will of God he revealed it to men. What Jesus taught men is the will of God. What Jesus did reveals the will of God. What Jesus began to do and to teach as indicated in the gospels is continued in the work and teaching of the Apostles as recorded in the Acts and the Epistles. Acts 1:1 and especially John 14:26 and 16:12-13. But it is certainly unnecessary in this connection to maintain by elaborate proofs the truth of the statement that Jesus revealed to men the will of God.

The Disciples and the Will of God

Jesus imposed upon his disciples the doing of the will of God. He made the petition referred to at the opening of this discussion central in the prayer he taught them. It is thus made for men, as it was for Jesus, the supreme good. He himself warned men that entrance into the coming kingdom is conditioned upon doing God's will. To a careful and consistent reader of the N. T. nothing can be clearer than the Apostles and the immediate followers of Jesus regarded the doing of God's will as the one purpose of life. To render this obedience dangers were braved and life, liberty and property forfeited. Error was combatted with a zeal that could not be daunted. And a holy enthusiasm sent men everywhere preaching the words of eternal life. In the striking language of another, "The word of God was alive in every Christian of the apostolic age." For this doing of the will of God, this unfaltering obedience to it in every detail, no substitute could be brooked. No attainments of moral living, no smooth words of worldly wisdom however enticing, not even membership in an established religious community which had once born the seal of God,—NOT ONE of these can take the place for the early Christian of the doing of the WILL OF GOD. Philosophy and wisdom, morals and religion, one and all and other than as revealed in Christ are but powerless and fruitless rudiments of the world. Only obedience to the will of God availed with the true N. T. Christian of the first days of our era.

Can we who seek to live and exemplify the teachings of the N. T. be satisfied with anything less? If the Apostles and early Christians dared make no substitute dare we do so? Are non-Christian morals or substitute religions of our day any better than they were of Paul's day? Is not this proneness of men who profess to be disciples of Jesus to offer something else than the doing of God's will the real cause of the failures so frequently attributed to the gospel?

Men Have Not Yet Done the Will of God

I have thus been led to the consideration of the sad confession that as yet nothing like a wide and genuine attempt has been made by mankind to do unreservedly the will of God. From the Apostles who sealed their faith in Jesus Christ with their blood until now there have lived multitudes, I am happy to believe, who sincerely did the will of God. And yet,—well, in spite of the millions of professed followers of the Son of God we find a vast portion of the fairest lands of this old earth deluged in blood. One can not help suspecting that for years that have grown into centuries the devil has been using the art of camouflage in a manner that must be highly pleasing to himself. The spurious, the false, the almost-but-not-quite genuine has been so successfully hidden under the guise of the real and genuine faith of Christ that doubtless many quite earnest and sincere, though mistaken and deluded, men and women have been led astray.

Wherein Have Men Failed?

I have doubtless said enough to raise the inquiry, Wherein have men failed to do the will of God? I am far from setting myself up as a judge of other men. I am here undertaking nothing other than the sounding of a warning. In pointing out a few striking instaces of failure I may sugegst others to your mind and thus we may be mutually aroused to preach a more vigorous and complete gospel. I shall not elaborate here but shall be content with the mere statement. I shall only add that I believe I am absolutely right in this contention.

First. Jesus Christ taught that men should place the interests of the kingdom first. "But seek ye first his kingdom and his rightcousness."

Second. Jesus Christ taught that men must be born again. "Except one be born of water and the Spirit, he can not enter into the kingdom of God."

Third. Jesus Christ taught the sacredness of property. He taught that his disciples were stewards not owners. See the parable of the unjust Steward.

Fourth. Jesus Christ taught that men should love one another, even their enemies. He not only said, "Love thy neighbor," but also, "Love your enemies."

Fifth. Jesus Christ taught regard for the poor, the weak, the unfortunate and the outcast. This teaching is illustrated in his whole career but especially in his attitude toward women and little children.

Sixth. Jesus Christ taught what Spirit should dominate and control his disciples. He taught how freely God would give this Spirit if his disciples only asked him. He called this Spirit THE HOLY SPIRIT, mark that word. cf. Rom. 8:9.

But why say more? "For in many things we all stumble." James 3:2.

MILLER.

From the Editor's View-Point

Americanizing the Immigrant

The "Melting Pot" in America has not succeeded in making Americans out of all who have passed through the process. The formula may be all right in theory, but it has not always worked out in practice.

We have heard and seen frequent discussions of the duties of the church toward the immigrant, and special emphasis has been laid upon the necessity of furnishing them the high ideals of the best types of Christianity which is very good in itself. The church may have been neglectful about this obligation in the past and it may not be fully awake to its opportunities at the present, but there are some things that the church can not do that go far toward making Americans out of the aliens who seek homes among us, and these things the state must do.

Only recently we saw in one of our newspapers the account of the arrest of a man in Ohio for pro-Germanism who was born in America forty years ago and who has lived on the farm where he was born all these years, but who is still unable to read or speak the English language. No one can imbibe the true American spirit without being first able to understand the language of an American, but we would lay a part of the blame at the door of his parents, a part of it at the door of a church that conducts a parochial school in a foreign language and a part of it at the door of a state that gives the franchise to men who can not speak the language of the state of which they are a part.

Years ago we had a family of German neighbors who insisted that their children should speak nothing but the German language around the home, but one of the small boys said to the writer: "but when we are off by ourselves we talk English." Here the parents were in error and the children, while seeming disobedient, were right. They sought to become Americans. Some years ago we were called upon to conduct the English service at the funeral of a member of a German church because the pastor could not preach in English and many of the younger relatives and neighbors could not understand the German. In conversation with the German pastor we learned that though he had come to America as a young man and had received his theological training in an American seminary, he had not tried to acquire a speaking knowledge of the English language because he thought he "would not need it." He acknowledged his error, but it was then too late to correct it entirely in his case; but no such a school should be allowed to continue in America. Of course in a few years we will see that it is only a passing frenzy that is abolishing all teaching of German in our High Schools and Colleges, and undoubtedly after the frenzy has passed the study of this language will again be given a place in our schools, but the state should insist upon all immigrants, especially those that seek citizenship, learning to speak the language of the country whose protection they claim.

Labor Laws

The first labor law of which we have any record is that recorded in the book of Genesis and says: "In the sweat of thy face shalt thou eat bread." This ancient labor law has been found essential to the wellbeing of society on many occasions. The Apostle Paul found it necessary to recommend the enforcement of this ancient law by some of the early Christians to whom he ministered and his advice to the church was: "If any man will not work, neither shall he eat."

People sometimes seem to forget this divine law and rather expect to be cared for by the society to which they contribute no productive labor. In the early days of the American colonies Captain John Smith found it a most effective method to overcome laziness among some of the colonists to enforce this ancient law, and a sentence of a few days without bread never failed to make a man measurably industrious, if nothing more. That there are still people who disregard this divine law is evident on every hand and quite frequently marked examples are brought to our notice . Only a few days ago a fifteen year old boy was arrested for burglary and his defense was: "The world owes me a living" and he felt he had a right to help himself to the products of other people's labors.

In these days of stress and strain there is no reason why any ablebodied man should not be productively employed, and yet there are large numbers of such that seem to have no occupation or profession other than that of loafing. To overcome this condition which is evil on its face, the Akron, Ohio city officials have drawn up an ordinance which will compel every ablebodied male resident between the ages of 18 and 50 years to go to work at some productive employment or go to prison. It is not enough that a man shall be able to show a bank account sufficiently large to provide for his own needs, he must show a labor card stating that he is employed in some productive labor for at least thirty-six hours per week.

This may seem like a curtailment of one's personal liberty which is supposed to be one of the foundation principles of the American government; but any personal liberty which proves a menace to society must be treated in a manner that will result in the greatest good to the greatest number; otherwise government becomes disorganized and instead of being democratic in form it becomes anarchistic. No man has a right to live at the expense of society if he is able to care for himself and no man has a right to live off of the profits of other men's toil unless he himself contributes something to the toiler's welfare or to society that is equal in value to what he receives from it. A wealthy loafer is as much a parasite upon the social body as is an ablebodied tramp or pool-room habitue.

The law of life is a law of labor and we have full sympathy for the city council that takes steps to compel all its male citizens to get busy at some productive employment. With such a labor law we are in hearty agreement.

Devastations of War

Situated as we are more than three thousand miles from the seat of war it requires considerable stretching of the imagination to try to even construct a mental picture of the devastation wrought in the path of the terrible "Hun." Compared to he trail of modern warfare Sherman's march "From Atlanta to the Sea," left a path of roses in its wake. Our newspapers and magazines have attempted in picture and in story to help us grasp the real situation and the real conditions in the war stricken countries of Europe, and we have seen the pictures of razed villages and destroyed cathedrals; we have seen the work of destruction as it has come upon the peaceful valleys and the fertile hills and have been told of the terrible upheaval of the earth and the vast craters opened by the dropping of shells of such force and power as the world never before dreamed of. Productive gardens and well-kept orchards have been turned into mines and quarries of sand and concrete that ruin them forever for the purposes for which God made the world. These things have been told to us and some of our countrymen have seen them with their own eyes. Others have laid down their lives in this far distant land for the cause of liberty and still other thousands shall be called to make the supreme sacrifice; but this is not the only devastation of war. Other less spectacular results will obtain in the lives of many of the millions that have been called to the service. Interrupted lives, broken plans will all mean disaster to vast numbers of our American boys. We are told that the war has already brought to our colleges a loss of 40,000 students, hundreds of professors and $4,000,000 income. Many of these 40,000 students, even though they may escape death in the great struggle, will find it impractical to again take up their college work after their return from the war and thus their entire career is sacrificed as one of the devastations of war. These are some of the results of any nation wide or world wide war that can never be properly estimated, and for such losses and such devastation the ones responsible for the war must give account as well as to account for the physical destruction wrought.

Contributions

The Duty of Brethren in the Present Crisis

By J. L. GILLIN, University of Wisconsin

As I have already intimated, scarcely anything in this country will be the same after this war is over as it was before. Without a doubt, this war has raised anew the whole question as to the attitude that our people should take toward war, and especially toward the present war. There is no doubt, according to the principles which have held from the beginning of our organization to the present, that the church does not sanction the bearing of arms by its members. In previous wars, in which our people had to face the question, provisions were made to respect their conscientious objections to the bearing of arms. With the outbreak of this war, the same question has come to the fore again. In the course of the last year, this matter has been taken up by the Government and provision has been made for the conscientious objector. The President of the United States has laid down the conditions upon which conscientious objectors to war may escape military service. These conditions are summarized in the Survey magazine of March 30, as follows:

"The President's order puts upon the same footing persons who have been certified by their local boards to belong to recognized sects opposed to war, and persons who have not been so certified but do object to participation in war because of conscientious scruples. He defines the 'the non-combatant' service into which all such persons may be put. This includes: (a) Service in the medical corps, wherever performed; (b) Service in the quartermaster corps in the United States and also certain specified activities in the rear of the zone of operations; (c) Any engineer service in the United States, and certain specified activities, mainly concerned with construction and repair, in the rear of operations. In so far as feasible, assignments of conscientious objectors are in the future to be to the medical corps, but each individual may request assignment to some other non-combatant branch.

"It is made the duty of each division, camp or post commander, 'through a tactful and considerate officer,' to present to conscientious objectors the opportunities open to them. A certificate of assignment is then given to the objector. This certificate is thereafter to be respected as preventing the assignment of its holder from non-combatant to combatant service, though the holder may request assignment from one branch of non-combatant service to another.

"Persons who still refuse to accept non-combatant service under military authority, because of conscientious scruples against war, are not finally disposed of by the order. On April 1, and monthly thereafter, the names of such individuals are to be reported to the Secetary of War, who will 'from time to time' give further directions as to their disposition. Pending such directions, they are to be segregated as far as practicable and placed under the command of 'a specially qualified officer of tact and judgment.' This officer is to be instructed to 'impose no punitive hardship of any kind upon them;' neither is he to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service.

"The order further stipulates that sentences imposed by courts-martial for wilful disobedience of lawful commands shall prescribe confinement 'in the United States disciplinary barracks or elsewhere,' but not in a penitentiary. This does not apply to deserters. The Secretary of War, is, moreover, directed to revise the sentences or findings of courts-martial heretofore held and to bring them to the attention of the President, if any be found at variance with the provisions of the order.

It is thought possible that, with respect to persons who may refuse, on conscientious grounds, to accept non-combatant service under military authority, legislation now pending before Congress may be applied to them. One such bill authorizes the secretary of war to grant furloughs 'for such periods as he may designate' for the purpose of permitting men 'to engage in civil occupations and pursuits.' This would open the way to letting objectors engage in agricultural work, Red Cross activities and such social service as that of the Friends' Reconstruction Unit.

"Another matter left open by the order is the disposition of objectors who have complied with the law up to the point of entraining for camp. A number have done that, notifying their local boards that they could not conscientiously entrain, but saying that they could be found at home. Whether such men will be treated as deserters and court-martialed and imprisoned, is not finally determined. Neither is it known whether objectors who accept non-combatant service will be required ot bear arms for defensive purposes. Such training is required in the medical and quartermaster cops.

"The order seems to make it clear that men who deny the riglit of the government to force them to any service whatever, whether in th army or on furlough, will either be court-martialed and imprisoned, segregated, or discharged—as in some cases already—— as 'mentally unfit for service.'"

Unless our people are going to be open to the charge of cowardice and lack of patriotism, it is their duty when they are called to the service of the country to respond without making strenuous endeavors for exemption. Our church will be forever disgraced, and ought to be, if, under these conditions that now face our country, and the provisions made by the Preident for the conscientious objector, they refuse to do their share in this hour of the country's need. We enjoy all the rights and privileges of citizens of this country. Therefore, if we are excused from bearing arms, certainly we are under obligation to perform a service for the country that may be as dangerous or even more dangerous than carrying a gun in the front trenches. Otherwise, we are cowards, and slackers, and men lacking in loyalty. This country stands for the privilege that men may worship God according to the dictates of their own consciences. This country protects us in the exercise of that privilege. This country is face to face with a government that does not permit the exercise of that right. Therefore, our people should see to it that they do not show themselves in a light that will look like cowardice or lack of patriotism. In my judgment, those of our young men who are of draft age, ought to welcome the opportunity to serve their country in these non-combatant lines. And any congregation which will encourage any of its members to seek exemption from non-combatant service is recreant to its duty and deserves the contempt of all right thinking men.

Moreover, since we, as a denomination of non-resisters, have been accorded special privileges on account of our conscientious scruples against war, we ought certainly to volunteer with our money. In these times, if we do not do more than our share with our money to help this country in its vital struggle, we certainly shall be open to the just charge of seeking to escape from service in order that we may take financial advantage of the situation. The only way to escape from that cahrge is to come forward with our money for the country's need in the shape of Liberty Loans, Red Cross and Y. M. C. A. subscriptions more heartily than those who not only are giving their money but their sons to the service of their country. To do less would be to deserve the opprobrium that is justly visited upon slackers.

Striving to Enter In

BY REV. W. H. JORDAN

"I wonder how many people will be saved," said a man to Jesus one day. It is a question almost as old as the race. Jesus, who was able to answer definitely, did not do so, but warned him and warned us of the fact that many would never find eternal life.

"Strive to enter into the strait gate," said Jesus. "Crowds miss the strait gate and elbow one another as they drift or rush toward the wide gate and the broad way that leads to destruction. Few ever see the little gate. It is so small that a man cannot get through so long as he clings to his selfishness, so long as he is full of pride."

"Strive" is a most expressive word. It is to "agonize." Agony is one of our most emphatic words for intense pain and struggle. We had no word like it and had to borrow this from the Greeks. We also borrowed another while we were in the borrowing business—"antagonize"—where we struggle against. The Greek also has another word—"sun-agonize," where we strive together to accomplish anything.

But we have many, many words in our common, everyday

speech which suggest effort in achieving. This list is as suggestive as it is incomplete. Contend, contest, strive, pull, pull against, press toward the mark, push, tug, struggle, endure, persevere, grapple, labor, toil, drudge, work hard, bend to it, buckle down to it, never turn back, never give up, cry, run, repent, work day and night, leave no stone unturned, go through fire and water, move heaven and earth.

It is Paul determining to keep under his body. It is Martin Luther fighting sin in flagrant forms. It is the violent man taking the kingdom by force. Striving to enter the narrow way is no child's play, it is a man's work. It is seeking with all the heart. It is knocking with a determination to be heard. It is sacrifice. Dr. Judson tells of a native woman who faced the question of giving up her necklace of jewels for Christ. She took them off her neck, and as she looked at the sparkling gems, tears filled her eyes. That necklace was the most precious thing she had. A soul battle, and then a victory, as she exclaimed, "Yes, I love Jesus more!"

It is a mastery of the soul's forces with Jesus in command, breaking into the Hindenburg line of opposition. It is David courageously attacking Goliath. It is living the teachings of Jesus rather than the selfish, soul-destroying teachings of Nietzsche.

Jesus has set the signal of danger across the path of every man. Few find the way. Many lose it. Do not the "few" and "many" make up the mass of mankind? In what class are you?

"Strive to enter in at the strait gate." The things elsewhere do not satisfy. The traveler in the desert with tongue parched with thirst, and hungering for food, caught sight of a bag, and seizing it, exclaimed, "Thank God, here is bread!" Tearing it open, what was his disappointment to find it filled with jewels. Casting them from him in bitter disappointment, he said, "It's bread I want!" Yes, there is no substitute for bread. The narrow ways leads to life.

Jesus went so far as to utter the prayer of a lost man. After prayerless years in Broadway and Vanity Fair, when the gateway leading to life had stood open continually, he discovers it closed, and with a voice of alarm he cried, "Lord, Lord, open unto me!" It was certainly earnest praying, but prayer too late. "Depart, I never knew you," was the only, the awful, answer to his useless cry.

Some may say, It is selfish to try to save yourself. Is it? Is it selfish for the child to get an education? Of what service can he be until he is trained? Is it selfish for the farmer to make the most of his farm? For me to make the most of my own home? Will we not be better able to serve others as we fit ourselves for the best service? Are men who think so little of the offered salvation of Christ as refuse it, the men who are doing the most to uplift men? Who builds churches, colleges, hospitals? Who goes down into the slums to seek the lost? Who goes even to the regions beyond to rescue men? Who are willing to spend and to be spent, to minister rather than to be ministered unto, but those who have saved themselves by accepting the precious offers of the Saviour? Strive to enter, and enter now. Today. Don't miss the date God set for repentance. "Today, if we will hear his voice, harden not your heart."

Remember, the door is open. Jesus has so declared. "I am he that openeth and no man shutteth, and shutteth and no man openeth. Behold, I have set before you an open door, and no man can shut it."

And we have thought of the regions beyond the gate? The little gate leadeth to life. Nor did Jesus mean life in heaven in the endless future, merely, but life here, heaven in daily life, for it is a path of life, narrow, yes, but not too narrow for me to walk with Christ. There was only one narrow way by which a child could learn the multiplication table, but he could make no use of it until he knew it. And when once we have found Jesus, we do not feel the least hampered though ten thousand other people have found him.

Again, in this narrow way we have the holy fellowship of the spirits of just men made perfect. Many shall come from the east and the west, and the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom.

If I think the thoughts of Shakespeare, and Milton, and Wordsworth, and Ruskin, I shall know their joys as well. I shall realize a sense of fellowship.

And we are finding more doors beyond, wide open doors. Only our own neglects will bar the doors against us. May we, like Paul, have eyes to see the doors of opportunity.—The Presbyterian.

Scissors and Paste

Clearing the Doctrines

Not long since there was a tendency to ignore or belittle the Scriptural doctrines. Men were more prompt to assume and assert speculative formulas. There was a general tendency toward the reduction of truth, the value of truth. This was one of the extreme teachings of Germanism. This was Nietzsche's position. It put itself in the more popular form of no creed. This is passing. Men are bowing to truth and appreciate more fully its effects on human character and responsibility. The creedless spirit is not so bold. He has nothing to offer in the present crisis, and he is more conscious of his own need and his own failure to meet it. The most fundamental and etsting fact of the Christian religion is the resurrection. If a man will face and accept this fact, he is in line for the whole articulated faith. We have read a number of books of a writer we admired as a man. They were reckless. He stopped at the destruction of nothing. We met him afterwards. We formed a mutual friendship. He ventured the assertion that the difference between us was only one of interpretation. We replied, not of interpretation, but of the facts. Do you believe in the resurrection of the body? He replied, "I most surely do, and I give you my hand on it." We again replied we stand on the same fundamental rock; there can be little difficulty of agreement. We have never noted a denial or a belittling of one of the great essentials of the Christian faith since. We are led to believe that the thought of ten million young men, the flower of Europe, being cut off in the prime of their young lives, had pressed home upon him the need of the resurrection, and the truth for it. It had led him to re-examine the evidences, and he found them so full and the fact so refreshing, that he received it with both head and heart, with gladness and joy. A man must be petrified who does not wish for the resurrection of the dead, under present times. He who does wish it may find it, and he who finds it cannot fail to believe in and love Him who secured it. When one loves him and knows the power of his resurrection and the fellowship of his suffering, all the other blessed truths take their place, and one joins with Thomas in that blessed confession, "My Lord and my God." This finding the way back is on the increase, and there is a growing joy in the present darkness and sorrow.

The Church Vote

What an amazing change in sentiment the last few years have manifested in regard to the influence of the church upon political action! A Philadelphia lawyer remarked the other day that even ten years ago, the support of seven saloons was enough to guarantee the nomination and election of almost any candidate for political office, and politicians, as a class, referred contemptuously to the "Church vote" as a negligible quantity. But, today, **the support of even one saloon is looked upon as a liability rather than an asset, and the support of seven churches is hailed as a sure omen of success.** A new time has dawned, when political leaders are going out of their way to conciliate religious leaders and to attempt to persuade them that the candidates will be in line with the ideals for which the church stands.

Just at the present time, the church is facing a supreme opportunity in the matter of the great temperance reform. What is done now will not only count double, but may **count a thousand times more than it would a few years hence.** The exigencies of the present war situation have opened the minds and hearts of our people to the menace of the liquor traffic as never before. Marvelous victories have been won. Already eleven states, by their Legislatures, have ratified the Federal Prohibition Amendment, and the prospects are bright that within a year or two, twenty-five more will join this roll of honor, and will be found ready to abolish from our land an institution that has been the source of much sorrow and shame. **Now is the time for every member of the Church of Christ to stand up and be counted.** In the doubtful states, where the traf-

fic has been strongly entrenched, the vote of every citizen will count mightily in the primaries and the election of this year, when Legislators are to be chosen who will have the right to dispose of this problem. The influence which the church is exerting in this direction is seen, for example in the State of Pennsylvania, where every candidate of the leading parties for the office of Governor who has the slightest chance for nomination has declared, in advance, his support of the Prohibition Amendment. So every candidate for Senator or Representative ought to be expected to declare himself and then it is the duty of the followers of Christ to vote and with the friends of righteousness, rather than with the friends of unrighteousness. We will never have a better chance to win out in this great reform than we have right now. May the men and women of the Reformed Church do nobly their part in achieving a glorious victory!—Reformed Church Messenger.

Teaching Religion by Example

Many parents are anxious about the religious life of their children—as they should be, for religion is one of the most important assets that a child can possess. But it is not an asset that can be be handed down from generation to generation. It must be "experieced" by the individual for himself. A child may talk about the religion of its parents, but it will all end there unless the child has come into possession of the precious thing for itself.

Several years ago, when President Wilson was the head of Princeton University, he delivered an address upon the relation of young people to the church and made this remark about the influences that often determine the entrance of children upon the religious life:

"Religion is communicable, I verily believe, aside from the sacred operations of the Holy Spirit, only by example. You have only to ask yourself what is the effect of a profession of religion on the part of a man who does not live a religious life. You know that the effect is not only to communicate religion, but to delay indefinitely its influence. It is certainly true that we are not to judge religion by those who profess it but do not live it. But it is also true that if those who profess it are the only ones we live with, and they fail to live it, it cannot be communicated except by some mysterious grace of the Holy Spirit himself. So that no amount of didactic teaching in a home whose life is not Christian will ever get into the consciousness and life of the children. If you wish your children to be Christians you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle."

Here is a wise word and it is commended to all those who desire to have their children enter into the Christian life: "If you wish your children to be Christians you must really take the trouble to be Christians yourselves." That's fair enough. And the test of real Christianity comes often in the home rather than in the church or in the community, and there is no one in the home who is quicker to discern the quality of one's Christian life than the child of that home. It is hardly fair to say to the child, "You go and become a Christian." It is better to say, "Come, let us try to be Christians together."—The Christian Advocate.

A Righteous Protest

Our protest concerns chiefly two things with which we as a nation are vitally connected and largely responsible for. The first is the continuation of the manufacture of beer and wine in this country for beverage purposes, and the second, for this nation to send food stuffs to allied nations, making food material here scarce and high priced, while our allies allow liquor to be manufactured and thus using thousands of tons of grain and fuel, with which many soldiers are being debauched and rendered inefficient "to do their best" in the present world conflict.

As regards the first point we have frequently pointed out editorially the inconsistency of our government to urge conservation of food by housewives, and in fact by all classes of people, excepting brewers of beer and the manufacturers of wine and their patrons. We are glad to know that at this writing there is a bill pending before Congress at Washington, D. C., looking toward the prohibition of beer and wine making during the war. We sincerely hope the bill will carry. If it does, and the President signs it so that it becomes a law, we as a nation canconsistently appeal to the allied nations who depend upon America for food in the future, that food stuffs will be supplied only when liquor making among them is prohibited. That would usher in an era of unusual enthusiasm and would increase army and navy efficiency to a marked degree. It would be an economic achievement that would augur much for all allied nations.

We believe the present time is the most opportune to accomplish this most desirable victory; for it would reflect great credit on these nations and would be the harbinger to usher in an era of good feeling and unobstructed fellowship in a worthy cause, for which so many prayers have been offered and so many laudable efforts have been made, lives sacrificed and great amount of money expended. What a blessing to thousands who are now in the thralldom of the drink habit. What an object lesson for the rising generation when temptation from open saloons is removed. Temperance people must stand together in this gigantic struggle, personal opinions should be surrendered to the desired goal of having a saloonless nation. Petty contentions must be crowded into the background and a bold front assumed. United we stand but divided we fall. Let us work for liberty and a stainless flag. —Evangelical Messenger.

Churches and Church Membership

Washington, D. C., May 2, 1918.—During the ten-year period ended December 31, 1916, the total church membership in the United States increased from 35,068,058 to 42,044,374, or by 19.9 per cent; the number of churches, from 212,230 to 228,007, or by 7.4 per cent; the number of ministers, from 164,830 to 191,722, or by 16.3 per cent; the number of Sunday school scholars, from 15,337,811 to 20,569,831, or by 34.1 per cent; the number of Sunday schools from 192,722 to 207,789, or by 7.8 per cent; and the number of Sunday school officers and teachers, from 1,746,074 to 2,049,293, or by 17.4 per cent. These data, which constitute a few of the significant facts developed by the Census Bureau's recent inquiry relating to religious bodies, are contained in a statement issued by Director Sam L. Rogers and compiled under the supervision of Mr. William C. Hunt, chief statistician for population. The statistics presented are preliminary and subject to later revision, but are substantially correct.

The total number of denominations covered by the statistics was 2001, an increase of 13 over the number reported for 1906. This increase is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter comprising some which were actually in existence in 1906 but not then brought to light and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

Church Membership

Of the 42,044,374 church members reported, 15,742,262, or 37.4 per cet, were Roman Catholics; 250,340, or six-tenths of 1 per cent, were adherents of the Eastern Orthodox churches (mainly Greek Church and Russian Church); 359,998, or nine-tenths of 1 per cent, were members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent, comprised the membership of the various Protestant churches, together with that of a few bodies, such as the Latter Day Saints, the Spiritualists and others, not usually considered as belonging to any of the groups named.

In comparing the figures just given, it should be borne in mind that the Roman Catholic and the Eastern Orthodox churches include in their membership all infants and the children who have been baptized, whereas the Protestant churches do not, as a rule, receive young children as members; and that in the case of some of the more orthodox Jewish organizations only the male incorporators of the institutions or those who have bought shares or memberships in them are treated as members. The foregoing percentages, therefore, overstate the relative strength of the Roman Catholic and Eastern Orthodox churches and understate that of the Jews.

The canvass showed 9 denominations which had a total membership of more than 1000,000 each and an aggregate of 32,468,732, or 77.2 per cent of the entire membership reported for all religious bodies. These organizations, with their membership, were as follows: Baptist, Northern, 1,227,448; Baptist, Southern, 2,711,591; Baptist, National (colored) 3,018,341; Disciples of Christ, 1,231,4004; Methodist Episcopal, 3,718,396; Methodist Episcopal, South,

2,108,061; Presbyterian in U. S. A., 1,613,056; Protestant Episcopal, 1,098,173; Roman Catholic, 15,742,2662.

The aggregate membership of the several Baptist denominations (North, South, Colored, and 14 others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal—South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and 11 other Methodist denominations, 5 of which are white and 6 are colored), 7,165,986; of the Presbyterian denomination (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian and 7 others), 2,257,439; and of the 21 Lutheran denominations, 2,463,265.

Ministers

The total number of ministers reported, 191,792, comprised 20,287 Catholic priests, 356 priests of the Eastern Orthodox churches 719 Jewish rabbis and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of inrease in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of church members to each minister for all denominations in 1916 was 219. For the Roman Catholics, however, the corresponding average 776, was much larger.

Sunday Schools

The canvass showed 207,789 Sunday schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday schools, with 1,959,918 officers and teachers and 19,951, 675 scholars, conducted by church organizatons, and 12513 undenominational and union Sunday schools, with 89,375 officers and teachers to each denominational Sunday school was almost exactly 10 and the average number of scholars was a small fraction more than 100; whereas in the case of undenominational and union Sunday schools the average number of offifficers and teachers was a little more than 7 and the average number of scholars not quite 50. The number of scholars in the Roman Catholic Sunday schols, 1,853,245, was equal to 9.3 per cent of the total for all denominational Sunday schools. This proportion was very much smaller than the corresponding one, 37.4 per cent, which Roman Catholic church membership represented of the total. This digerence is due in large part to the fact that the attendants at Protesant Sunday schols are very young children, and in many cases he parochial school takes the place of the Sunday school. Moreover, as already pointed ou,t the total membership of the Roman Catholic church includes all infants and children who have been baptized, whereas that of Protestant churches consists almost entirely of youths and adults.

Devastation and Death in Assyria

Mar Shimun head of the Assyrian Church has been slain, according to a cablegram received by the State Department at Washington yesterday. This same cablegram brings word that the Russian troops in Persia have been completely withdrawn from the region west of Lake Urumia. Fighting is still going on between the Mohammedan tribes and the Assyrian Christians. Severe famine conditions prevail and it is feared that most of the Assyrian men may be killed and the women and children left desolate and unprotected.

Mar Shimun is the first political head of a nationality who has paid the supreme sacrifice in this war. The kings of Belgium, Servia, and Montenegro and former Czar of Russia are still alive, but the civil and religious head of the Assyrian Christians has fallen. To his people he was both King Albert and Cardinal Mercier; and the Assyrian Highlanders who mourn his loss are a gallant remnant who perhaps at this very hour are defending their women and children against armed Mohammedans.

In 1903, when a boy of sixteen Mar Shimun was selected to become Catholicos or patriarch, to succeed his uncle Ruwel (Reuben) Mar Shimun, who was on the point of death. He was consecrated Catholicos on the 12th of April of that year. His later development brilliantly justified the hopes set upon the youth. In 1915 he was physically very handsome with red cheeks and black hair already sprinkled with gray. To all he showed the fine courtesy traditional in his family; and to his own people he was fatherly.

He was educated by native teachers and by members of the



"I was an hungered and ye gave me meat"

mission established by Archbishop Benson of Canterbury at the patriarchal seat, Qudshanis (Kochannes) in Kurdistan. As 138 Catholicos of the East he maintained the ancient tradition, Consecrated from birth to the service of God, like the Nazarites of old he never ate meat in his life. In Lent he and his flock underwent a most rigid fast for fifty days, Sundays included. He is in every way a model to his people, who almost worshiped him.

Benajmin Mar Shimun was the eldest of five brothers. One of these, Hormuzd, was a student in Constantinople when the war broke out; he was carried to Mosul and has not been heard from since. Another, Eshia (Isaiah) died amid the hardships of the summer of 1915. David has been the leader of the Assyrian forces in holding the border against the Kurds; his son, brought up as a Nazarite will, if approved by the people, normally become the next patriarch.

Next to Mar Shimun in influence was his eldest sister Surma. Finely educated in English and Syriac by the Archbishop's Mission, she became a recognized authority on canon law and church history, and at the same time used to show hospitality to the visitors, who formerly flocked to the patriarchate twenty-five to a hundred at a time.

The late Bishop Collins of Gibralter visited Mar Shimun in 1907 and was deeply impressed by the patriarch and his people. He wrote: "The poorest Syrian of the mountains has preserved a national dignity, courage, and a freshness which are lovable."

Harried Out of the Assyrian Highlands

Before the war, the Assyrian Christians lived within a great triangle, extending from near Mosul on the Tigris straight north to Lake Van, thence southwesterly to the starting point, Mosul. Including 35,000 in Persia, they number altogether about 125,000 souls.

In January, 1915, the Turks captured the city of Urumia and held it 'till May. The defeat of Halil Bey at Salmas, Persia, in May made it possible for the Russians to relieve the Armenian city of Van and to re-enter Urumia. The next Turkish offensive, in June, was an attack, led by the Vali of Mosul, against the Highlanders of Mar Shimun.

The Assyrian Highlanders, inhabiting an ancient mountain home of liberty like Switzerland, defended their narrow valley against the invaders with the utmost valor. The Turks had with them some mountain artillery, so that they were able to batter down the resistance offered by he castles and churches. At length the Assyrians were forced to abandon their valleys and to take

refuge for three months in the fastnesses of almost inaccessible mountains. Here amid the clouds they preserved their freedom; but they ran short of supplies. With a handful of trusty warriors their brave Patriarch Mar Shimun betook himself through untold perils to the Russian lines at Salmas, Persia, to secure assistance. The fall of Warsaw, however, had so weakened the Russians that for the moment they were unable to render effective aid; consequently Mar Shimun was forced in November, 1915 to lead his needy flock down to the plateaus of northtwestern Persia. They scattered throughout the plains of Salmas and Urumia. Here they did not find food enough to go round; and they lacked houses and winter clothing. Some of them crowded into barns and tried to keep warm; others slept out in the bitter cold. In this high altitude, where snow is plentiful, the suffering was intense; and within three months fifteen percent of the refugees had died of disease or of starvation.

In January, 1916 Mar Shimun visited Grand Duke Nicholas, commander-in-chief of the Russian Army of the Caucausus, who received him with the honors due to the head of a church and of a nationality. The Russians requested the Assyrian Highlanders to help defend the border against the Turks and Kurds. As late as October, 1917 the Assyrians held the Castle of Chal, only fifty miles from Mosul. But the withdrawal of the Russian forces has brought great disaster to the Assyrians leaving Persia to self determination threatens thousands of refugee women and children with extermination; but America can save them.

As early as 1915 America began to help feed and clothe 60,000 refugees, in the plains of Urumia and Salmas. As the time went on conditions grew worse and despite the systematic relief carried on under the auspices of the American Committee for Armenian and Syrian Relief, here in America, in raising of money and planting seed corn, the supply of foodstuffs in Persia is still inadequate; the last cablegram dispatches have brought reports of terrific famine and of an increasing death rate from starvation.

The total mount of money appropriated by the American Committee for Armenian and Syrian Relief, of which Cleveland H. Dodge is Treasurer, for relief work in Persia up to April 3, 1918, is $1,931,732.48. The money has been cabled through the State Department has been given out in the form of food and clothing to the most destitute refugees, by the American relief workers.

Paul Shimmon, personal representative in America of the late Mar Shimun, on hearing of the latest calamity in Persia expressed a profound sense of his race's loss in the death of the Patriarch. He said, "The 5000 Nestorian Christians who have made their home in America are in deep mourning for their racial and religious head. They are also very anxious about the safety of their relatives in Urumia and Salmas. Mr. Shimmon has a daughter, mother and three brothers, and many other relatives in present peril; nearly every Assyrian family in America is in similar anxiety. Bishop Burch of New York, Honorary Vice-president of the Assyrian Committee was deeply pained on receiving the news of the death of the Assyrian Patriarch."

Officials of the Presbyterian Board of Foreign Missions expressed their deep solicitude for the sufferers; and at the offices of the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York, the Executive Secretary, Mr. Charles V. Vickrey expressed his sorrow at the death of Mar Shimun and gave immediate assurance that all American relief workers in the district would remain on the field. "The cablegram just received," said Mr. Vickrey, "does not diminish, but rather increases the necessity of relief work in that section. It will be noted in the cablegram that it is the Syrian men who are in danger of extermination by death and that thousands of women and children will be left destitute, dependent upon American aid for food and shelter. All of our relief workers, including missionaries, physicians and teachers remain on the field. They have lived for years among the people, know their language and are held in high esteem by all. We feel assured that they will stand at their posts and other American workers will be sent to relieve these just as soon as conditions make it possible."

When to Begin the Care of a Baby

BY MRS. MAX WEST

Mothers are just beginning to realize that the better care which babies must have if 100,000 of them are to be saved during Children's Year should commence before the baby is born. Every year three times that number of children under five die and are lost to the country before they have lived much beyond infancy. A large part of this vast multitude of young Americans perished needlessly, because many of the deaths could have been prevented by proper and sufficient care.

At what age do most of these preventable deaths occur? What are the proven methods by which babies' lives may be saved? From the answers to these questions mothers will appreciate the special work for children which they can do during Children's Year.

The first and largest number of deaths among little babies is due to what are called the prenatal causes. This group includes the babies which were born prematurely, or too weak to survive, perhaps with some defect of the body which forbids their living, and also those who are so injured by the birth process that they can not be saved. All of these causes of death are effective either in the period of pregnancy or at childbirth itself. The babies' lives can be saved only if their mothers have proper care at these most important periods.

The essential features of good care for expectant mothers are proper and sufficient food, rest, freedom from overtaxing forms of work and from worry, medical supervision of the general condition and prompt attention to small ailments as they arise. A prospective mother needs a light, nutritious diet of digestible foods such as she likes and her appetite demands. Fried and greasy foods, heavy puddings, and all heavy or underdone pastries, or an excess of any one article should be eliminated from her diet, as well as anything which she does not readily digest. It is also important that the expectant mother should drink a sufficient quantity of water each day.

During the last eight weeks before the baby comes the mother should as far as possible be spared all forms of heavy and taxing labor, in order that her strength may be built up in anticipation of the coming demand upon it. The baby's proper development also depends largely upon the mother's condition at this time, since the baby gains half his weight in the last eight weeks of pregnancy. The mother's ability to nurse her baby depends largely upon the care she has during these last weeks and immediately after confinement.

The mother should be under the care of a good doctor as long before the birth as possible in order that he may watch for and correct any untoward symptoms that may arise. It is exceedingly important that the ailments of pregnancy be dealt with in the beginning before they develop into more serious matters. At the first appearance of swollen hands and feet, or persistent headache, or pain in any part, or hemorrhage, or of spots before the eyes, a good doctor should be called.

It is much easier and far cheaper to see that mother and baby have the right kind of food and proper care during the brief period before birth than it is to undo the results of improper food and care at this decisive time. This is a need which we in this country must soon face as England and France have had to do. It is said that in Paris pregnant women had never been so well cared for as in the first months of the war.

The Children's Bureau, Washington, D. C., will send to any one asking for it a pamphlet giving simple directions to mothers-to-be. The Bureau will upon application furnish information to associations or communities as to starting prenatal clinics or consultation centers for mothers, where the services of a good doctor are made readily available for all mothers.

The establishment of such centers is one of the ways in which communities can give their children protection. Indeed, if all the mothers in a community realize how important such clinics are for the well being of their children, and combine in forwarding efforts to establish and maintain centers where mothers can go for advce before their babies are born and to which they can take their children for expert examination they can help in work that is of vital importance to the purpose of Children's Year, to "get a square deal for children, and save 100,000 babies."

REVIEW OF
The Thought and Work of the Church

Another church has voted to include the Evangelist for each family in the congregation, but the pastor informs us that they want to wait until they are sure they can make up the necessary amount of money before the announcement is made so we will withhold the name until another report is received, but we have no fear in regard to this church for it is made up of people who are pretty sure to do what they set out to do. We will most certainly accord them a hearty welcome when their name is added to the Honor Roll. In the meantime there are a number of other churches that should be busy in their endeavor to get on the Roll before the meeting of General Conference.

The church correspondent from the La Verne, California congregation reports a feast of good things recently enjoyed by that congregation in the way of a series of special meetings conducted by P. E. Lyon, wife and son of Pasadena. Five members were added to the church as a result of the meetings. All the different departments of the church at La Verne are active in their labors.

Brother Whitted and his congregation at Portis, Kansas, have the right idea in regard to looking up nearby prospective mission points. Recently the Portis church loaned their pastor long enough for him to hold a short meeting at Hill City. As a result of this loan six precious souls sought the salvation a full gospel offers and a number of them will be baptized at Portis. After serving the Portis church five years Brother Whitted has concluded to seek another field of labor and the Portis church will seek another pastor. Brother Whitted has been a faithful pastor at Portis and the Portis Brethren have been loyal workers with him. We trust satisfactory arrangements may be made whereby the good of all may be assured.

A. L. DeLozier has long had a desire to do something tangible for the Italian immigrant, but has not found the way open until just recently. He has just begun a work in the Italian colony in Allentown, Pennsylvaia. From his report we take it that this is a work the protestant churches should be greatly interested in, and we can certainly give Brother DeLozier the support of our prayers, if we can do nothing more. We sincerely wish him abundant success in this, a new venture for the Brethren church. Brtoher DeLozier has also the privilege recently of mingling with the Italian and Spanish speaking soldiers at Camp Crane. It may be difficult for some of these foreign speaking men to comprehend the real situation into which they have been thrust by the exigencies of war, and the ministry of a few men like DeLozier should be of great help to them.

M. A. Witter reports the progress of the work at Waynesboro which has been very satisfactory in spite of a number of losses by removal. These are days of great shifting of the population of the countries and many churches are feeling the effects of it. Some profit by the changes, but we fear the larger portion of them lose because too many will not look up church homes in their new places as promptly as they should. During the month of March Brother Witter received four members into the church by baptism.

E. M. Riddle, secretary of the Maryland-Virginia conference has an urgent message for the churches of that district in this week's Evangelist. Information regarding trains and railway connections is given that all prospective delegates should heed. If any possible way can be found to spare the time the editor wouud like to visit this conference as we feel that a closer bond of fellowship between this district and the Publishing House might thus be formed and the loyal pastors who support the work might be encouraged and helped.

Recently Brother Jennings gave a general report of his labors in the Fort Scott, Kansas Brethren mission. This week Sister Webb, the pastor completes the report. In spite of the adverse conditions under which the meetings were conducted the church was greatly strengthened and nine members were added to the church by baptism. The workers in this congregation feel greatly encouraged.

Dr. Gillin of the University of Wisconsin has favored the readers of the Evangelist with another statement concerning certain phases of the great war and of the part the noncombatant Brethren people may have in it. Horrible as the war is, and as much as it is to be regretted, yet it seems that under existing circumstances there is no escape from it, and there is a work that Brethren who are opposed to taking up arms in carnal warfare can and must do in support of the government of which they are a part. Brother Gillin points out some of these things.

J. L. Kimmel, secretary of the Brethren missionary board of Indiana says a few things to the churches and their pastors in Indiana that may seem just a little severe, but the situation in which this Indiana board finds itself calls for plain speaking and also for prompt action. The work this board is trying to do is done in the name of the Lord and certainly the Lord is not pleased when his work lags.

We are sure our readers have been wondering for some time why Brother Hubbard does not report the work at Nappance, Indiana. Frequently it does not pay for a pastor to be in too great haste about reporting his work as he enters upon a new field, for sometimes he is compelled to change his mind about some things and then he wishes he had not been in such a great hurry that report. Brother Hubbard waited until he had some understanding of the field he had entered, but now after six months he is able to give a good and an intelligent report. Seventeen members have been added to the church during this period, some of them coming from the meetings held at Gravelton and Union Salem by Brother P. J. Jennings and the others as the result of Brother Hubbard's labors in Nappanee. The Nappanee Sunday school and the prayer meeting are not willing to take back seats for any other Brethren church of similar size or even some of the larger ones.

L. G. Wood makes an interesting announcement to the various Prayer Bands of the church this week. These bands are to keep in touch with the Gribble party of missionaries in Africa in different ways, one of them being through prayer and intercession. Brother Wood also has an urgent request to make of the Sunday schools of the conference district represented by him as director of Sunday school promotion. It matters not how good the work of each school is, unless they are willing to "tell it out" in the reports sought the other schools of the district can not get the benefit of their enthusiasm.

As Brother Beachler has just gone into Pennsylvania to conduct the College Endowment campaign for that district we have no report from him this week, but in the meantime Dr. Furry wishes to very forcibly express the appreciation of the faculty, students and the board of trustees of the College to the Indiana churches for the magnificent manner in which they met his challenge As Dr. Furry says, other districts will not dare do less than Indiana has done.

One of the Brethren churches that is reaping some benefit from the great shifting of population of these days is the First Brethren church of Washington, D. C. This is certainly the opportune time for the Washington church to put forth its greatest efforts. With the coming of Brethren people into the capital city in the employ of the government and coming from east and west it will keep Brother Lyon busy looking after them, but we have an idea that Brother Lyon likes to be kept busy.

In a recent number of the Evangelist W. J. H. Bauman reported the work of the Long Beach, California church, but this week he reports from Morrill, Kansas where he has "gone back home" for a time. This is familiar ground to Brother Bauman and we are sure our readers will enjoy his reports from sunny Kansas as much as they did from the far western coast.

Around the Editor's Table

The Day of All Days

One of the features of modern life that spells success is system and organization. More is made of system in the business world today than ever before and the business firm or corporation that has the best worked system, other things being equal, is the one that is going to win.

For a number of years now church workers have been attempting to introduce some of the system of the world with its greater efficiency into the work of the church, and organizations have multiplied in an almost incredible manner. Undoubtedly much of this organization has been good, in fact we may safely say most of it has been good, but we must not forget the old saying concerning the possibility of there being sometimes "too much of a good thing."

The many organizations in every department of the world's work whether it be done through the church or through some other organization are all clamoring for recognition and a very large number of them are asking that special days shall be set aside for them until almost every day has become a special day. Commenting on this condition an editorial writer in the Christian Endeavor World says: "We are dazed with the 'days.' Think of it: Humane Day, Flag Day, Mothers' Day, Army and Navy Day, Children's Day, Labor Day, Tree Day, Horse Day, Peace Sunday, Father's Day, Day of Prayer for Public Schools, Prison Sunday, Apple Day, Bird Day, Child Labor Sunday, Day of Prayer for Students, Bible Day, Baby Week, Rally Day, Anti-Cigarette Day—you can easily double or treble the list.

"Soon we shall have all the fifty-two Sundays occupied, and preachers will have their year's topics laid down for them in advance; and all the week-days too, for that matter.

"These are good causes, but this method of calling attention to them has been so overworked that it no longer works."

While such elaborate preparations are constantly being made for these special days we are made to wonder what preparation has been made for the "Day of all Days," the Judgment Day? Any one of the special days that have been listed for observance by the churches and the people may be neglectd or even ignored occasionally and no great harm may result, but the day of all days must be met and reckoned with. The word of God says: "It is appointed once unto man to die, but afetr this the JUDGMENT. The day of death is as sure to come as the day of birth, and the day of judgment is as sure to come as the day of death, so it behoves all the people whom God has made to get ready for that great day. Rain storms, blizzards or a shortage of fuel may prevent one's observing some of the special days listed on the church calendar as they have been set apart by those in authority over us, but there is no power on earth to prevent one's presence before the great Judge on that one great Judgment Day. It is the day of all days, and apart from the power given us by the life and death of Jesus Christ no one could stand faultless before the throne on that great day. It is a question of being ready, ready through accepting the pardon God offers through his only Son, Jesus Christ.

Dying Churches Restored to Life

All of us have known churches to die out and after everything has been abandoned we are prone to say: "It is too bad, it seems that something should have been done to save that church and yet it appeared impossible." Impossible? Is anything impossible when God is reckoned with?

When we consider the membership of the Brethren church, and also the extent of its organization, it may seem to some of us that we have more than our share of dying or abandoned churches, but I think our body will compare favorably with some of the other church organizations. The name of a denomination seems to have but little to do with the matter of abandoned churches; but practically all church workers might profit by studying the methods of one man who took charge of a dying church and with the help of the Lord made it a most mighty factor for good in the community where it was located.

This chanced to be a Congregational church, and for quite a while its only pastoral service was that which theological students of a nearby school could give it, and the church was badly run down. The congregation was small and the church was in debt; and the majority of the people advised closing the church and selling out the property. However TWO members stood like Caleb and Joshua and urged that they possess the land for the sake of the children that might be cared for in the Sunday school.

What One Young Man Did

A theological graduate was again invited to fill the pulpit for one Sunday and he met an audience of twenty-five in the morning and fifteen in the evening. But he made a favorable impression on the few who heard him and he was finally invited to become their pastor. Now after four years he has a membership of one hundred and eighty, the majority of whom are active working members. The Sunday school now has an attendance of about two hundred and fifty, and he conducts a popular Bible class on Friday nights. There are constantly being added to the church new converts to the cause even though the church is surrounded by a foreign population. And this church has grown strong enough in the four years to help in the support of three other city missions in the same city. The children of the foreign population are most active workers and about ninety-five per cent of them carry their Bibles to Sunday school. Thus it is seen that the Word of God is honored and that it has been a mighty factor in building up this congregation.

Opposition From the World

Just across the street from this church is located a moving-picture show that is open seven nights out of the week. In many places it is claimed that the Sunday night "movies" have robbed the churches of their young people for the evening services. This young pastor has happily hit upon the plan to say NOTHING about the opposition across the street, but he has his church hold an open air meeting in front of the church on Sunday nights and from one hundred to one hundred and fifty earnest people gather to sing and speak and to do personal work. During these street meetings not a word is said about the moving picture show, but they constantly draw from the crowd that attends the show, and obtain many workers and members in this way.

Spiritual Growth

For the last year the pastor has been so occupied with work that he has not had time to give his talks to the mid-week prayer meeting, but the meeting is conducted without him and lasts one hour and a half each night and the meetings, we are told, are filled to overflowing with praise, prayer and testimony. Until this pastor started these prayer meetings with the asisstance of just two men and no organ even to help in their song service, the church had not had a prayer meeting for years. It is not at all difficult to imagine a church dying out rapidly where no prayer meeting is maintained. It is our conviction that spiritual poverty more than financial weakness is a large factor to be considered in dealing with dying or dead churches.

Physical Improvements

Spiritual growth is sometimes indicated by physical improvements and it was the case in the church under consideration. This church found its work handicapped by lack of accommodation and in the four years' time spent fifteen hundred dollars for improvements to its own building and present indications are that the operation will have to be repeated. No church fairs or rummage sales were held to help secure the money, but the scriptural plan was followed in giving as the Lord prospered them.

Now instead of receiving help from the mission board as they formerly did they not only support their own pastor and assistants, but support five native missionaries in the foreign field, and their Endeavor Societies are supporting eight boys in a mission school in Africa. Such is the substance of the story of a dying church that was saved by a consecrated young man, as told by Howard W. Pope in a recent number of the Christian Endeavor World. Are there not dying Brethren churches that might be similarly redeemed?

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Y. M. C. A. Growth in India

"The regular work of the Young Men's Christian Association in India, notwithstanding the war, is progressing in the chief centers. The number of Indians of strength and ability in secretarial positions has increased to nearly 150; the Americans number seventy and the British seventy-five," says "Association Men."

In several provinces of India there are twenty-seven cantonments with their Association huts and service. Wealthy Hindus and Mohammedans are giving liberally in support of this work.

The war has stirred India to the depths. Caste is ruthlessly breaking down in the Babel of tongues and of races which has been brought about through necessary military commingling. Commercial development had already done much to disturb India's stagnation and to beget a national race consciousness. These the war has greatly intensified and accelerated. A new India has come to life with its insistent demands and its imminent perils. Lord Willingdon, the Governor of the Bombay Presidency, writes: "Personally, I believe the Association has done much and perhaps more than any other institution to bring about a better understanding, warmer sympathy and truer confidence between all races who come to this country."

A Request for a Bible Class

Social freedom, without the restraining influence of Christianity, is a dangerous thing for Indian women, in the opinion at least of one of the leaders of the Brahmo Samaj. He came to a secretary of the Young Women's Christian Association in Calcutta, and asked her to open a Bible class, in the life of Christ, among the women of his community. When questioned as to his reason for making so unusual a request he replied: "We are afraid of our new women. They have freedom from exclusion, and advanced ideas, yet they have not the safeguarding influence that we see in the lives of Christian women. It is for this reason that we feel that a class in the life of Christ would be of value to them."

Another Criminal Settlement

Readers of The Review are familiar with the experiment of the Government of India in reforming criminals by settling them in villages of their own under the supervision of missionaries. The Government said that if 25 per cent. of the criminals would be honest it would pay to have them in the settlement instead of sentencing them to jail.

One of these colonies reports that, so far, 100 per cent. have proved themselves to be honest. Although the colony has no written laws, there is a code of unwritten laws. In the control of the colony self-government is carried on in accord with the following principles: (1) The settlers must understand that he that will not work shall not eat. (2) So far as possible work is provided for the settlers, and "now it is up to them to make good." (3) All the rules and regulations of the settlement are comprised in the two verses: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." And the other is like unto this one: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." So far there have been about 150 converts and they have proved to be very enthusiastic Christians.

League of Missionaries to Moslems

The membership of the confidential circle of workers in India, known as the Missionaries to Moslems League, is not large, but that is its very source of strength, because the bond of union established is one of faith and prayer and sympathy. For five years it has concentrated thought and effort on the problem in India, and doubtless stimulated many outside of its membership. The present secretary is the Rev. John Takle, Brahmanbria, Bengal.

Pathan First-Aid Treatment

Do the people of the Punjab need medical missions? Read this: A young Pathan girl, fifteen years old, with her right arm shattered by a bullet, was brought to a hospital of the Church Missionary Society in the Punjab, near the borders of Afghanistan. The missionary doctor thus describes the Pathan method of treating the case:

Her father's enemy had shot her as he could not get the man himself, and her father, greatly distressed, brought her to us one day last June. Round the arm next the flesh was the body of a cock split open, and bound on the wound when freshly killed, feathers outside. Around her body, to which the arm was again bound, cock and all, were the skins of two goats recently killed. This June with the temperature at 114 degrees, the child had been carried for twenty-four hours on a rough bed in the sun's heat. Such is the first aid rendered by the Pathan. The girl recovered under treatment, although the arm was at first very septic.—C. M. S. Gleaner.

Festival to the Water-God in India

One is reminded of the description in Psalm cxv of the "idols of silver and gold, the work of men's hands; they that make them are like unto them," when hearing an account of a recent celebration of the Gurunathan Festival in India, when thousands of people assembled from a radius of two or three hundred miles to propitiate the god of water, who is supposed at this time of the year to visit the country in floods. For days before the appointed festival processions of men and women march with brass pots of holy water; rockets are exploded day and night, both to salute the god and summon the people, and decorations line the roads, as flags are used with us to welcome a distinguished visitor. On the appointed day, the silver god is carried to the festival ground and placed under the shade of a tree, with spears arranged on either side for protection; while priests stand ready to receive offerings of cocoanuts, chickens and camphor. Mingled with all these ceremonies is the thought of material gain and pleasure. All manner of amusements, booths for selling and gambling devices are well patronized. It was among all these enormous crowds of benighted people that the Tamal missionaries, evangelists, teachers and Bible women came to hold open air services to tell the gospel story. Even the little children from the Mission Orphanage had a part in these services. Many of the listeners bought Gospels and returned to their own villages, some near and some far, perhaps never again to hear the Message of Life.

Women Physicians for Siam

Three members of the teaching force of the Harriet M. House School for Girls at Bangkok, Siam, have gone this last year to Manila, Philippine Islands, to take up the study of medicine and nursing, two of them to fit themselves to become the first women physicians in Siam, and the third to become a trained nurse. One of the young women medical students is the sister of a graduate of Harvard University, who is soon to return to Siam as a civil engineer. The other is the daughter of the Attorney-General of Siam. They go to Manila at their own expense and have very ambitious plans.

A Siamese Giver

Towkay Sam, a Siamese Christian at Wai Neo, Siam, has, on his own initiative, planted an orchard, the produce of which is to be used entirely for the support of Christian work at Wai Neo. He had already given a chapel.

Parodies of Christian Methods

"One cannot fail to notice how distinctly Confucianists seek to parody divine things," Mr. Darlington of the China Inland Mission at Wanhsien, Szechuan, writes: "Especially is this so with regard to our hymns of praise. In the Buddhist temple adjoining our house, a Confucian school was opened and the boys were daily taught to sing 'Kong tsi (Confucius) loves me, this I know,' to the time of our sacred little children's hymn. Our methods of evangelism are being copied in like manner. The Buddhists are now printing tracts on the moral virtues of their leader, and posting these in conspicuous places about the city.

"A large temple has been opened in the city and numbers of priests from other parts have come along to conduct a forward movement. They are endeavoring to produce a revival of the Three Religions of China, and already thousands of people have gone along to take part in these idolatrous rites; and now the city is being systematically worked by women devotees, who

visit from house to house, and by their godless and superstitious ministry beguile unwary souls. When you consider that to counteract this movement we have only two foreign ladies and one Biblewoman who can give any measure of their time to the work of visiting in this city with its 240,000 inhabitants, it surely is a call to great searching of heart on the part of some at home." —China's Millions.

China's Confidence in America

"Four years ago a company of Chinese men came into my study," says Rev. Edward H. Smith, of the American Board, "and spread out a document in Chinese, and said, "This is a deed. We have for generations in our mountains a Buddhist monastery. We now want your missionary society to take over this endowed monastery property to support in our village a Christian school, as we have driven out the monks.' Probably this is the only one of the 4,500 American schools that is supported by the endowment of a Buddhist monastery! For the last two decades God has been bringing China and America together. The admiration and love that the Chinese people —from the highest official to the lowest coolie—feel toward the people of America are expressed in a great number of ways. The Chinese governor of our district is paying subsidies out of his own private funds for some of our schools just as an expression of the confidence the Chinese have come to feel for America. We must make the most of this opportunity to link closer the white and yellow races. There is no other basis for world federation or the brotherhood of mankind than the teachings of the blessed Book.

News From the Field

Indiana's Achievement—An Appreciation

At the annual meeting of the Board of Trustees of Ashland College in June, 1917, The present Endowment Campaign was launched. Suffice it to say that the movement was launched with considerable fear and trembling. Every member of the Board fully appreciated the size of the undertaking and knew that the Board had proposed for itself a task difficult of accomplishment. It was also recognized that the war was on and that manifold appeals would be made by the government and various educational and moral agencies. To some the time appeared altogether unpropitious if not unpatriotic for an undertaking of this character. To others the time seemed more opportune than ever. After the mort careful consideration the movement was launched. Before the meeting of the Board a few persons had reached the conclusion that the success of the movement depended very much if not wholly upon the person called to conduct it. The Board was quite unanimous in the conclusion that the present solicitor was the logical man to call to the task. Brother Beachler had at the time under consideration a call to the Secretaryship of the Laymen's Missionary Movement in the State of Iowa. The present call was presented to him together with the pledge of support of the Board of Trustees and was finally accepted. The movement was formally launched during the General Conference of 1917.

A number of reasons indicated that the beginning of the campaign should be made in Indiana. The results already announced by the Secretary show that no mistake was made. While the canvass is not wholly completed in the State the figures show that the State has already gone considerably 'over the top'. In the light of the conclusions there can be no question whatever concerning the loyalty of the Brethren of Indiana to the institutions of the church. Their splendid achievement gives to the cause of Brethrenism a brighter future than many persons had been anticipating. During the past year or two the statement has been frequently heard and doubtless more frequently made that the Brethren church had no future. At a time like ours when the larger bodies were pooling their interests and when doctrinal standards and practices were everywhere minimized what hope could there be for a body of believers as small as ours? But if the achievement in Indiana proves anything at all it does prove that to the members of the Church Brethrenism does enshrine a truth that we dare not yield and for whose support and extension we must give and give more liberally than we have been accustomed. Is it saying too much to say that with the achievement of Indiana not only has a new standard of giving been set in the church but a new day opens out before us. Indiana's loyalty to the principles and practices of the Brethren church is unquestioned, and one of the goals of the Four-Year Programme has been reached. Let the example of Indiana be followed by the entire brotherhood and a new day has come for the church.

It is a pleasant duty as President of the College and writing for the Board of Trustees of the College to express our appreciation of the results reached in Indiana. At the next meeting of the Board of Trustees formal notice will be taken of the contribution, and some worthy expression of appreciation communicated to the proper persons. The income from the amount contributed to date will suffice at present to cover the cost of an instructor in the College. If all our Conferences meet the pace set by Indiana a new day will open for Ashland College. Hitherto we have been handicapped by lack of resources. Standards have been proposed that we have been unable to reach because our resources would not permit. Our present equipment is not adequate to the work we are attempting to do. Because of the willingness of the Instructors to remain here at lower salaries than could be secured elsewhere and because of the most economical conduct of the institution we have been able to meet our expenses from year to year. Despite the fact that the current year is a most severe one the report to be offered to the Board at the next annual meeting is one in which we can take pardonable pride. At this moment a number of the larger religious bodies are conducting Emergency Campaigns for funds to enable their educational institutions to meet deficits that have accrued the past year or two. There will be no need of such campaign among us. It is to be hoped that our people will appreciate this fact and be the more ready to follow the example set by Indiana. If the several Conferences of the church will follow the example set by Indiana, and they dare not do less, Ashland College will be placed upon a surer foundation than ever before and will be in good position to claim a place among the more pretentious educational institutions of a denominational character in this country.

W. D. FURRY, President.

Portis, Kansas

At our last council meeting which was held the last Tuesday in March the church voted to give the pastor leave of absence for ten days or two weeks that he might give a few services to a little nucleus of Brethren in Graham county, near Hill City, Kansas.

The following Tuesday we took our leave and started a brief fight against the foe in the aforesaid field. The people were hungry for the Word and good crowds greeted us each evening. We remained with them for twelve services. This was a very brief meeting, but God blessed us us in making us instrumental in bringing six precious souls into his fold. To him be all the glory. A number of these will come to Portis for baptism soon, and the others will affiliate themselves with the Methodist people. This field should be taken for the Brethren. The outlook is good.

With the coming of fall we are closing our labors with the Portis people, having served them for five years. In these years the work has made a wondeful growth. A spirit of unity and peace prevails and I bespeak for my successor even greter success in making the work reach out into broader fields of usefulness.

The church is on the look-out for a new pastor with S. H. Brumbaugh, Portis, Kansas, as chairman of the ministerial committee.

This will leave the writer open to consider any other field among our Brethren who find themselves shepherdless. May the good Lord put his hand upon us and lead us to that field, where we can be of greatest service to him. May the blessings of God continue to be upon us all.

A. E. WHITTED.

La Verne, California

Another spiritual feast has been ours and no one who knows not Dr. Lyon can know how great a feast. For two weeks Dr. E. P. Lyon, of Pasadena, a converted Hebrew, has been with us and such soul-stirring, forceful and yet simply told messages on the old infallible Book he has brought, a premillenialist, a deep thinker, a "stand-patter" on the Bible, are some things which characterize him.

He was assisted by his wife, a preacher, too, who gave addresses to girls and women and recited some beautiful poems, and his son, Donald, who plays the violin feelingly.

The Church of the Brethren invited us to join them in a Sunday evening service in their church so their membership might hear Dr. Lyon too. Needless to say we accepted this unusual invitation. A convincing sermon was given on "The Second Coming of Our Lord." We are happy over five new members—three being converts.

Now for the Sunday school! Our average attendance for the first quarter this year has been 122 with the average collection at $4.89. The banner attendance was 152. Last year's first quarter shows 109 for the average attendance and $2.53 for the average collection. The Sunday school goals set at our New Year's meeting for this year were average attendance of 120 with fifteen won for Christ. Five of that fifteen were won the first quarter. A very interesting Easter program was given and the Foreign Missionary offering was around $115.00.

Our dear Brother Percy Thomas, one of our soloists, leaves this week for camp, being drafted. The Intermediate S. C. E., is planning a farewell for him. May God bless and guard the boys all over the denomination who must go. Our prayers shall surely follow Percy.

A live C. E. rally of the San Gabriel Valley Union was held at our church last Sunday. The conferences were interesting and instructive.

A brand new year book containing all things of interest about the church, its officers, faith, aims, etc., is in the hands of each member. We find it a very handy thing to have.

We are happy in his service. May it be so with us all.

MRS. HARRY GOOD,
R. F. D. No. 1., Pomona, Calif.

Opening of An Italian Mission

707 Jordan Street, Allentown, Pa.

Many readers of the Evangelist are aware that we came to Allentown intending to open an Italian mission. Upon coming here, I saw immediately that it would be difficult to open a work among the Italians. However, I immediately made the acquaintance of a few leading members of the colony.

Later I taught English in the home of one Angelino. This brought me into touch with still other Italians. But the men began to work nights and our class was discontinued almost a year ago. Since then I have made only occasional visits to the colony. At last I almost concluded that it would be impossible to open the work to which I felt led.

The acquaintance with one man in the colony deserves speciali meition. The man is Prof. John Di Meglio, who in Italy was a magician of ability bordering on the Keller and Thurston type here. Since coming to America, Prof. Di Meglio has been obliged to discontinue his art because unable to speak English. At the present time he teaches music among the Italians and is employed in the Bethlehem Steel Works.

But the chief thing about Di Meglio is that he is a protestant (evangelico) and was so in Italy. When I first met him he expressed his desire that a work be opened among his people here.

After several talks about this work from time to time, I at last went to him a few weeks ago and said that I had come to Allentown to help the Italians and that I must have a place in which to open the work. A few days later he told of a room in the most conscipuous part of the colony. Soon I had it rented and immediately put up bulletins in Italian and English to the effect that a Sunday school (Scuola Domenicale) would be opened at 3 p. m., the following Sunday, or April 21st.

Meanwhile I printed mottoes and scripture verses in both languages, and otherwise prepared the room. I then mimeographed several copies of the Sunday school lesson in Italian and English.

When Sunday, April 21st came, I was all prepared, but lo! it was pouring down rain. Nevertheless five of our church people and I went to open the new Sunday school at 3 p. m. To our great surprise we had twenty-six children and four (4) adults for our opening. 30 in all.

This beginning is no evidence of the success that is to attend our efforts, but it certainly shows the willingness of the Italians to be helped. But whether the beginning be small or great, the Italians are un-evangelized and should have the gospel.

The hope of evangelizing them lies largely in the children. Faithfulness and time alone will bring results. I remember the opening of the Italian Methodist mission at Altoona in 1904. I visited it in 1909 and found it to consist largely of children, but when I was there in 1917, I found a nice body of loyal young men and women. They are the wee boys and girls of 1904. The Methodists have faithfully cared for them spiritually all these years and they are now strongly indoctrinated in that faith.

In 1900 the Church of the Brethren raised over $25,000 for the relief of the children of Western India when the famine was on. In a year or two they began to gather in those children and today they are loyal young men and women, just as thoroughly Dunker as any in America. It has taken time and patience to get this following, but this is ever the story of missions.

We cannot expect Rio Cuarto, Argentina to fully come to its own until the small children of 1909—(when Yoders went down there), become young men and women.

So it has been my prayer that the Brethren church may some day have a generation of Italians thoroughly indoctrinated in the Whole Gospel truth.

The Italian work will require some study and preparation on account of the prevalence of Socialism among that people. Almost every Italian working-man to whom I have spoken in Allentown is a Socialist and scarcely believes in a revealed Word of God. Now we must start somewhere with these men, and this will mean prayer and thought.

For the present, no financial aid is asked in this work, since the Lord has laid it upon our hearts to make a sacrifice in testing it out.

But one thing we do humbly ask of you: YOUR PRAYERS FOR THE UN-EVANGELIZED ITALIANS OF ALLENTOWN.

ARTHUR L. DELOZIER.

Waynesboro, Pennsylvania

The work at Waynesboro has not been reported very frequently but it is moving along harmoniously and is making progress. The month of March saw four added to the church by baptism at the regular services. These were the first accessions for the year 1918. The total additions for 1917 were 36. All but ten of these were added by the two splendid revivals by Brethren Jennings and C. E. Kolb. But so many were lost by removal that the net gain in resident members for the year was only 8. Many of those moving away have gone to Baltimore where there are now enough Brethren to form the nucleus of a Brethren church in the city.

All of the auxiliaries of the church are doing good work. The S. S. C. E. has a live Mission Study Class with eleven members, and has recently added quite a number of new members to the society. They are working hard for the Banner position and will probably reach it. The Sunday school and Christian Endeavor both lack a few points of the front line position but have not yet given up the attempt to win their respective goals before the end of the conference year. The choir is working faithfully and is a great help to the regular worship and are geatly appeciated in the special pograms.

The Easter offering was over 50c. per member in the church offering alone without the Sunday school, and the S. S. C. E. and some organized classes which took memberships in the F. M. S. All of the missionary goals will be reached as will also goal 12 for the superannuated ministers. We feel sure of goals 2, 3, and 4, and 16, but will have some hard work to reach 1, 6 and 9. Just now we are looking forward to the visit of Brother Beachler at whose coming we will do our best with the College Endowment.

The church very kindly voted the pastor a raise in salary at its last meeting. This came unsolicited and is very much appreciated.

M. A. WITTER.

To the Md. and Va. District

The date for the Conference has already been given, May 28, 29, 30. The program has been placed in the hands of the printer.

The program alone will not make a good Conference, but with the presence and loyal support of all conected therewith and every church in the district represented, we hope for a profitable meeting at Mt. Olive, Va. From what Brother W. S. Crick has revealed through correspondence, he and his people are planning definite things for the success of the Conference, so let every church have at least one delegate, so that a little haven of the Four-Year Program will be taken to every lump.

As to Railroad Connections. All persons coming via N. & W. will leave the train at PORT REPUBLIC where they will be met by the committee to be transported to the church, 4 miles distant. The trains at Port

Republic are due as follows:—South Bound, 5:00 A. M. and 12:30 P. M. North Bound, 4:45 P. M. and 10:25 P. M. All persons coming over the B. & O. and Southern will leave trains at Harrisonburg and take the C.-W East Bound to MONTEVIDEO where they will be met by the Committee and transported to the church, 2 miles distant. These trains leave Harrisonburg at 10:00 A. M. and 3:40 P. M.

E. M. RIDDLE,
Linwood, Md. Secretary.

Fort Scott, Kansas

Sometime has passed since there has been a report from Fort Scott. However, I am glad to say we are not sleeping, but going forward in the Master's service. Recently we had the privilege of having Brother and Sister Jennings with us for a short series of Evangelistic services. Though many things were against us, yet we feel a great victory was won.

First, we had no time to prepare for the meetings. Brother Jennings was to have given this time to Falls City, but as the Fort Scott Brethren have had no special services for several years, and there seemed no one else whom we could secure in the near future, they kindly consented to let him come here and they do without the special meetings, (Is not that brotherly love?) We thank them for it. I received a letter saying, "Next Tuesday Brother Jennings will be with you to begin the services." We tried to plan and advertise as best possible.

Second, the town was full of whooping-cough, mumps, measles and a number of cases of small pox, so those who did not have sickness in the family were afraid to go away for fear of "catching something." On their arrival I had one measles patient in my home and before they left both children had the measles, so I had to miss some of the meetings and was able to do only a litle visiting. When they left, we felt the work had just begun and could they have remained two weeks more I believe we would have reaped a great harvest. However, as a result nine were baptized and added to the church; three being the heads of families and two went to other churcehs. On Wednesday evening over thirty of our members reconsecrated their lives to the Master and his service and the church. This we count a great victory.

Our Sunday school and S. S. C. E. are doing good work. Sister Jennings organized the Sisterhood of Mary and Martha with 15 members. Also we soon hope to organize the C. E. and do our part in fulfilling the Four-Year Programme. "Not by might nor by power but by my Spirit, saith the Lord."

Pray that we may be lead by his spirit in all things. Yours for Service,

MRS. M. C. WEBB.

To the Churches of Indiana

The following is a list of the Brethren churches of Indiana as reported to the last General Conference and their State Missionary apportionments:

Burlington	36 00
Berne	45 00
Brighton	33 00
Clay City	18 00
Corinth	
Center Chapel	
Pa Paz	16 80
Huntington	27 30
New Enterprise	17 40
Roann	60 00
Tiosa	35 40
Warsaw	109 50
Denver	40 50
Darwin	24 00
Elkhart	52 50
Eaton, M. G.	28 50
Claypool	7 50
Flora	69 60
Goshen	180 00
Mt. Pleasant	12 00
Nappanee	116 70
Sidney	57 60
Roanoke	17 40
Mexico	30 60
South Bend	105 00
Peru	34 20
North Manchester	135 00
Teegarden	18 90
Oakville	38 70
North Liberty	57 90
Muncie	7 80
Inwood	9 00
Gravelton	
Dutchtown	
New Paris	
Satern	
Poplar Grove	
New Highland	

Seven churches given here without apportionments are churches that did not report at all to Conference last year. One church reported but did not give their membership at all. Eight churches did not report their membership at all and some of those that did report did not report much more than half the members they really have.

We have a very, very poor way of getting statistical reports and I am sure that these reports do not properly represent us. They are too low as a rule.

Giving statistics is a sacred thing and should be so considered by those who have the authority to give them. This year to reach the goal of our Four-Year Programme it becomes necessary that each church pays 30c per member for State Missions.

I take it for granted that you have already paid your Foreign Mission apportionments. If you have not you should do so at once.

We must add 30 per cent to our membership and I am sure that we can if we have accurate reports. I do not mean to say that none of these reports are accurate. I certainly think some are—but I can assure you that I have sufficient reasons for saying what I do not like to say, and what perhaps no one else would say, but unless these reports are made more full and more accurate we will not have the 30,000 reported in 1920.

Brethren, the State Mission Funds are exhausted and the Missionaries are not paid. Seven months of the Conference year are gone and but a very few churches have paid.

Can you not help us at once?

J. C. KIMMEL, Sec'y of M. B.
1320 Kirby Avenue,
Muncie, Ind.

Nappanee, Indiana

It was hard to leave the kind Conemaugh, Pennsylvania people after nearly five years of earnest, hard effort together as pastor and people. But the best of ties must be broken while here on earth, but thank God never broken in HEAVEN. They bade us good-bye with a token of thier love and esteem. A purse was given to us of large proportions, which delighted our hearts. This was only one of the many things that were done to cheer our lives the last few days of our ministry with them. I only pray that Brother Smith may lead this good, kind, thoroughly indoctrinated church on to higher ground. They deserve the best that it is possible for him to give to them. Their church is a beauty, and praise God, nearly paid for. And they are more alive to every interest of the church general, every year. Just take note for instance what they did at the Christmas time for Kentucky. First place, if you please in the whole brotherhood. I am truly proud of you, dear people of the Conemaugh church, and may God ever keep and bless you in all your efforts.

On October 1st, we came to our present location, and are earnestly engaged in the Master's business. A royal reception was given us by the church. All the other 10 churches were represented either by pastor or some layman. It was truly a heartfelt welcome that was given us. And now after six months upon the field we are able to give a report that is encouraging. Seventeen have been added to the church by baptism, letter, relation and reconsecration. Four of the number were converts of Brother P. J. Jennings at Union, Salem and Gravelton. It was my privilege to baptize seven from our own meeting held a few weeks ago in the First church here in town. We had expected to hold our revival in February, but were hindered on the account of the coal situation; so we had to hold the meeting the last two weeks of March and the first week of April. And if Satan has anything else that he could throw in the way to hinder us I would like to know what it could be. Yet eleven were brave enough to confess their blessed Lord, and strive to live for him in the midst of such great stress and strain as we are passing through today. God hasten the day when this shall all cease, and Christ may be crowned LORD OF ALL in deed and truth. We have recently changed our gallery in the church so as to accommodate our increasing crowds. Especially this was needful for our Sunday evening services. The Alexander Mack class, which I have the blessed privilege of teaching, went to work with vim and vigor collected the money, paid the bills, and then turned over a goodly sum toward our little church indebtedness. Say this is surely some class with 106 men enrolled, and if we keep up the attendance as it has been for the past 6 months we will average more than 60 for the conference year.

Our prayer meeting is a wonderful place of blessing. One hundred sixty-seven has been our highest mark reached, while one very, very stormy night last fall we had 49 present. But because of the severity of the storm the pastor was surprised to find any one present at all.

Our S. S. C. E., Sisterhood, Christian Endeavor societies, both Senior and Junior, and the Sunday school are doing great work. Not one lagging in any sense whatever. We lack but one point in the work of our Four-Year Program. And now we are after that one with all our might. We not only expect to bring up this one, but WE WILL DO IT FOR HIM, JESUS, OUR BLESSED SAVIOUR.

Trusting in him for strength we look forward to the accomplishment of great things for him, and the advancement of his kingdom in this part of his vineyard.

We beg an interest in the prayers of the entire brotherhood, that in these last days, perilous days, that we may be found true and faithful unto his coming.

L. O. HUBBARD.

Roanoke, Virginia

The Sunday school cause has been making good progress in the Maryland and Virginia district. But I am sorry to say that all the schools have not reported yet.

I have sent out requests, and plead for reports, that we may know where we are, and have something encouraging for district conference, (May 28th and 30th).

Will those who have not reported as yet please report at once? Those schools who have reported, if you have gained any points in the standard since reporting please advise me of that gain.

Let EVERY school be represented by delegates at the Conference. May we make this Conference a great "Rally Day" for all workers in our district, that we may get hold of our opportunities and hold to them until the challenge of our "Four-Year Program" grips us as never before.

L. G. WOOD,
Director of Sunday School Promotion.

MY LAST VISIT TO "CAMP CRANE"

As you perhaps know, we have in Allentown the Ambulance Corps for the U. S. Army. Our camp was recently named "Camp Crane." I have made frequent visits there "looking up" our boys who come from Brethren homes all the way to the Pacific coast. Recently, however, a new motive took me to camp and I had an afternoon that was both interesting and instructive.

Several days ago our papers announced that a number of Mexicans, Indians and half-breeds had come in, and that most of them spoke only Spanish.

Arriving in camp, I met a soldier and asked: "Where are the Mexicans and Indians located?" Going to the barracks as he directed, I soon saw the dark-skinned men of whom I had heard. After listening to their Spanish awhile, I approached and said :"Yo tambien habloe espanol," I was soon getting almost all the practice I wanted.

My attention was soon drawn to a man who spoke broken English and put in lots of oaths for "good measure." When I had spoken a few words to him in Spanish he asked my nationality. I told him I could speak Italian, French and Spanish. "Si'io sono Italiano." We immediately abandoned the tongue of Cervantes for that of Dante. He invited me into the barracks where we talked for more than an hour. The Indians stood on one side and I heard one remark to another: "They are talking 'Italiano." I looked over at one of them and asked: "Do you speak English? (Habla Ud. Ingles?) He answered in the negative with a lazy shake of the head. I added: "You will soon learn it here." My Italian friend said: "No! tiene cabeza dura." (He is too dumb, literally "he has a hard head"), and the Indian grunted a sort of "Si."

By this time a big stout fellow had arisen from a cot and was standing near us. He asked in English: "Are you Spanish?" I told him I was not, but that I could speak it. He said: "I can speak German and Danish." "Jawohl," I said, "Ich kann ein wenig deutsch sprechen." "Yes boy," said he, "but I am too loyal to the stars and stripes to speak the —oath —language."

I left those barracks in time to join a little group of Italians who were conversing under a tree,—soldiers too. They were complaining about discrimination against them because they couldn't speak English, and later one of them told me that he could scarcely speak a word of it. Just then about seventy-five Italians, fresh from Philadelphia and still in civilian clothes, marched by.

Soon a cultured looking man came up, and in excellent Italian asked: "Did you see that lawyer with whom we were speaking a moment ago?" The man at my side answered "No." "Well, the interpreter is looking for him. He has been put to work with pick and shovel and we are going to protest."

Finally all were gone but one man and myself. I asked if he had enlisted and he answered in complaining tones: "No. Where the capitalists send us, we must go. Too many people, and the world's population must be reduced."

Then I bade him "a rivederci," and added that I would try to call on him and the other Italians soon again. He said: "Gran Piacere"(great pleasure), and I walked away asking myself the question most seriously: "What can be done for these Italians and the Mexicans, etc?"

That question is still ringing in my ears and I am praying for an answer.

ARTHUR L. DELOZIER.

WASHINGTON, D. C.

With the editor's permission I will try to finish my letter of last week.

First,—permit me to mention some more names. They belond to the same list referred to in my last. I refer to members who have accepted positions here and who have not failed to identify themselves with the interests of the church in Washington. All who thus show a personal interest in the "Brethren" cause here, add encouragement to our efforts, and we certainly appreciate it more than we can tell. Now you are waiting for the other names. I begin with Ohio. Some of you know that I have a "warm spot" for Ohio for different reasons. One reason is my pastoral relations in that state for nearly five years. Growing out of that relationship one of our children decided to reside permanently in the Buckeye State. And so we take pleasure in naming additions from that dear old state. The name next in order represents another addition from Brother Bell's congregation, of Dayton, Miss Elsie Miller. We appreciate her faithfulness very much. Next, it is with pleasure, too, that I record the name of Miss Rae Bellis, a late arrival from New Jersey, representing the Sergeantsville congregation, where, a few years ago, it was my pleasure to hold a pastorate upwards of three years, during which time Miss Bellis was received into the church. She is now holding a good position under Civil Service and is located within a few steps of our church. Right here let me throw out a little hint to any who may think of coming to D. C. Please do as Miss Bellis did. She made a "bee line" to the parsonage, and Brother Lyon seems to succeed each time in getting folks "hard-by" the church home. I only regret that so few have given me a chance. The great majority of our people have located seemingly without making the church the first consideration in locating.

And now I come with another name, better still, and these from New Jersey, too, and they sound "mighty good," to the pastor, and you will understand it all of course when I tell you that one of them happens to be my daughter, Mrs. Porte. She was "caught away" from us for awhile, but we can forgive her now, since she is returning to her native city plus a husband, who is also a member of the Brethren church and who has accepted a position in the Agricultural department. In this particular case, if you will excuse the personal element, I might add that the loan made to New Jersey looks quite good to the pastor in D. C., a case of getting back the principal with compound interest. (I guess the husband will forgive me for counting him as interest—at any rate he surely was interested.)

And now I must name another contribution to the work. This time it happens to be from the "Hoosier" state." He arrived in December, his church letter following a few days later. I got him located within two doors of the church, his name, Dallas B. Dillon, from the Church of the Brethren. It is with sadness now that I state that he is now in the Garfield Hospital of this city, and dangerously ill, however, we rejoice to say that we entertain hope of recovery from the latest report on his condition.

Next, we are pleased to report the name of Brother T. L. Stultz, of Virginia. I think he comes from Brother Shaver's congregation, and seems to manifest great interest in the work. I wish also to mention the return of Brother Newcomer and wife from Hagerstown, Maryland, after an absence from this city for several years. Brother Newcomer has agreed to look after the interests of the church in connection with the extension of the Brethren Evangelist, and reports steady progress in that direction.

We rejoice that, in the good providence of God, we are able to report the addition of so many who are thus giving evidence of devotion such as we have been praying for, for years. Let me again request that you all continue to pray that God may touch many other hearts, and thus lead to still

greater encouragement—to his work in this representative city. Again I find that my letter is long enough. I will likely mention other names in the near future, unless the readers of the B. E. would prefer to omit personal mention.

Possibly I should mention one other matter. The papers have spread far and wide throughout the country the report that to find lodging in Washington at this time is almost a physical impossibility. Let me say that it is quite difficult to rent houses, but by very special effort rooms may still be rented, here and there, over the city. For families that may anticipate coming, it is, in most cases, actually necessary to buy a property in order to get a place to live.

I shall be glad to help locate any more of our people who may decide to come, if they will but give me word to that effect.

W. M. LYON.

News from Morrill, Kansas

Thirty-eight years ago this spring the writer became a resident of this beautiful and prosperous little city. About 20 years of his earthly pilgrimage has been spent here. About 15 of these years were spent in pastoral church relationship when in 1883 the unhappy division in the then German Baptist church occurred, he had the honor of organizing the first Brethren church of what is now known as the Kanemorado Conference district, embracing four states. About 60 members of the German Baptist church took the more progressive attitude and thus became the first congregation in this district.

This church, just now, is without a regular pastor. The writer, being here on a visit, has agreed by request, to supply his former pulpit relationship until a regular pastor can be secured.

This kind reception and call fills his heart, not with vanity; but with courage, joy and gladness. Coming, as it does, from his old time friends and parishioners.

Now, ye idle Brethren pastors, if you are willing to preach and to live the old time gospel as handed down to our age by the ancient Prophets, Christ and his Apostles, here is an open door, and worthy opportunity for you. Here is a band of Brethren who will do the right thing by you if faithfulness is practiced on your part.

W. J. H. BAUMAN.

To the Missionary Prayer Band Leaders of Maryland and Virginia

The first direct report from our African missionaries,—The Gribble party—has been mailed to the Prayer Band Leaders (Managers) according to the best information we have. If any mistakes have been made, in the mailing list, please advise me and I will correct the same before the next report is sent.

It is hoped that all the Prayer Bands of this district will be called together, to hear this excellent report, and make it the basis of much prayer and thanksgiving, to God for his manifested leadership, over this party of our own number.

L. G. WOOD.

J. A. Garber, Pres. Ashland Ohio

Our Young People at Work

G. C. Carpenter Secretary Peru, Indiana

Are We Where God Wants Us to Be?

ROMANS 12:7, 8

By Harry Toler

Being where God wants us to be is certainly one of the most important subjects that can engage our attention. Especially is it important for a young Christian to start where God wants him to start and to be where God wants him to be. Of one thing I am certain—He wants the young Christian to be a soul winner.

To operate a railroad it is necessary to have section men, tower men, car repairers, machinists, firemen, brakemen etc. And so with God's work. He has to have ministers, evangelists, singers, Sunday school teachers, and so on. Each one of us has a personality of his own and God has a place for each one of us. It seems to me that one of the main things in a Christian worker's life is to be natural. If we try to imitate some one else, we are not ourselves; we are just an imitation.

If we should start down the railroad track and meet a man driving spikes and who was dressed as a conductor, with white collar and shined shoes we would immediately know that there was something wrong with him. Say, brother, let us get into the place God wants us to be and then our work will be a success. No two faces are alike and no two persons have the same modes of expression, and an imitator is a laughing-stock for the audience. I remember going to a vaudeville performance before I was converted, and saw a fellow trying to imitate a colored man. He resembled neither a Negro nor a white man; he looked like something a school child had tried to draw when in about the third term in school.

The soul winner should realize the true value of a soul. If I should go to work for a produce firm and did not know the price of the articles bought and sold I would not get very far. Before I could take a position as a traveling salesman I would have to learn the prices of the articles I was to sell. Brother, sister, what did this salvation which we are going out to offer, cost God? John 3: 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

A salesman should know the value of the articles he sells to the prospective purchasers. The soul winner should know the value of the gospel to the prospective convert, and should be able to persuade the sinner of his great need of this wonderful salvation and arouse in him a desire to have it. Brother, what is this salvation worth to you? What is it worth to me? What is it worth to this sin-cursed world?

"What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

A dying Christian mother did not say, "Take good care of the bank account;" or "Look well after the farm;" but "Bring up the children in the fear of the Lord, and meet me in heaven." This salvation which we preach is the greatest thing in this life and in the life to come.

4005 Zamora Street, Los Angeles, Cal.

Time After Time

Two boys stood close behind a number of workmen busily engaged in constructing a building. "That seems like nice work," said one to the other, observingly, as he watched a mechanic, with well-aimed blows force, nail after nail into place.

"Yes, I should like to be a carpenter, but I could never have the patience to hit the same nail so many times," answered the other boy.

midway, and smiled. "You would never do

The workman paused, his hammer lifted for a mechanic, then, he said, "since it is only repeated effort that brings good results."

This is true along any line of work you may pursue. The art of accomplishing a task skillfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us, however, but rather to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who, early in life, sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results.

"That son of yours is a born farmer," remarked one man, approvingly, to another, as he noted the energetic manner in which the lad performed his task.

"John always does his level best at everything," was the reply.

That is really the secret of the whole matter—our level best, and stopping at nothing short of it. Lately a man who had distinguished himself in war was being entertained in a home where a bright-eyed lad sat at his feet, eagerly listening to the conversation.

"Well, my boy," said the gentleman,, "of what are you thinking?"

"Sir," was the answer, "I mean to be a great soldier like you." '

"Oh," he said, as he laid bare a hidden scar, "are you willing to pay the cost?"

Time after time are we to perform the duties assigned us. Our work may not be marked by human eye, and it may seem of minor importance, even to us; but if it in it is thrown the energy of heart, of will and of mind, some day it will count, and the one talent will have been multiplied as the great Giver intended.—Selected.

COMMUNION NOTICES

The Linwood Brethren church will observe holy Communion services Sunday evening, May 12th. Neighboring brethren are invited.
E. M. RIDDLE, Pastor.

The No. Liberty Indiana Brethren church will observe the Holy ordinances on Lord's day evening, May 5. The usual invitation is extended to all who can come and enjoy the feast with us. C. C. Grisso, Pastor.

Marriages

BERGEN-RIDDLE—At the Brethren parsonage, Miss Shirley Riddle and Mr. John Gergen. Sister Riddle is an active member of the church and the groom is a young man of splendid habits and good character. The best wishes of the community go with them. Ceremony by the writer.
Z. T. LIVINGOOOD

BAUMGARDNER-MEYERS—On Feb. 22nd, 1918, at the home of the writer, and pastor of the bride, Miss Lucile Meyers, accomplished daughter of Brother and Sister J. W. Meyers, of Lanark, and Mr. Clinton Baumgardner, also of Lanark, a young man of splendid character, were united in marriage. They have the best wishes of a host of friends.
B. T. BURNWORTH.

WERTENBERGER-BAKER. —Glenn Wertenberger and Miss Marie Baker were married at the home of the bride in North Manchester, Ind., on January 2, 1918. The bride is a member of the North Manchester church. May God bless them in their journey through life together. D. A. C. TEETER.

PONTIUS-MOORE—At the home of the bride's aunt near Penn Laird, Va., on the evening of April 16 was solemnized the marriage of private Peter Pontius and Miss Edith Moore. Both young people were recently students in Ashland College. Mr. Pontius, whose home is Elkhart, Ind., volunteered in a Base Hospital Corps and was recently transferred to Fort Sevier, South Carolina. Mrs. Pontius has been a student in the Local Normal School and has also engaged in teaching. These estimable young people have the best wishes of a host of friends for a happy married life. May God bless their lives of devotion and sacrifice. Ceremony by the writer. W. S. CRICK.

HERR-MILLER—At the home of the bride's parents, Mr. and Mrs. Chas. E. Miller, on February 20, 1918, Mr. Albert H. Herr and Miss Vivian F. Miller were united in marriage by the undersigned. The bride is a member of the Brethren church of Dallas Center, Iowa. The young people will live in Dallas Center. We covet for them a happy, prosperous life together. R. W. PORTE.

Our Dead

MILLER —Elizabeth A. Miller first saw the dawning of earthly light on October 7, 1841, and passed to behold the dawning of heaven's glory on March 26, 1918, aged 76 years, 5 months and 19 days.

She was married to Samuel Miller, December 22, 1864, to which union twelve children were born, nine of whom grew to maturity and eight of whom remain to revere her memory. The union was broken by the death of the husband and father in 1892.

Sister Miller was a charter member of the Gretna, Ohio Brethren church, and always one of its loyal and consistent members, her death leaving but one remaining charter member of that organization. Not only was she well and favorably known in her own



ELIZABETH A. MILLER
A Pioneer of the Brethren Church

church and community, but her quite regular attendance at both State and National Conferences gave her a wide acquaintance in the church at large.

"Mother Miller's" translation occurred at the home of her daughter, Mrs. Dan Mohr, at Ada, Ohio, where she had gone for a visit. The funeral services were conducted at the Miller homestead near Bellefontaine, Ohio, where the deceased spent over forty years of her earthly pilgrimage. Dean J. Allen Miller, of Ashland, who had known her for more than twenty-five years, spoke the words of comfort and exhortation to the sorrowing family and neighbors at the memorial services on March 29, 1918. Brother Miller was assisted in the service by Brother W. R. Deeter, her pastor. The body was laid to rest in the Huber cemetery, near DeGraff, Ohio, to await the resurrection of the dead and the reunion of the redeemed.

The confidence of the family, even in the midst of their sorrow, lies in the statement made by a friend in a communication of condolence that she "was a good woman and a Christian." Her example and her counsel were ever true to the precepts of her faith, and her children's children even now rise up to call her blessed. May the same God who sustained her through her long earthly pilgrimage sustain us to bear the parting for the little while until we meet at the throne.
DYOLL BELOTE.

LEWIS.—Mrs. John E. Lewis was born in Ashland county, Ohio, February 21, 1857, and died at her home near Ashland March 27th, 1918, aged 61 years, 1 month and 6 days. It was on March 27, 1856, that John E. Lewis and Mary Armstrong were married. To this union were born four daughters and six sons, all of whom are living. Brother and Sister Lewis have lived in Ashland county all their married life. Sister Lewis was a member of the Ashland Brethren church and was faithful to her trust. She was a good woman. Beloved by her neighbors and friends and the idol of her family. Patient and painstaking in all her efforts to help those she loved, ever forgetful of her own personal desires in her service for others, and by her glad and buoyant spirit ever inspiring others to nobler efforts, thus she lived among us. The services were held at the home and a very large concourse of neighbors and friends gathered to do her memory honor and to sympathize with the friends. May the Lord graciously bless all the family.
J. ALLEN MILLER.

STEELE.—Isaiah Steele went to his reward April 10, 1918, aged 61 years. He was a member of the Brethren church for many years, but held his membership with the Church of the Brethren at the time of his death. Funeral services were held in the North Liberty, Indiana Brethren church on April 13, by the undersigned.
C. C. GRISSO.

WOOD.—John M. Wood was born in Indiana on January 22nd, 1863. He moved with his parents, to Kansas in 1872, where he grew to manhood. About 12 years ago he moved with his family to Sultan, Washington, where he has resided until death, which occurred March 30, 1918, at the age of 55 years, 2 months and 8 days. He confessed Christ about 18 years ago and united with the Primitive Baptist church, in which faith he continued until the call came. He leaves behind a wife, three children and two brothers. The wife and children, and one brother were with him when the summons came, the other brother is the writer.
L. G. WOOD.

Brethren Evangelist

R. R. TEETER, ... Editor
J. ALLEN MILLER, G. W. RENCH, GEO. S. BAER, } ... Associate Editors

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Brethren Evangelist

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Editorial

First Things First

Professor Drummond has written well upon "The Greatest Thing in the World." This is love. Our attention has likewise been called to "The First Thing in the World." This is faith. Paul declares that of faith, hope and love, the greatest is love. This is true. But if the greatest is love, the first is faith. Without faith there can be no love, no repentance, no obedience. For beauty or usefulness the tree may be more important than the root, but the root must be first.

These are days when men's souls are tried. Foundations are being shaken, systems abandoned, nation overthrown and crowns shattered. The scriptures speak (Heb. 12:27) of "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." There has never been a time when there was greater need to dwell upon "The Primacy of Faith." Our churches are on trial. Our religion is on trial. Not before the world only, but before the bar of our own hearts. To see our boys march away to war, willing to give up their lives that the blunders of kings who have been fired by the demon of destructiveness might be overthrown, requires great faith in the eternal fitness of things. Evidently, it is no time for the men of our churches to lose their heads. It is a time when, Good-Samaritan-like, every one should be helping to make it easy for the boy at the front as well as for the mother at home. The temptation to "pass by on the other side" is as foreign to our religion now as it was when the Son of Man rebuked the self-righteous priest. We can open our hearts, and with them our purses and say, "Take care of him; and wahtsoever thou spendest more, when I come again, I will repay thee."

A great writer has said, "As we rise above the animal nature, with its instincts and appetites, to a higher plane of being, faith is the basis of all excellence. In the earliest dawn of intellectual existence what inspires and rules the child? Faith. It trusts before it reasons, and would trust evermore were it not cruelly assailed by falehood and deceit, shattering its beautiful and simple faith and compelling doubt and distrust at every step. So far is it from being true that faith is an arbitrary thing, when God asks men to believe, to come to him in full assurance of faith, he is simply seeking to restore them to the primitive integrity of their nature. Faith is the substance, the foundation, that which upholds the dignity of individual life, the order and security of the social structure and civil government. What would man be were his power to believe annihilated? Without a brute's infallible instincts, with senses much feebler and less acute than belong to the inferior animals, shut up within the narrow domain of sensations, man would necessarily degenerate into the lowest barbarism. His power to rise depends upon his power to believe. Faith unlocks to him the experience of the past, the stores of human knowledge and wisdom, put him in fellowship with the invisible and real, and pour into his soul the inspirations of history, philosophy and religion."

Over against this sound teaching, place the "assured results" of the Germanized college professor who sits in his easy-chair and doubts everything and sneers at faith. What has such ever accomplished? He is "fooling with religion." Faith is the bed-rock of the government's stability. Business enterprises go to wreck and ruin when men lose faith in their fellow-man. The banks will have to close their doors when the faith of the people disappears. Faith is universal; faith is mighty. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16:31). "For if ye believe not that I am he, ye shall die in your sins." (John 8:24) .

God does not trifle with man. As he approaches the kingdom of grace, he seems to say, "None but those who are honest, and have the utmost confidence in the sacrifice of the cross to save them from their sins can ever enter here. If you do not wish to believe in me and my plan to redeem the world from sin, go your way and take the consequences." Faith rests upon testimony. God has given us testimony enough—enough to move the mightiest intellects toward God—and now holds a sinful world accountable for a lack of faith in his Son. Of course, scriptural faith has its moral and personal elements. It is not a mere head acceptance of the truth. "With the HEART man believeth unto righteousness, and with the mouth confession is made unto salvation." A man's sins may make him blind and deaf to testimony. I read to him a page of English history and say, "Do you believe this?" "Yes," he says without the least hesitancy. Why does he accept it so readily? Because it does not make any difference to him whether it is true or false. I read to him a chapter in the life of Christ, and say, "Do you believe that?" And he replies, "I am not sure that I do." Why does he hesitate here? Because if he accepts it as true, he must change his life. He must become a different man. He must quit certain habits and leave certain companions. So he begins to assert control over his faith. He discounts evidence and refuses to give it full power. And so the heart steps in to dictate to reason. Moral issues are involved. He does not care to square his life to harmonize with his better self, and he says I am not convinced. And here is the very trouble with a great deal of faith today. It is barren, it is dead, it is the faith that even the demons in the pit possess, and yet they are demons. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." (Jas. 2:19). The demons go one step beyond some men: they believe, and shudder; while some men only believe. But the shuddering does not save the demons. The same writer fixes the difficulty: "For as the body without the spirit is dead, so faith without works is dead also." The faith that saves is an active faith. It lives and moves and a man in sympathy with it arises to do. The faith of Noah was such that he "moved with fear," and prepared an ark. Faith is faith when it moves men.

G. W. RENCH.

From the Editor's View-Point

The Grace of God

It is said of a noted English preacher of several centuries ago that upon an occasion when he beheld a load of prisoners who had been condemned to death on their way to the place of execution said: "There goes myself, but for the grace of God."

This was a very humble way for this great preached to express his full dependence upon God for his saving power and to state his conviction that apart from this power of God to save all men are guilty before the throne and worthy of death. In the light of this interpretation of the doctrine of the grace of God all Christians may truthfully say what the old preacher said. But as many cruelties have been practised by those who claimed to be acting according to the WILL of God, so even now there are those who mis-interpret the grace of God. Because they want to do a certain thing and because they know their acts are not approved by mankind in general they seek justification for their course in life by asserting that it is the grace of God

Our attention has recently been called to a statement by the Kaiser in which he says: "I represent monarchy by the grace of God." To a people who are simple minded and childlike in their intelligence such a statement coming from the lips of their ruler may seem like sacred words; but to others who have tasted of liberty and have learned differently in the school of experience such a statement seems either blasphemous or an expression of the supremest egotism.

It is not difficult for us to believe that the Kaiser represents monarchy by the SUFFERANCE of God, but for us to admit that it is by the GRACE of God is an altogether different matter. And as it is in the case of the Kaiser we are fearful there are a good many people who mistake the sufferance of God for the grace of God. This is not because God himself does not make the distinction clear, but because of the egotism of the one who thinks that God could scarcely manage the universe without his willing assistance. The grace of God may account for all the good that comes to us, but it is the sufferance of God that allows men of evil minds and of cruel acts to continue in their lives of evil and wickedness; but even then they must all face the judgment seat and give account for the deeds done in the body.

The Price of a Meal

There is a tendency among people to complain about every advance in the cost of anything when they must buy and an accompanying tendency to rejoice over an advance in the price of anything they have to sell. Of course this is true to human nature and it may be something that no amount of argument or persuasion can overcome, but nevertheless there are a few facts connected with the question under discussion that can not be gainsaid.

Those of us who occasionally eat a meal in a hotel or restaurant have noted with some degree of uneasiness the gradually decreasing of the quantity of the dishes served as well as the advance in the price of the same. There is that natural tendency to lay the blame for the advance in the price on the other fellow entirely and to take none of it to ourselves. It is true that few hotel keepers and restaurant proprietors are conducting their institutions as a work of charity any more than the day laborer or the professional man or the farmer engages in his work for charity's sweet sake, but not all institutions that are trying to feed a portion of the American people are to be classed as "profiteers" even though they have been compelled to advance their charges.

One of the problems that has been confronting the colleges and universities of America the last few years has been that of feeding the students that come to them at a price the students are able to pay. A student would not be a natural born American if he did not "kick" at the board he gets in dormitory and hall, but there are a few facts that should be impressed upon his mind early in life, and one of these is that while he is not responsible for his coming into the world he is responsible for the manner in which he uses the opportunities the world has to offer him since his coming, and another is that the world "owes him very little" until he has contributed something to its welfare and has thus put it under obligation to him. The world, especially the educational world, is contributing to his welfare constantly more than he can possibly return to it unless he shall devote his life to active work in behalf of mankind.

It has recently been stated that the Yale dining-hall has run $50,000 behind in the past few years, and that Harvard and Princeton are also in the same condition. Somebody besides the students or their parents is paying for the meals supplied these students, but we dare say that fact is very little appreciated by the student body or by the parents of the same. All students in attendance at our colleges and their parents as well are under great obligation to others who make it possible for them to receive their higher education. The members of the Brethren church should appreciate the fact that Brethren people who are not sending children to college are making it possible for other Brethren to educate their children in a college owned and controlled by the church of their own faith. We think by the time Brother Beachler concludes his campaign for the permanent endowment of Ashland College our brotherhood will have a pretty general knowledge of this fact and we hope they will come to appreciate it and will come to realize that the principle involved in the advance of the price of a meal is the same principle that has to do with every phase of life, even in the matter of the increase in the cost of education.

The Patriotic Brewer

It may be wrong to even intimate that such a being exists for we have our doubts about such a possibility, and yet we would not be too sweeping in our accusations, and it may be possible that a man can be loyal to his government according to accepted standards and yet fatten upon the misery and poverty his business causes. However the possibility must be exceedingly remote and the evidences are rather against it.

On every hand we are told that "food will win the war." As a consequence we have a right to expect that every loyal supporter of the government will do all in his power to conserve the foodstuffs of America. Without saying anything about the great waste of sugar and grain in the manufacture of beer as these supplies may be purchased in the open market we are still convinced that the brewers of America are unpatriotic.

The state of Oregon is one of the great hop-growing states of the country and many acres of valuable and fertile land are devoted to hop culture. The call for increased food production has inspired many of the owners of the hop ranches in Oregon to devote their land to better purposes, especially to the growing of grain; but they are under contract to grow hops for the great breweries of America, and these brewers, especially the German brewers of New York refuse to release the contracts which the hop-growers have asked them to do. If the Oregon hop-growers were to do as the government of these German brewers does they would regard these contracts as "mere scraps of paper" and would thus end the matter. But the American people are not built that way. The American ideal is to keep the provisions of a contract even though their keeping involves bankruptcy, but since the state has the power to seize whatever it needs to successfully carry on the war for democracy we would like to see it seize these contracts held by the brewers of New York and declare them void and thus give the people of Oregon an opportunity to convert their rich acres to better purposes than that of growing hops.

The American government was exceedingly patient in its dealing with Germany before the severing of diplomatic relations, and it has been mercilessly criticized for such patience, but now that America is in the war we fail to understand why it is so patient with enemy aliens that are not only located in our country but who are also giving all the aid they can to the enemy. In such a class the German brewers who insist on making their beer regardless of the consequences may be classed.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Doctrinal Preaching

There is no need to state that the tendency of the modern pulpit is away from preaching doctrine. It is also very apparent that the church nominally does not possess the stability, conviction and firmness that once characterized her work. The drift of religious modernism is to popularize her message and to make it please the natural mind. This has led to topical preaching: The discussion of events and subjects that will catch the world's ear. Today as a result we have a misplaced Bible in our pulpits and homes, and there is gross ignorance concerning its teaching.

The Bible is a doctrinal book—The Mosaic religion was founded upon doctrines, which were continually rehearsed and kept fresh before the mind in the daily duties: The sanctuary worship and social relations.

The church of Jesus Christ was founded and established upon certain great doctrines presented by Christ and affirmed by his disciples: These doctrines are inseparable from his church and to depart from them, means departure from Christ.

Back to the Bible

Back to the Bible was the call of the founder of our denomination and to this we owe our existence today. No preacher, or layman can be loyal to the principles of the Brethren church that does not stand for the Bible in its entirety as the message of God. BACK TO THE BIBLE is the call that should be sounding from every Brethren pulpit in the land, in calling men from the shams, fads, theories and fancies of a drifting age. Man needs to know God and his plan; they need to know Jesus Christ and his salvation; They need to have the question of their soul answered as to life, death, the future. The Bible alone is the book that answers.

The Brethren Church

The existence of the Brethren church depends upon her faithfulness in declaring the doctrines of Christ. We are a DOCTRINAL CHURCH and if we are to propagate ourselves it must be done through doctrinal preaching. Eliminate doctrinal preaching from our pulpits for twenty years and there will be no Brethren church.

What is the Matter with Some of You?

As the director of this department of our FOUR YEAR PROGRAM; I am surprised to learn through reports that some of our churches are not reaching the goal on the sermons we have announced. For this, I can see no excuse. The deity of Christ and his resurrection from the dead are two of the most vital things to Christianity: Dismiss these and you have a "Made in Germany Christ." A religion with no salvation. We have the right to expect that every pastor of our denomination preach on the subjects announced who is loyal to our cause.

The Place of Prayer

Prayer is the SOUL BREATHING—Exhaling self and inhaling God. To not breathe means death. Prayer is GOD'S GREAT WIRELESS and every redeemed man is a wireless station and operator. By prayer we can communicate to all parts of earth and connect with God's throne. PRAYER IS A LIVEWIRE TO GOD'S GREAT POWER HOUSE, that moves men and the world Godward. A prayerless church member is a spiritual corpse—A prayerless church is a slumber room for the Devil.

Rebuild Your Altars

Make God's house, "THE HOUSE OF PRAYER." Make your prayer meeting service a meeting place with God: Rebuild the FAMILY ALTAR in your home and make your house a dwelling place for God. Raise your children to honor God, to love his word, to know how to pray. Pastors preach this everlastingly and make the prayer service the best service of the church.

A Departure

This may be called so by some; but I desire to add one new item to my work as Spiritual Director and that is, to honor God with your money. I know of nothing that will quicken a man or a woman's interest in God's cause more than to invest their money in his work. Giving is just as much an act of worship as praying. No man can expect spiritual blessings from God that withholds support to his cause. A religion that does not reach the pocketbook will never save a soul. Giving is both an act of worship and a source of blessing.

The Tithe

Before the law the tithe was considered holy unto God. The tithe was incorporated in the law by Moses and demanded. In Malachi, God speaks of being robbed in the withholding of the tithe. Because of the dispensation of Grace, are we expected to do less than under the law? The most spiritual men and women I have ever met have been tithers and I have yet to find one who has honestly tithed, but has testified to the blessing God has given. The miserly Jew tithes—The polluted Mormon tithes—the deluded Seventh Day Adventist tithes; Can it be we think less of our religion than they? TEST GOD'S PROMISE "Bring ye all the tithes into the storehouse of God and PROVE ME now herewith, saith the Lord of hosts, if I WILL NOT OPEN THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE WILL NOT BE ROOM ENOUGH TO RECEIVE."

W. S. BELL.

Put Your Giving on a Regular, Proportionate Basis

For many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Gerat War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of proportionate giving are the solution for lax church finances and for lax principles of giving on the part of the individual member.

Not confined to any one denomination, this movement is taking in all denominations with varying rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyter-

ian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars and others of like import.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. From the committee's report this statement of principles is taken: :

1—God is the owner of all things.

2—Man is a steward and must account for all that is entrusted to him.

3—God's ownership and man's stewardship ought to be acknowledged.

4—This acknowledgement involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the divine owner.

Contributions

Christian Patriotism

BY PROF. L. L. GARBER

"Be just and fear not:
Let all the ends thou aim'st at, by thy country's
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fallest a blessed martyr."

Of this man of that, it is sometimes said, "He is too good a Christian to be a good patriot." Such a statement may seem a contradiction, yet it has not always been without substantial truth. Men are sometimes pained at what they see done under the name of patriotism, and after the spirit of Madame Rowland might exclaim, "O patriotism, how many crimes are committed in thy name?" Patriotism is, in fact, a flexible notion, varying in content and nobleness and worthfulness of sentiment all the way from the highest expressions of devotion to a great cause down to the narrow and selfish egotism embalmed in Johnson's famous saying, "Patriotism is the last refuge of scoundreds."

Patriotism is new with every age. This stream of sentiment from which heroes of every time have drawn inspiration, is constantly changing its character, adding new elements, fertilizing ampler fields of human endeavor, and extending its influence to more varied and diversified interests. In the past, its dominant note has been narrowness and exclusiveness: "We are the chosen people; the other are Gentiles." "We are the superior race; the rest are Barbarians." In that elder day to be a Roman was greater than a king." Thus patriotism embodied and expressed exclusiveness, racial prejudice, and narrow nationalism, and hence was provincial, sectional, racial, rather than democratic, cosmopolitan, universal, and Christian.

In Washington's time, patriotism emphasized the "rights of man." For this idea the "embattled farmers stood and fired the shot heard round the world." For this the Revolutionary Fathers wrote, fought, and gave themselves. This patriotic sentiment has been a great moving idea for more than a century and is working a transformation in the government of the world by democratizing peoples and nations.

A generaton after Washington, patriotism emphasized intellectual freedom. For Emerson it meant culture and distinction of mind: the right to think untrammeled by custom or tradition or precedent; the right to express one's self to be free intellectually as well as politically,—sentiments which pervade the famous address, "The American Scholar." This aspect of patriotism, the strength of the contention for freedom of speech and of the press, is aptly suggested in a statement from that stout defender of all forms of liberty, John Milton; "Give me liberty to know, to utter, and to argue freely, according to conscience, above all liberties."

During the Civil War period, patriotism signified to the soldiers of Grant and Lee, loyal devotion to theories of government. Echoing up and down the continent, were the words of Webster, "Liberty and union, now and forever, one and inseparable." In harmony these are President Jackson's famous toast, "The Federal Union; It must be preserved;; and Lincoln's immortal words, "Government of the people, by the people, and for the people shall not perish from the earth." Similarly, Longfellow has beautifully expressed this sentiment in,—

Thus too, sail on, O ship of State!
Sail on, O Union, strong and great,
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

To the great business leaders of the last generation, patriotism meant industrial greatness; the conquest and conversion of nature and her resources to the uses of man. This passion, as the others, has not been without a distinct and valuable contribution to human welfare. It has bound the nations together in a unity of steam and steel, broke down national barriers, helped to dispel national prejudice and to create a unity of humanity which is a strong influence toward bringing into being the coming republic of common sense.

A decade ago, reaching into the present, patriotism took the form of a reaction against a selfish individualism. It demanded the curbing of individual ambition and the consideration of the social welfare. It demanded justice, fairness, and sympathy in the exercise of power and in the use of wealth. It demanded fair and equal opportunity for women, for the child, for the unattached and unorganized man. Out of this sentiment were born those numerous movements looking toward the amelioration of the hard and distressing conditions of life by providing better homes, better wages and working conditions, and a more useful and more widely extended and democratic education.

While the patriotism of the past was not often positively anti-Christian, and usually contained a major element of the spirit of Christianity, it yet lacked that broad and universal sympathy which Christianity demands. It emphasized, too, chiefly the rights of men and of states. Christian patriotism while not neglecting the rights of men and nations, will stress individual and national duties. In the heat of this diviner patriotism the narrow and self-centered nationalism as well as the individualism of the past will be consumed. Christian patriotism, which is just now receiving an immense impulse as an outgrowth of the present great war, will know no nation as a supreme and absolute sovereign, no race as a superior race, no rights and privileges incompatible with the common brotherhood of humanity and with the spirit of Jesus and the gospel of Love. The spirit of such a patriotism is well embodied in a short poem by James Russel Lowell, entitled,

"The Fatherland"

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
Oh yes! This fatherland must be
As the blue heaven wide and free?

Where'er a human heart doth wear
Joy's myrtle wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair
There is the true man's birthplace grand,
Here is a world-wide fatherland!

Where'er a single heart doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

The Red Cross Spirit

"Get the work done; never mind who gets the credit." That is the spirit in which the American Red Cross work is being done in France, according to the testimony of observers who recently have returned to this country from "Over there," and it speaks volumes for the cause in which the organization is enlisted. The same spirit, it may be said in all truth, animates the directing organization over here, and it should be the spirit in connection with the work of every chapter and every auxiliary.

Addressing the members of the Red Cross family at national headquarters, just after his return from France, George W. Simmons, of St. Louis, manager of the Southwestern Division, declared that the organization in France is the greatest aggregation of high grade men possible to be gotten together. "No amount of money," declared Mr. Simmons, "could induce men of that class to come together and do the kind of work they are putting through. They take the job, no matter what it is, and, most characteristic of all they do, they care not who does it. All are working for one great end; just one happy family."

Undoubtedly it is just this "happy family" idea that accounts for much of the wonderful success that has attended the Red Cross work in Europe since the United States entered the war. Without the esprit du corps which has impressed itself on all who have been brought in contact with the organization through tours of inspection and otherwise, the efforts to relieve the suffering in France would have been little better than a conglomeration of well-intentioned blundering instead of the record of achievement that has called forth the praise of generals and statesmen far and wide.

Leaders, of course, there must be in any great undertaking. This war, especially, has demonstrated that even the most popularized democracies must concentrate unusual powers in the hands of their leaders; but it is demonstrating as well that the leader who directs his energies with thought of the credit he is to get out of it, who lets personal ambition enter the equation with the good of the cause, is mighty short-lived. Fortunately the Red Cross leadership has been of the sort that has inspired good fellowship and co-operation all along the line. And that tells the story of success.

There is a positive lesson in this for all the Red Cross units that go to make up the great whole. Let the spirit of France—the spirit that has taken hold of the American Red Cross organization that is in France—be infused throughout all the branches and all the chapters over here. Then the work so gloriously begun will be still grander, and there will be glory in the completed work for every Red Cross member. There will be pride in the realization that it is "Your Red Cross."

A Call to Prayer for Mother's Day, May 12

The time has come when Mothers' Day should mean something more than a beautiful sentiment. We, who in the past, have worn the white flower in memory of the mothers who are no longer with us, should, today, think of the mothers all over the world who are wearing the red flower of courage, and are bravely giving their sons "that democracy may not perish from the earth."

If the mothers of the world were gathered together on this Mothers' Day, the dark skinned mother of India would not understand the speech of the French or English or American mothers, but their hearts would be united in the same prayer that their boys might bravely fight, and come home with honor. May we not ask of God on this Mothers' Day that he will grant the mothers Spartan hearts, that they may with high courage stand behind the men who are fighting for freedom and the sanctity of the home?

The mother of yesterday was a woman who loved her Bible and knew how to pray; a man with a praying mother carries ever with him an invisible shield which will protect him in the hour of temptation and stand as a wall between him and cowardice. The mother of today should leave her children the same heritage. These are the days when the thrilling Old Testament stories should be told to little children, so that they may realize that the hand of God is over men in the hour of battle. There is no holier altar in the world than a mother's knee. Prayers learned on that altar will never fade from the mind or soul. On this Mothers' Day may we not hope that the mothers of America will determine to make prayer a vital part of their lives and the lives of their children?

The National Women's Prayer Battalion is an organization formed for the purpose of calling the nation to prayer. It came into being as a result of a visit which the founder, the Reverend Eva Ryerson Ludgate, paid to England. The English women who had suffered unspeakably told her that prayer had been an unfailing source of comfort to them, and she determined to band together, for prayer and comfort, the women of her own country who had men in war service. That the organization is meeting a vital need is proven by the fact that there are now thousands of women who have signed the Covenant card and have pledged themselves to daily prayer.

The Prayer Battalion gives the minister a point of contact with the woman outside of the church, who has a service flag in her window, as well as with the woman of his own congregation. It makes the service flag a real emblem of prayerful service, and it is hoped that there will soon be a Prayer Battalion in every church in the United States.

For complete information regarding the National Women's Prayer Battalion, write to Reverend Eva Ryerson Ludgate, Room 248, 200 Fifth Avenue, New York, N. Y.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH

A Call for Prayer and Conference on Behalf of Russia's Millions

To the Lord's People Everywhere:

The revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest population of white people in the world. There are 182,000,000 people in Russia, and yet there are not as many Evangelical workers there as in the city of Chicago alone. Many are eagerly waiting for the Gospel. When recently one of the leaders of the "Dom Evangelia" Mission in Petrograd, immediately after returning from Siberia, went with his choir and workers to the large Square directly in front of the Winter Palace, and conducted for the first time in the existence of that city an open air Gospel Service, large numbers of men and women assembled. After the Message was delivered the people turned to the preacher and said: "Where have you been so long? and why did you not tell us this before?" "I was in Siberia," was the reply.

Never since the beginning of Christianity has such an immense population of our own white people become accessible to Missionary Enterprise. Our Evangelization plan must embrace not only the hundred million native Russians, but also the seven million Jews, the twenty million Poles, the thirty million Ukranians, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc) Armenians, Roumanians and Greeks, besides these the Bulgarians, Servians, Croations, Montenegrins and other related Slavonic peoples.

The propaganda of Atheism and Materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple religiously inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. What is it to be? Atheism, or the Gospel? If the latter, then, because of existing conditions in Europe, AMERICA MUST ASSUME CHIEF RESPONSIBILITY for meeting the need, else this greatest Missionary Opportunity of the Centuries may be turned into the most abysmal failure.

The greatest immediaate need is the printing and circulating of at least a million copies of the New Testament and a large supply of the very best Russian Evangelical Literature. Then several hundred Evangelists, Colporteurs and Christian Workers must be trained and equipped for service in Russia. Already one hundred Russians in America have offered themselves for soul-saving service in their native land and are now in training, and there are also hundreds of converted and educated men in Russia who have suffered for their faith and who now need to be rallied and encouraged.

As a very vital factor in the realization of a comprehensive Evangelization plan for Russia we must immediately undertake the thorough Evangelization of the Russian and other Slavonic people in our own country and Canada, in order that they in great numbers, being converted and trained here, may return to their native lands fully equipped for effective service. Last but not least the united prayers of God's people everywhere must be offered up in behalf of these long neglected multitudes.

We feel that the time has now come for the assembling of Evangelical Leaders and those whose hearts are moved, for a general meeting of prayer and conference. God seems to be leading very definitely in this direction. Accordingly we, the undersigned, send out this invitation to all who are stirred by the Spirit of God to assemble for the

First General Conference in Behalf of the Evangelization of Russia to be held from June 24th to June 28th in the City of Chicago, at the Moody Tabernacle, corner North Avenue and N. Clark Street.

A Choir of about fifty students from the Russian Bible Institute of Philadelphia are expected to be present to sing their beautiful Russian hymns during Conference week. Russian speaking and other Slavonic Evangelists and Missionary Workers of the Chicago Tract Society will also give their aid.

Ministers and friends who find it impossible to attend, but who are moved to have some part in this work, are urged to arrange special prayer service during the Conference week, and all Evangelical Ministers are requested to preach special Missionary Sermons on "Russian Mission Sunday," June 23rd. Material of interest in connection with the Evangelization of Russia, will be sent to Ministers, Sunday School Superintendents and Bible Class Leaders upon application.

Any friends unable to attend, but whose hearts are stirred to take some financial part in this work, can send their gifts to Mr. A. M. Johnson, (President of the National Life Insurance Co., of the U. S. A.) the Treasurer of the Conference, 29 S. La Salle St., Chicago, Illinois.

All inquiries and communications regarding the Conference should be addressed to Rev. Jesse W. Brooks, (Superintendent of the Chicago Tract Society) Chairman Conference Executive Committee, 440 S. Dearborn St., Chicago, Illinois.

Among the well known Evangelical Leaders who have signed this Manifesto calling the Conference are the following:

Rev. J. Wilbur Chapman, Moderator of the Presbyterian General Assembly; Rev. W. H. Griffith-Thomas, Toronto, Canada; Rev. C. I. Scofield, Philadelphia, Editor, Scofield Reference Bible; Rev. Francis E. Clark, President World's Christian Endeavor Union, Boston; Rev. Cortland Myers, Pastor Tremont Temple, Boston, and many others.

Around the Fireside

Curious Ways of Doing Business. The Story of an Old-Time Doctor

Dr. David Little, of Hampstead, cognizant of the fact that Lemuel Coomb's trip to the Grank Banks had been a failure, thinking to help him, at the close of the month sent in his bill for one dollar for professional services in attending the birth of a son which had arrived while Coombs was at the Banks. It was a way that the doctor had of helping those who needed assistance, and the possibility that one might take offence never occurred to the good doctor. Coombs, decidedly poor and absurdly proud, was furious.

"Blame your old pelt, doctor!" roared Coombs the following morning, chancing to meet the doctor in front of the general store and post-offiffice. "So you think that boy o' mine is worth just about a dollar, eh? If you wasn't on the shady side o' sixty, I'd give you a thrashin'."

"Never mind the sixty years," thundered the doctor, jumping out of his buggy and throwing off his coat; "we'll have it out right here."

The crowd gathered, but Coombs backed away. Two very good reasons probably caused him to think better of his threat—the fact of the doctor's years and the recollection that the doctor was exceedingly lively with his fists before a punching bag- exercise which the doctor kept up year after year. The crowd jeered Coombs; and, as the doctor put his coat on once more, he was questioned as to the cause of the flare-up.

"No use talking 'bout a fool," growled the doctor, whipping up his horse.

A young physician, fresh from the medical school, presently came to Hampstead, and hung out his shingle. Coombs was the first to summon him. The following evening he took occasion to express his opinion of the young doctor.

"Likely chap, this Dr. Parker," he said, addressing the usual group of loungers at the store. "Right up to date. Has new ideas that are worth something."

"Drives a smart hoss," vouchsafed Leander Kemp, looking up from the stick he had been whittling. "Guess he'll get round to the sick folks a bit faster'n Doc Little, but maybe the sick folks won't get out an' round quite so lively."

"We've had him," said Coombs with considerable deliberation, "and I'm thinkin' that he's just as smart as his hoss."

'Sickness up to your house? questioned Kemp.

"Well, not exactly sickness, but wife has had headaches; so I called Dr. Parker."

"Mm!" commented Kemp, "better try him out on smallpox or appendickcitus."

Everything connected with the young doctor was calculated to attract attention—his big brass sign, his elaborate office, his somewhat loud city clothes, and his fast-stepping horse. He was the exact opposite of Dr. Little. The latter well along in years, wore a shaggy beard which was rarely trimmed. His clothes were inclined to be shabby. His trousers were always bagged at the knees. It was no uncommon sight to see him driving along the country roads in his shirt-sleeves. Timothy Landers delighted to tell of the time when the old doctor came post-haste, not only in his shirt-sleeves, but wearing a ragged and badly soiled pair of overalls. He laughed when he pictured the doctor; but he choked up when he related the story of the doctor's all-night battle with death, a battle which the doctor won, a battle that gave back to Landers his only boy.

There were those who followed Coomb's lead, those who seemed to forget Dr. Little's long life of service. Forgotten apparently were the numerous times when the old doctor had struggled with the grim visitor and kept him at bay. It was to be expected, of course. Dr. Little realized that he was growing old. He admitted to himself that the old must give place to the new, but somehow it hurt him just the same.

There being but the two physicians in Hampstead, in direct ratio to the new doctor's increase of patients so diminished Dr. Little's practice. Inside of three months from the coming of Dr. Parker Dr. Little was obliged to draw upon his slender bank-account in order to meet current expenses. It was not a pleasant thing for a man of his years to do.

The lines deepened and multiplied about the old doctor's eyes, and there were those of the stamp of Kemp who noted the fact. Kemp got a sliver in his finger, and promptly presented himself at Dr. Little's office.

"Huh!" growled the doctor, twitching out the offending bit of wood; "next time get your wife to take it out with a needle."

Kemp handed the doctor a dollar, and the old man flew into a rage. No charity for him! He saw through it all, and the next instant he gripped Kemp's hand; and Kemp, looking up, found himself unable to speak when he noted the doctor's quivering chin.

Dr. Parker called his colleague over the telephone one evening. "Dr. Little, Lemuel Coomb's wife is pretty sick," he said, getting connection. "Of course I can handle the case all right, but you know it's the custom of us city doctors to call in another physician for consultation when a case is really serious."

"I'll come!" snapped Dr. Little shortly, hanging up the receiver.

The whole situation was patent to the old doctor in an instant. Dr. Parker, unable to cope with the case, had called him to share the failure; but that did not cause him to hesitate. He had known Coombs from boyhood, and realized that the loss of his wife would be a terrible blow to him. In less than five minutes he was on his way. A quarter of an hour later he arrived.

A hasty examination, three or four terse questions put to Coombs, who stood wringing his hands at the foot of the bed, and the old doctor knew that the grim reaper was near at hand—unless—the doctor paused and ran his fingers through his shaggy beard; he looked at the sick woman, and then his eyes sought Coombs—unless a city surgeon, a great doctor whom he knew by reputation, could be brought there that night.

"When Dr. Parker comes, tell him that I'll return about two o'clock in the morning," he said, addressing Coombs. "I have an important case which will keep me until then."

At eight o'clock, half an hour later, he was at the station, had put up his horse at a neighboring barn, and was awaiting the night train for the city fifty miles distant. There, pacing the platform, he figured the whole matter out. He knew the great surgeon's fee—five hundred dollars; knew that Coombs could not settle for it, probably never would be able to settle for it; but he knew that the great doctor would return with him to Hampstead, for the five hundred dollars would be paid in advance.

At eleven o'clock that night the East greeted the West—Dr. Little's gnarled right hand gripped the nicely gloved hand of the great surgeon.

"You are needed in Hampstead tonight," were the old doctor's first words. "The train leaves at twelve o'clock; you have not a moment to lose."

"The case?"

"Operation. I'm a doctor. I know of you by reputation. You have been very successful in similar cases."

"A doctor!

The surgeon's eyes took in the man before him, from the crown of his head to the soles of his shoes. He noted that the man was collarless, saw the ragged trousers.

"My fee is five hundred dollars, sir," he said, glancing at his watch.

The old man pulled a soiled checkbook from his pocket, and, seating himself at the table, hastily wrote out a check for the amount named.

At two o'clock that morning Dr. Little drove into Coomb's yard, and, tying his horse, led the way to the house. There he found that Dr. Parker had come and gone, leaving word that there was no necessity for him to remain, inasmuch as Dr. Little would be there presently, and he undoubtedly was perfectly capable of handling the case.

For an hour the door to the sick-room was closed to Coombs; then the surgeon softly opened it. He motioned to Coombs, but checked the latter at the threshold.

"Not now; not until daylight, young man," he whispered. "Your wife will live."

At eight o'clock that morning the great surgeon bade Coombs adieu. "I leave your wife in charge of Dr. Little, a remarkably capable physician," he said in parting

Coombs, too full for words, his frame shaken as by a mighty sob, walked silently with him to the gate.

On the way to the depot the surgeon stopped at the bank and cashed the check which the old doctor had handed him the previous evening. He noted the fact that the teller before cashing it opened a ledger and closely scrutinized the page. A picture of the fisherman's humble home flashed before him, and then the truth dawned upon him. Stepping to the desk, he picked up a deposit-slip, and, filling it in for five hundred dollars, inserted Dr. Little's name. A moment later he handed the teller the slip together with the bills which had been passed out to him less than three minutes previous.

The tide turned. A very large proportion of those who had flocked to the new doctor returned to their old physician.

"I hear thet young squirt of a doctor is goin' to quit the town, come fust o' the month, Dr. Little, remarked Kemp, meeting the physician one morning.

"Sho! That's too bad," replied the doctor.

"Not much loss to the town, I guess," laughed Kemp. "All hos an' shingle."

"That's where you wrong him, Leander," said the doctor. "I have taken note of several serious cases which he has handled, and in a general way he's done remarkably well. The town can't afford to lose him."

"That's Doc' Little all over," chuckled Kemp, pursuing his way. "Nigh ruined by thet young whipper-snapper, an' now he's praisin' him up."

Dr. Little did more than praise his colleague. He had taken notice of the fact that the young doctor had been very successful in the handling of pneumonia cases. Three days after his conversation with Kemp he had a most alarming pneumonia patient on his hands, and he promptly called Dr. Parker in consultation. The patient recovered, and Dr. Little was loud in his praise of the young doctor's knowledge.

The first of the month brought a surprising sight to the townspeople of Hampstead—a very modest shingle beneath that of Dr. Little, announcing the office of Dr. Parker. The same day brought a decided surprise to Dr. Little, the monthly statement from the bank acquainting him with the fact that he had on deposit five hundred dollars more than he had figured on.

"Something wrong here," he said, turning to the teller. "You've credited me with too much money. Deduct five hundred dollars, and make it a balance of forty dollars, and it will be correct."

"Not today, doctor," replied the teller, grinning. "There was a deposit made of five hundred dollars by the doctor who cashed that cancelled check which you have there in your hand."

"Those city doctors have a curious way o' doing business," growled the doctor, his eyes glistening. "Guess they ain't all like him, though," he added huskily.

"That's curious, too," replied the teller; "that's what he said about you."—C. E. World.

REVIEW OF

The Thought and Work of the Church

OVER THE TOP AND BEYOND. Yes, that is what we can now say about the increase circulation campaign for the Brethren Evangelist. We had set our stake at the FOUR THOUSAND mark by August first, 1918, and last week we printed 4,075 copies of the paper, something that was never done before in the history of the publication.

We went "over the top" with the aid of the Conemaugh, Pennsylvania church, L. Garvin Smith, pastor, from which we received a list of one hundred and fifteen NEW subscribers, with a check enclosed to cover the amount. This list with the number of subscribers already on the list places Conemaugh fourth in the group of churches with the largest number of subscribers, Johnstown, Waterloo and Lanark only being ahead by the narrow margin of from two to twelve subscriptions. Pennsylvania is coming right to the front in this campaign and Conemaugh is close on the heels of Johnstown, and when the time comes to take up the matter of College Endowment we predict that Conemaugh will lead Johnstown a merry race; but we say: "Go to it," for it is a worthy cause.

While we have reached the goal for the Evangelist for 1918 the battle is not yet over, and we may be forced back to our first line of defense unless still other Brethren and other churches come to our help. Because of the campaign in a number of the churches that had not yet worked out the problem we have been somewhat lenient with subscribers who have allowed their subscriptions to expire without renewing promptly. This matter can no longer be delayed and we are now carefully revising our mailing list and sending out PERSONAL notices to all delinquent subscribers. We trust every one, without a single exception, may feel inclined to renew promptly, but that is almost too much to hope for and very likely we will be compelled to drop fifty or one hundred names from the list as is done every year, for the list is constantly changing. We must call upon the pastors whose churches have not yet adopted the Budget System for the Evangelist to look after their delinquent subscribers and to urge them to renew immediaetly. If we lose any number now it will require that many more subscriptions to keep our list up to the 4,000 mark until the meeting of our General Conference. We have put our hand to the plow and we dare not turn back, we must go forward and the list MUST increase rather than diminish. Who will help? Other churches are still working on the Budget Plan and we hope to add them to the honor Roll before many weeks.

In our mails one day last week we received four letters from our missionary party to Africa. These will be published, one or two per week until all have been printed. This week we give to our readers one of the letters from Sister Myrtle Mae Snyder who tells of their trip fom Walfish Bay to Brazzaville, French Equatorial Africa. Other letters will tell of many interesting events of the trip up the coast.

From a postal card received from B. T. Burnworth we learn that the Lanark Illinois Brethren are busy building a new church. We do not know anything of the particulars, but what we do know about the Lanark Brethren is that when they do anything it is not done half-way, and we may expect to have a report of a most worthy achievement at Lanark. Considering the stressing times through which the entire country is passing it is a manifestation of no small degree of faith for any congregation to begin a worthy building program.

Brother Charles A. Bame is now busy on a farm at Onekama, Manistee County, Michigan, and will be until fall. All correspondents are notified to write him there. Through some kind of a delay the copy for the Four-Year Program page did not reach us in time for the Evangelist last week, but this week the page is occupied with suggestions for a doctrinal sermon by W. S. Bell. We hope that all upon whom Brother Bame calls for material for the Program page may respond promptly that there be no delay about the matter. This is the "biggest" thing the Brethren church has undertaken since its organization and all should co-operate to make the Program a success.

H. H. Wolford makes another brief report of the offerings received by the Board of Benevolences of the Brethren church. It is the plan now to make these reports monthly so as to keep this matter before the brotherhood in a more practical way.

J. B. Lambert calls our attention that the name of the Sunnyside, Washington Sunday school or Christian Endeavor was omitted in the report of the offerings made on Ashland College night as recently reported. Incidentally we may add that Brother Lambert is now a Bachelor of Divinity, having received that degree from Bonebrake Seminary last week. Congratulations, Brother Lambert.

J. A. McInturff gives our readers a most interesting report of the work at Goshen, Indiana since he has arrived on the field. This is a well worked field, that always responds to proper cultivation and annual harvests may be expected. Fifteen members have recently been added to the church and a number of church letters have been granted. It is a pretty good plan to keep these matters straightened out by the congregations. All the departments of the church at Goshen are active and because of their consistent activities something is always being done for the kingdom.

A. P. Reed is numbered among the most faithful church correspondents of the entire brotherhood. If other church correspondents or pastors would be as faithful in reporting the work of their local congregations there would never be any dearth of church news for the Evangelist, and incidentally Brother Reed has an occasional word of commendation for the editors and once and a while a criticism, but we like his criticisms, as they are always given with the idea to help and not to condemn or to hinder. Good work has been done in the First Brethren Church of Los Angeles by Brother Lowman who has been acting as supply pastor, but who is now engaged in a missionary evangelistic campaign at Fillmore, California.

The only suggestion we have to make to Brother Goughnour about his reports from Waterloo is that he should come to our columns more frequently so our feeble minds may not become confused in trying to comprehend all the good things that are being done in that wonderful Christian plant in Waterloo. From a church like that we should have monthly reports that other churches might catch some of the inspiration and maybe in a small way adopt some of their plans and methods of efficiency. On decision day in the Sunday school twenty-one pupils decided for Christ and the church, and at the Ashland College rally two splendid young men consecrated their lives to active Christian work. Brother Goughnour is trying to keep this church a front line church in every way and the reports of the work indicate that he is meeting with a large measure of success.

Brother A. E. Thomas who has given the entire winter to Evangelistic work, and whose work has been greatly blessed in the Brethren church has now returned to his home in South Bend, Indiana for the summer. Any church that may be looking for an evangelist for next winter may write him at this place.

The Brethren at Milledgeville, Illinois will hold their Communion service on Sunday evening, May twelfth, at seven o'clock. The Highland, Pennsylvania church will hold its services on Saturday evening, May eighteenth, and the Ashland Brethren church will hold its Communion service in the College chapel on Sunday evening, May nineteenth.

Around the Editor's Table

The Power of the Gospel

On one occasion the Apostle said: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation," but it is doubtful if even the Apostle knew the extent of that power. He may have seen in it the fulfilment of the law that had held him in its bondage all his previous life and he may have felt the liberty that was his because of the forgiveness of his own sins for which faithfulness to no law could atone; but that is the far-reaching effect of the gospel and its power to transform lives for centuries to come.

Recently a hymn-book was published in the Belgian Congo with two hundred and fifty selections and one of the strangest features of the work is that more than one half the hymns were written by the men whose fathers were cannibals near the mission station, twenty-five years before. And yet some people do not believe in missions.

Just at the present time a great deal is being said about how the church has failed and even how Christianity has failed. While the application selfish men may have made of the teachings of Christianity has not kept the world out of the great war from which all mankind is now suffering the effect and power of the gospel have been so marked in the advance or progress of civilization among primitive people that any one of common intelligence must admit that the gospel has succeeded gloriously. The one instance of its transforming power as stated in the incident related of the Belgian Congo district in Africa should be sufficient to convince the most skeptical that no false claims have been made for the power of this gospel, but while this incident is one of the most striking it is not an isolated one for in practically every heathen land where the gospel story has been told by faithful missionaries similar marvelous results have been obtained.

Neither the gospel nor Christianity has lost any of its inherent power and if any failure is to be attributed to it it is because of the misapplication on the part of men and not because of any weakness in the gospel plan of salvation for the world.

War Gardens and Christian Service

We have just seen a brief item in one of our exchanges bearing upon the matter of "war gardens" that consists of a few terse points that are as applicable to Christian service as they are to that of growing vegetables in one's back yard.

The first objective as mentioned by the contributor is: "The greatest amount of good vegetables for the least expenditure of time and money." Is there any better plan to follow than that in engaging in Christian work? While we know the whole world needs the gospel and it is the duty of the church, or of the Christian people to give it that gospel, yet as it is impossible for us to give the gospel to the whole world at once is it not good reasoning to say we should use our limited means and our limited number of laborers where we can get the greatest results from the expenditure of the men and money we have at our command?

The second statement of the writer is: "Adaptation to your special needs, and to conditions of your garden spot, such as climate, soil, shade, moisture, labor, and seeds used."

There are a great many points of similarity between these things considered in garden making and the things that pertain to profitable Christian service. All Christian service is not missionary service, it is not always the breaking up of "raw prairie." There are places in practically every community where conditions are not exactly the conditions of a wilderness, but where the seeds of Christianity that will produce the greatest crops need to be selected with care and all other conditions need to be considered in the planting. In some spiritual gardens the seed that needs to be planted is that of faith. It would be folly to plant the seed of world-wide missions in a field that is poverty stricken in its faith in the atoning Savior, but when once the soil has been prepared by growing a good and abundant crop of faith in Jesus Christ as the Son of God and as the only hope of salvation, then there may be a rotation of crops and the seed of world-evangelism planted with some prospect of receiving a crop.

The third thing to be remembered in gardening is: "Your experience in gardening, and just what you desire to grow. Remember that what you don't know about gardening, possibly your neighbor does." A good many people undertake to do Christian work along lines in which they have had no previous experience and without consulting with others who have been engaged in similar service and then, when their labors are not successful, lay the blame at the door of Christianity when the blame rests upon themselves and their lack of knowledge of the needs of the occasion or of the proper plan to pursue to meet those needs.

The closing paragraph of the item is a most appropriate one and contains a truth that should be pondered well by any one who desires to engage in any kind of Christian service. This paragraph is: "The more you learn about gardening, the stronger becomes the desire to plant and tend a garden. Intimate knowledge of vegetables and flowers also inspires a greater love for them, and when they become an object of affection they are quite sure to receive the care and attention they so richly deserve." Is it not equally true that the more one learns about Christian works and the more intimate one becomes with the results of a careful planting and a careful cultivating of the seed of the gospel the more interested one becomes in active service for the Master? Some of these things we learn by doing and the reason we do not love them is because we have not done them.

The Armour of God

The more the world finds it necessary to invest in armaments of steel and concrete as a means of defense against the attack of hostile neighbors the more are we made to feel that the whole worldly system of government is wrong, and that what the world needs more than anything else at this very moment is the defense that is entirely of God, a faith in him and in his sovereignity that will give strength to all who will acknowledge his kingship. The world today needs the "breast-plate of righteousness," it needs to have its feet shod, not with shoes of steel and iron, but with the sandals of the "gospel of peace," and it needs to be armed with the "sword of the spirit." This is what the world needs, but since it does not have these things in any exceedingly marked degree it may be that God is using the very "wrath of man to praise him" in the great conflict, and that out of this struggle will come a sincere desire upon the part of the nations to take God at his word and to depend more upon his care than upon the strength of armies and navies for protection.

It is claimed for the Word of God that it is "sharper than any two-edged sword," and with this quality it should prove a mighty means of defense as well as a means of attack which should succeed in pulling down strongholds which the world has built up. The most successful missionaries to heathen lands have ever found the power of the Word a means of safety and defense. One of the mot striking instances is that related of a missionary to Africa who lived among a suspicious and hostile people. On one occasion one of the natives attacked the missionary's black servant, cutting open the boy's head . The missionary was told that the natives were coming up to kill him and all that were in his house. He went down unarmed to see them. His very boldness impressed them. He talked with them, pointed out that he had never done anything but good to any of them. He washed the wounds of the man who had attacked his servant. He proved to the people that he loved them and was willing to serve them. They had never seen anything like this before. They became his friends, listened to his message, and he won them through the Word, that is, through practising what the Word teaches, and in this he proved that this Word is powerful, "to the pulling down of strongholds." May God speed the day when all the nations of the earth will come to recognize this power and place their trust in God and depend upon his armour as a means of defense. This the whole world needs including that portion we call civilized as well as the heathen world.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Missionary Personals

Rev. John Van Ess, of Busrah, Persian Gulf, is in New York on deputation work for the Foreign Mission Board of the Reformed church. The British Government of Mesopotamia has ordered 2,000 additional copies of the grammar which Mr. Van Ess prepared, and he has been asked to prepare a second volume for the use of more advanced students.

Miss Mary L. Matthews, an American Board missionary at Monastir, has remained at her post while shells and bullets have rained down upon her dwelling. With much difficulty her friends persuaded her to make a visit to Salonica for rest and change.

Major-General N. Hibiki, Mr. K. Yamamoto and Mr. M. Masutomi constitute the first deuptation of the Japanese Y. M. C. A. to the Allied Armies. They have spent a month visiting army cantonments in America.

Dr. K. Kato, secretary for Japanese students in North America, has traveled 7,000 miles and addressed 11,000 persons, principally students and educators, with the purpose of informing the Japanese public of educational conditions in the United States. He has also given many religious addresses.

Secretary Daniels has appointed a Christian Scientist as a chaplain in the navy, with a temporary assignment at the Boston Navy Yard. Two Christian Science chaplains have been appointed in the army. Why not give the soldiers and sailors "absent treatment"?

Mr. A. Edward Kelsey, of the Friends' Mission at Ramallah has gone to Palestine with the Red Cross and Syrian Relief Expedition at the special invitation of the American Consul in Jerusalem. ?

The Ven. T. S. Sing, Archdeacon of Chekiang, has recently been elected assistant Bishop of that diocese. This is a C. M. S. mission and is the first of the eleven dioceses of the church in China to elect a Chinese to the Episcopate.

Miss Julia N. Crosby, of the Doremus School in Japan, has been decorated by the Emperor. Miss Crosby has devoted forty-six years of her life, with the exception of brief furloughs to America, to educational work for Japanese girls.

Rev. E. C. Cronk, D.D., a returned missionary of the Southern Lutheran church, and secretary of the Foreign Board, has been appointed General Secretary of the National Committee of the Layman's Missionary Movement, with headquarters at Richmond, Va.

Chinese Moslems to President Wilson

The Chinese Moslems of Peking wrote to President Wilson on the subject of the war and the part China had in it, and after the usual Oriental felicitations expressed themselves as follows: "Very frequently the Chinese Republic is glad to follow the example of your noble government, so if you will give the word we will follow, and if you are patient we will continue to be patient. We do not ask anything from you save the favor of using your influence to quench the fires of war in the world. But as for the present condition of China, the hearts of the rulers are divided, so that there is constant change, and no permanent responsibility. How is it possible for a country in this condition to declare war upon another country? We therefore turn to you and hope that you will ararnge and give us good advice for the future affairs of our republic, in order that prosperity and safety and peace may come to us speedily."

Y. M. C. A. Growth in China

The twenty-eight city Young Men's Christian Associations in China have 18,000 members, 6,000 in schools, 7,200 in Bible classes, with an operating expense of $350,000 Mex. The Associations have been responsible for adding five hundred members to the various city churches. The usefulness and popularity of the Association has necessitated a plan of enlargement which is to establish about fifty model Associations in important centers and help them to secure an adequate equipment, with a staff of trained Chinese secretaries, and to develop complete local management and self-support. There are now 146 Chinese secretaries in the City Asosciations, while 300 would not be too many for immediate requirements, and a thousand will be needed within the next ten years.

The recent four weeks' "drive" in the Young Men's Christian Association at Shanghai, China, resulted in the acquisition of 1,025 new members and fees to the amount of $13,853. Mr. Soong Han-chang, manager of the Bank of China, won the first prize for having obtained the largest number of new members.

Africa After the War

Will the Dark Continent be darker or lighter as a result of the world war? In 1914 there were about 130,000,000 Africans who were still unevangelized. Among these were working some 4,500 Protestant missionaries. They were located in about 1,000 stations and had gathered Christian adherents to the number of one and a half million Africans. The 350 higher schools and colleges and 10,000 elementary schools, conducted by the missionaries, had brought under instruction over 600,000 pupils. The medical missions cared for over one million cases during one year and the leper asylums, orphanages, and other philanthropic institutions cared for many more. Plans were under way to cover the continent with a network of stations, to establish a Christian university at Cairo, stem the Moslem advance, to found model industrial institutions where most needed and to train large forces of African Christian workers. Then came the war! Since then nearly one thousand German Protestant missionaries have been obliged to discontinue their work. The German missions in Togo and Kamerun (West Africa), in German Southwest Africa (Damaraland), and in German East Africa have been turned over to Swiss, British or American missionaries, or the work is conducted by native Christians. This former German territory comprises nearly one million square miles and contains over 13,000,000 people. In other words it is equal to fifteen times the area and twice the population of New England.

What is to become of this territory after the war and what will be the fate of the German missions in the event of an Allied victory? There are those who hold that it would be a calamity ever to return the colonies to Germany, since her efficiency in colonizing means improvement of the land at the expense of the natives. She is also charged with the intention of building in Africa a military state, dividing the Continent and threatening the peaceful development of the people.

Others hold that, while the German Empire should never regain control of her colonies, it would be a great loss to Africa if German missionaries were not permitted to carry on their work. They have undoubtedly contributed largely to the industrial and educational development of Africa and have many qualities from which other missionaries may learn much. When the time for a peace settlement comes, the right of the Africans to a voice in their future should not be overlooked.

Bishop Hartzell, who has probably traveled further in Africa than any other missionary, sees a great future for Christianity in that Continent. He expresses the belief that this war means a new era for the Africans. The native Christians are rising to positions of leadership and are entering heartily and intelligently into the plans for the evangelization of the Continent. Already nearly thirty-five thousand are engaged in evangelistic and Christian educational work for their fellow Africans. These will be the future preachers and teachers of Africa—and some of them are wonderful evangelists.

The future may be counted on for three advance steps at least: (1) The development of a more adequate plan for co-operation among Christian missionaries in Africa; (2) the increase of responsibility placed on the native church; and (3) a better understanding and co-operation between Africans and Europeans in the further development and enlightenment of the Continent.



Our Youngest Readers



A Frown and a Smile

Such a silly little, foolish, naughty little frown—
Too small to do the slightest harm, you'd think,
Yet the naughty little frown frowned the nursery pleasure down,
And made a pleasant room as black as ink.

Nurse scolded—Jamie sighed—
Kitten ran and baby cried—
(You scarcely can believe it, but it's true)
Every smile was blotted out
With that naughty frown about—
Just think how much a little frown can do!

Such a pleasant little, happy little, jolly little smile—
Too small to do the slightest good, you'd say,
Yet that happy little smile kept the nursery all the while
As cheerful as the sunshine and as gay.

Nurse was singing like a bird—
Baby cooed and kitten purred—
(You scarcely can believe it, but it's true)
Everywhere that small smile went
It brought pleasure and content—
Just think how much a little smile can do!

—Theodosia P. Garrison, in Youth's Companion.

Little Dog Don and the Naughty Man

Whenever grandfather picks up a paper even to this day he is very likely to turn first to the "Lost and Found" advertisements, because he has never forgotten his distress when Little Don was "lost." That was a calamity that nearly broke the little boy's heart. And if you have ever noticed it, most of the advertisements of things lost are of lost pets, and most of the pets that are said to be "lost" are simply stolen —and everybody knows it. There are too many naughty men in the world ready to steal dogs whose owners will gladly pay any money to get them back. When grandfather got to be older and had fine hunting dogs he had to keep them tied up most of the summer or else locked in the stable, because it was not safe to take them out of doors when bad men wanted to go after prairie-chickens and "such small deer."

Little Dog Don had, what Byron called in Italy, "the fatal gift of beauty." His brown body and white face and snowy chest caught the eye; and more than once passers-by tried to steal him. But no whistler could coax him to follow and no stranger with a bone could coax him to eat. Yet one night when grandfather was still a very little boy, he did go to bed crying floods of tears because Little Dog Don had disappeared and although grandfather and all of his uncles and aunts had searched every stable, barn and hen-house on the place, he was nowhere to be found. O my, that was a dreadful blow, and grandfather thought he would never be the same boy again because the world could never be the same again—unless indeed his little playmate should come back. But he did come back, and this is the way it happened.

Grandfather heard the story from some one who had heard the naughty man tell it. For the naughty man used to go by grandfather's house every day in his milk cart, and with him was almost always his little boy, a boy about as old, or as young as grandfather was then; and the little boy made himself just as sick wanting Little Dog Don so bad. The little boy's father held out as long as he could, but at last he felt so sorry for his litle son whose eyes would fill with tears every time he saw Little Dog Don, that one day, when nobody was looking, the father made a jump for Little Dog Don and holding him tight by the collar told the little chap to drive home as fast as he could, which you may be sure he did. That was the way it happened that grandfather lost Little Dog Don and went to bed sobbing because his dearly loved playmate could nowhere be found.

But it seems that Little Dog Don was more shrewd than the naughty man, because when the naughty man tried to put him in his barn Little Dog Don would none of it, but made such a fuss that the naughty man had to tie him up in the woodshed. He had it all figured out in his wise little head and knew that once in the barn with the doors locked he was in prison; but if tied in the shed, that had no door to it, he could manage somehow to get away. The naughty man tried to make friends with him but he would not have it and kept everybody at arms length. He made believe he was fierce as a lion, and growled and snapped and tore around so that they were glad to keep at a safe distance. You see he was afraid that if they got hold of him again they would put a chain on him instead of the clothes-line with which he was first tied. He knew that he could not bite a chain in two but he felt sure he could bite this bit of rope in two, and all he had to do then was to wait until everybody had gone to bed and after that he would gnaw it apart, strand by strand. O, he was a cute little dog and no mistake.

So, sure enough, by and by the naughty man and his little boy opened their bedroom window and saw that Little Dog Don was securely tied and Little Dog Don pretended to be fast asleep you may be sure. But he was looking out of the corner of his eye all the time ready for any move that might interfere with his plans.

Then when Little Dog Don saw the last candle put out and the window shut, he listened a bit, and knowing it was safe now to begin work he twisted his head around to where he could get his teeth onto the rope and he began in earnest the fight for his freedom. It must have taken him hours to bite the rope in two because the rope was very, very tough, and sized with something that made it hard and stiff as iron, you might say; still he kept at it and by and by Little Dog Don bit it clear in two and then he very quietly sneaked out of the yard and, keeping close to the fences, stopping now and then to look and listen, he at last, when at a safe distance broke into a run for his home and the home of his little playfellow grandfather.

Grandfather did not see all this of course but he saw what Little Dog Don did at other times and so he knows that his cunning little four-footed friend kept his little wet nose close to the ground following the tracks of the milk wagon. But when he came to a little river, he lost the scent. He went up on the bridge, but no wagon had passed over it that seemed like a milk wagon. So he went down again to the gravelly shore where the scent had been lost and he struck boldly out into the river. When he got on the farther side he soon found where the milk wagon had gone in and then breaking into a full gallop he was off for grandfather's house. Although it was dark he began to recognize as he passed them the places he had so often seen. Here was the house where lived a great big Collie named "Shep," and a little farther lived the little girl with a kitten which she called "Angel." Little Dog Don had chased that angel up a tree, O, lots of times. And so he knew he was getting near his own home. By and by he saw the horse-stable and then the big cow-barn and the calf-pen and the hen-house and, sure enough, his own happy home where even now he felt certain grandfather was lying with his head on a tear-wet pillow having cried himself to sleep.

You may be sure Little Dog Don did not wait for morning to break before he let it be known that he had come back. In less than a minute he was scratching at the big front door with his tired little feet, and at the first stroke of his paws grandfather was sitting up in bed listening. And when he heard that sound again he fairly tumbled down the front stairs and threw open the door and had his dear Little Dog Don in his arms covering his face with kisses.

Surely that was the happiest hour either grandfather or Little Dog Don had ever known. When he could realize that it was all true and not a dream, grandfather took Little Dog Don up to his bed-room—boys of his age thought it quite a promotion to be sent from the trundle-bed to sleep alone in the hall bed-room at the head of the front stairs—and there he gave him a "lick and a promise" with a towel so he wouldn't be quite to wet to sleep with. And presently, before they knew how it all came about, grandfather and Little Dog Don were both fast asleep with all their troubles forgotten, getting ready for another day out in the

orchard, hunting rats in the barn and squirrels in the grove and finding life without a cloud.

And although the naughty man was ashamed of his naughtiness, he never said so; but one day grandfather saw him throw out of his milk wagon a beautiful little collar of red morocco with a bright steel lock; and on the collar was engraved "For Little Dog Don from a Friend." And the naughty man's little boy by-and-by began to come around shyly to ask if he might play with grandfather and Little Dog Don, and before that summer was past, there were no warmer friends or happier playmates in the valley than Little Dog Don and grandfather and the naughty man's little boy "Jim."—Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

The Strongest Man In the World

In India to-day lives the strongest man in the world—Ram Murti Naidu. He has proved his superhuman strength before huge Hindu and European audiences, and in India he is greeted as a great national hero. What is the secret of his tremendous feats of strength?

Ram Murti Naidu is 5 feet 6½ inches tall, and weighs about 210 pounds. His chest measurement is 48 inches, and it has an expansion of 9 inches. He can swim for two hours continuously, and can run 12 miles at a stretch.

As a test of his great strength, Ram Murti has a heavy iron chain passed around his shoulders and the two ends of it bound to a heavy post. He then slowly lifts his shoulders, and the chain breaks in two.

As another test of his great strength, Ram Murti has a gigantic elephant, weighing about four tons, enter the ring. A thick plank is then placed over Naidu's abdomen, and the elephant gently walks on it, and after see-sawing for several minutes, walks off. Naidu immediately jumps to his feet and smilingly greets his audience as unconcernedly as if nothing had happened.

One of the most startling exhibitions of Naidu's feats of strength is his act of "stopping a motor-car." By sheer force of mental and physical strength he holds back a twelve-cylinder automobile.

At one of Naidu's exhibitions an Englishman, not relying on Naidu's automobile, offered his own car, and promised the strong man a great sum of money and the automobile if he could hold back the machine. Ram Murti promptly accepted the challenge. A strong rope was encircled around his waist and tied to the automobile. Then he asked the Englishman to drive the machine. All the power was turned on, and Ram Murti was carried several feet, but he merely smiled, for he was simply testing the strength of the rope. Then he made his stand, and the fast-moving automobile was immediately checked in its full motion. The wheels spun around with terrific speed, but the car itself did not move forward even an inch.

Some Americans are apt to jump to the conclusion that this Hindu giant of strength eats nothing but the very best chops and steaks, rare game birds and fresh eggs by the dozen. Well, if you think so, you are entirely mistaken. Naidu never eats meat of any kind, neither fish, not even eggs. He is purely vegetarian.

In the morning Naidu takes a drink made of almond paste, sugar, spices and cold water. His principal meal, which he eats at ten o'clock in the morning, consists of a quarter-pound of boiled rice, vegetable curry, lentil or pea soup. He eats plenty of clarified butter with all his dishes. He never drinks tea, coffee or liquor of any kind. He is very fond of cold water, of which he drinks in abundance.

At 4 p. m. Naidu takes his favorite pudding made of honey, cream, butter and sugar.

After his performance at night, Naidu takes a little rice, vegetable curry and lentil soup, the whole weighing not more than a quarter of a pound.

As a boy, Ram Murti Naidu was a sickling. The reading of the lives of historical strong men inspired him to become a physical giant. At first he took up the Western method of dumb-bell and bar exercises, but soon discovered that his constitution was not suited for that kind of exercise. Consequently he adopted the Hindu system of ground exercises. Constant and regular exercises and bulldog pertinacity, and, above all, his strong mind, turned him from a weakling into a physical marvel. By personal experience he discovered that it was neither food nor the form of exercise that made a man strong, but that it was the mind that developed the muscles. Naidu says he believes, as did Napoleon, that it is mental strength, mental energy and control of the mind that make a man strong and that a weak mind can never expect to develop a strong body.—St. Louis Republican.

Don't Say It

What a lot of trouble you and I would save if we didn't say it!

A censorious and cutting remark popped into my head, like an evil sprite, when discussing a friend the other day. Mostly, I must confess, it would have found expression; but something said, "Don't say it," and for once I didn't, for which I've been thankful ever since, and the not saying of it has brought an inner sense of satisfaction, much more than if it had been said.

We were discussing the sermon and the preacher at dinner. The children seemed to show little interest. One criticized both sermon and sermonizer, and choir too. Caught in the tide of criticism, I, too, was on the point of adding my wise and conclusive quota along the same line; but a telephone call made a break.

Returning to the table, my good old friend, Second Thought, came to my rescue—and I didn't say it; and I'm mighty glad I didn't.

I had a little conversational mix-up with an officious office-boy last week, and was ready to finish him up with a shaft of satire when the manager entered, and I addressed him more deferentially, for he was the man I wanted something from. The satire shaft is still unspoken, and, between you and me, it never will be uttered.

We had a "strained situation" at a recent board meeting of a certain high-sounding organization. The crank of the crowd—the other fellow, of course—had put us all on edge with his senseless strictures when, says I to myself, the time has come to put the quietus on him. I had nursed the sentence for quite a time, and felt sure it would have done the business; but a quiet, conciliatory old gentleman got ahead of me, and homehow my little pop-gun shot suddenly seemed out of place. I didn't say it—and no thanks to me, either—but I'm more than glad now I was providentially saved from saying it.

Experiment with the don't-say-it plan and see how well it will work, and what a heap of trouble it will save.—Onward.

Rules for Chinese Schoolgirls

One of the unexpected results of republican rule in China is the promulgation of detailed regulations to govern the conduct of girls in school.

Believing that a certain amount of discipline and uniformity is desirable in their training, the Ministry of Education has posted the following rules in the girls' schools of the provinces:

(1) No girl shall be allowed to have her hair cut short in any government school, and anyone found violating this regulatiaon shall be expelled from school. (2) No foot-binding shall be allowed. (3) No marriage without the parents' sanction shall be allowed, and if any girl violates this regulation she shall be expelled from school and her teacher shall also be punished for lack of vigilance. (4) No leave shall be granted to girl students without sufficient reason nor shall they be allowed to promenade in the streets in groups. (5) No girl over thirteen years of age shall be allowed to attend schools where boys are taught.

The Country Boy's Creed

If any country boy ever becomes discontented with his lot and thinks there might be more opportunities elsewhere, or a better place to live than in a white farmhouse, let him read the creed composed by Edwin Osgod Grover. The lines might be pinned up on his bureau, where he can see them the first thing in the morning and the last thing at night.

"I believe that the country, which God made, is more beautiful than the city,

which man made; that life out of doors and in touch with the earth is the natural life of a man.

"I believe that work is work wherever we find it, but that work with nature is more inspiring than work with the most intricate machinery.

"I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself—not upon dreams, but upon what I actually do; not upon luck, but upon pluck.

"I believe in working when you work and playing when you play, and in giving and demanding a square deal in every act of life."—Exchange.

Why We Keep Mother's Day

By Mrs. Jeff Davis

TO Miss Anna Jarvis, of Philadelphia, the loss of her mother meant so much that she sent forth the idea of a special time for the formal observance whereby motherhood might be concertedly honored.

Miss Jarvis talked and wrote and thought and held to her idea. She interested ministers, lecturers, orators, and the prominent people of the nation. In two years the idea spread over North America and through other countries.

The movement took shape under the original idea of honoring departed mothers as we honor our fallen soldiers on Memorial Day. Then it was broadened and strengthened in public favor by making Mother's Day for all mothers, whether living or dead.

It occurred to Miss Jarvis that in this connection it would be a lovely tribute to motherhood if all persons on a certain day would wear a white flower, and thus make the recognition universal.

In the beginning the white carnation was selected as the most suitable emblem, because she held that its whiteness stands for purity, its form for beauty, its fragrance for love, its wide field of growth for charity. Although the white carnation is still the favored flower, any white bloom is suitable for wearing when Mothers' Day arrives.

The second Sunday in May has been set apart as Mothers' Day—the one day in the year when special honor shall be given to the best mother who ever lived—your mother. Not honored on this day to the exclusion of the others, but that such contempleation of her love may best prepare the heart for fuller and more thoughtful expression of it during the remainder of the year.

In churches, schools, and many organizations Mothers' Day is now annually observed by special services. Addresses have reference to mother and special hymns are used.

It was in 1906 that Miss Jarvis began her work to establish an official Mothers' Day—and eight years later, early in May, 1914, Congress passed a resolution approving Mothers' Day and designating the date of its annual observance. The resolution is interesting because of the acknowledgment to the American mother, and was as follows:

Whereas, The service rendered the United States by the American mother is the greatest source of the country's strength and inspiration; and

Whereas, We honor ourselves and the mothers of America when we do anything to give emphasis to the home as the fountain head of the State; and

Whereas, The American mother is doing much for the home, for moral uplift and religion, hence so much for good government and humanity; therefore be it

Resolved, That the President of the United Staets is hereby authorized and requested to issue a proclamation calling upon the Government officials to display the United States flag on all the public buildings, and the people of the United States to display the flag at their homes or other suitable places, on the second Sunday of May as a public expression of our love and reverence for the mothers of our country.

Section 2. That the second Sunday of May shall hereafter be designated and known as Mothers' Day, and it shall be the duty of the President to request its observance as provided for in this resolution.

It seems especially fitting that this day be observed in our adult Bible classes. Let us not forget that the object of this memorial is to recall the memories of the mothers that are gone, and through loving words and loving care to brighten the lives of the mothers who remain, and to help the children and men and women to a greater blessing in honoring their mothers and their fathers.

News From the Field

Word From Africa

Brazzaville, French Equatoral Africa,
March 6th, 1918

It was at Walfish Bay, February 15th that Dr. Gribble sent an article for publication describing our trip from St. Lucia to that place, Miss Myers having written you before. And now it is my turn to tell the dear home people about our travels and experiences. We know you are much interested in all we learn and see and do. God has been with us. We have felt the power of prayer as we travel on. We left Walfish Bay, February 15th after a few hours' stop there to take on more coal and food supplies, continuing our trip on the Outeniqua to Loanda. While on the steamer Outeniqua we went on with our French Songs and Bible studies. There were just 13 Missionaries embarked, 11 adults and 2 children, This included all the passengers. We had our Bible reading and prayer services in the evenings, and each took his or her turn leading the meetings. We invited the crew to join us and many of the boys that were off duty came to our meetings. All our meetings were good, but the last one was held out on deck in the bright moonlight. Mrs. Ross of the Christian Mission led the meeting and many of the crew boys were present. She told them the story of Harry Lauder's life, how he was led to God by the death of his only son—and is now using his wonderful voice singing for the brave soldier boys in the trenches. At the boys' request we sang many of the dear old hymns. Most of the boys on board this ship were quite young, most of them from 15 to 20, and had run away from home. They enjoyed the meetings, and promised to live better lives, and some promised to write home to their dear mothers. At their request we copied several hymns for them. The one they liked best was "What a Friend we Have in Jesus." When we left them at Loanda February 21st it was with wet eyes and heavy hearts they said "Goodbye." But we know they are looking at life in a different way and many, many new souls be born into the Kingdom is our earnest prayer for them. On reaching Loanda we had to stop out in the bay, as the waters were too shallow for the steamships to go near shore. But the ship had hardly dropped anchor before the natives were there with their row boats to take us ashore. We arrived about 7 o'clock but it was after 10 when we finally landed. There was a great deal of confusion about prices, baggage, etc. But finally after much talk all agreed and we went ashore. When we reached shore we saw all our baggage taken to the custom house. Then we went to a nearby hotel; here Mr. Hedges took charge of our little party and ordered dinner. We had a long wait, but were quite rested and ready to do justice to the meal that was set before us. After dinner Dr. Gribble and I started out to do some shopping. It was our first attempt at French and we felt very much at a loss for words. But we were able to make our wants known. We enjoyed the time spent in shopping. After that we went up to the Methodist Mission and there we met Mr. Gibbs who gave us permission to use the girls' dormitory for our home while we were in Loanda. This was a fine big roomy building ,and plenty of rooms for all our party. Mr. and Mrs. Hedges with their little 3-year-old son stayed at the hotel.

We will continue the story of the trip later, as we learn there is a boat leaving with mail for the homeland and we wish to get this off.

MYRTLE MAE SNYDER.

First Brethren Church
Los Angeles, Cal.

Sunday morning, April 21st, we had the joy of seeing a husband and father walk to the front and give Brother Lowman his hand in a decision to take Christ as his Savior. Last night at the mid-week prayer meeting service he received baptism. This brother was led to Christ while riding on a street car going homo from his work

a few weeks ago. Some one had given him a tract which he was reading. A Christian man noticed him and asked him if he was a Christian. On receiving a negative reply he was asked if he wanted to be a Christian, and he replied that he did. He was then told to believe and to accept Christ as his personal Savior from sin. Our brother made the decision then and there and he has told us that a new life came to him and that he is a new man in Christ Jesus. His wife who united with us a few years ago has now had an answer to her prayers and there is another united family.

Brother Lowman preaches his farewell sermons next Sunday and on Tuesday will leave for Fillmore, Ventura County, to take up the new work there under the auspices of the District Mission Board. He and his wife have earned the gratitude and good will of the members here and will take with them our prayers for an abundant success in their new field of labor.

Brother Reagan will return home from Ohio toward the end of May and take up his work with us again. We will be glad to see him and to hear his earnest sermons again after an absence of nearly five months.

Our Sunday school superintendent, Brother Earl Hedrick, who has done very efficient work among us and who has grown up in the church and Sunday school here, leaves tomorrow for a training camp. He will be greatly missed and our love and our prayers will follow him wherever he may have to go in his work for the government. We are sure that he will be a true witness for his Lord among the soldiers. We are planning to keep in touch with our absent ones so that we may encourage and help them in their absence from those they hold most dear.

4910 Wadsworth St. A. P. REED.

Goshen, Indiana

After the services at which the church gave expression of good-will to Brother Kimmel and myself; I entered upon the work and now feel that I can make a report.

From the beginning our attendance has been good. The evangelistic spirit which I found in the church with the willingness to do personal work has resulted in converts at many of the regular services. The value of this condition can not be easily overestimated.

Our special services have been good. The Easter services were largely attended. The evening musical program was great. Mrs. Green, Miss Arnald, and Mr. Roscoe rendered the solo parts. The services were said to be the best "yet." All who took part are to be praised for the splendid way in which they carried out their part.

We have received about fifteen into the church, and granted about twenty-five letters. "Going the wrong way?" No. Just cleaning up the records which sometimes mislead in membership reports. Many letters granted were to Brethren living at Elkhart, Milford, and New Paris. Most of them have not been resident members here for some time.

The prayer meeting is one of the services that is well attended and much interest is taken in the lectures on the life of Christ. We have followed "In the Days of His Flesh" by Smith as a text-book. The largest attendance we have had was one hundred and twenty-six.

I note from the letter sent out by Brother Trimmer the director of the financial campaign, that the church here has given 4100 dollars to benevolence and other things outside of the current expenses last year. Four thousand and one hundred dollars is very good for a church of this size and with the war conditions we have had.

My report would not be complete if I did not tell you of the Sunday school. It is great, that is all there is to say. Easter Sunday we had 605 and an offering of 82 dollars. (Because of the use of the budget system we did not take the mission offering.) "Herman" will be glad to read that we had the largest school in the city.

It remains to be said that the S. S. C. E. is one of the real organizations of the church. Not only an "Organization" but a real live and working society. They do things. From what I have learned we can not speak with too much praise for them.

Also the Sisterhood is doing a good work. For talented young people who do things for the church I have never seen the equal. A great future lies before this church. "The True Blues," the young men's class is doing much to help the work. Many of their number have gone to the camps, and for the last two contingents they prepared a good lunch and gave it to the boys just before they took the train.

We held a two-weeks' meeting which was well attended. There will be eight additions as the direct results. The meeting was beneficial in its blessings to the church, and gave us an opportunity to get better acquainted with the church.

The S. S. C. E. held what is called a "Penny supper." I tell you that I never saw people come as they did. At five o'clock they lined up and at seven when my friend Thomas came from Milford (Think of a preacher going twelve miles for a penny supper) the line was well extended out of the door. It was a mystery to me, and I asked some one and they said that we have the best cooks in the city.

Last Sunday evening we had our spring communion services with a large attendance. We could, under present conditions, accommodate a few more. Yours,

207 N. Second St. J. A. McINTURFF.

Waterloo, Iowa

Two-thirds of a year have passed since the writer became pastor of this congregation. Regard for the many friends of the congregation, who are interested in her doings, and for the congregation, herself, demands a pastoral report.

The Waterloo congregation is one that any minister should rejoice to serve. Fairness alone requires that this group of Brethren be appraised very highly. Splendidly organized in all departments, occupying an enviable place in the life and esteem of both the city and the surrounding communities composed of red-blooded, stable, real men and women and boys and girls, Christian and Brethren and American to the core, the congregation is one that any denomination should rejoice to own. It is difficult to keep from adding, howeved, that this is in large part a Pennsylvania congregation moved westward!

The writer found that Brother Beachler and family are held in the highest esteem. Indeed, he has never known a man to be held in higher admiration and regard than Brother Beachler is by both this congregation and community. Since he shares their sentiments to the utmost, this situation has been a cause of complete gratification to his successor.

At Christmas time a very splendid drama and pageant were presented by the Sunday school. The presentation portrayed the very heart of the Christmas message, and an offering of $116 was received for the Kentucky-Ashland fund.

New Year's day brought the annual business meeting of the congregation. Reports from all departments of the church showed a general flourishing condition. This was the more encouraging in view of the congregation being pastorless part of the year, The situation emphasized the fact, often unrecognized, that a real congregation is a bigger and more vital force than any pastor can, or should, hope to be. Brother B. T. Burnworth hapepned to be in Waterloo, enroute to Hudson, on that day, and gave a fine talk to the assembled group.

At the business meeting it was decided to pay off what indebtedness remained on the new church building before April 1, 1918. Alterations found necessary after the building was dedicated, and unavoidable shrinkage in the notes which were given to cover pledges made at the time of dedication, caused a shortage of a few thousand dollars in the amount available to cancel the debt at the time planned. Sufficient money was pledged on dedication day to cover all requirements, but the war situation has interfered with the plans of churches as well as of other organizations.

Never did a congregation show a more unanimous and cheerful willingness to pay off a debt for which provision had once been made, than did the Waterloo congregation in providing for this deficit. On Easter day, March 30, the congregation worshiped in a church building free from all indebtedness, and even presented their new pastor with two dozen American Beauty roses because he had spent some time in helping them to carry out their plans. The church building is all that Brother Beachler said it is, and this last chapter in the story of its provision certainly had a vigorous and happy ending.

The congregation is responding to her duty in the war situation in commendable fashion. The service flag in the auditorium of the church contains 17 stars, and the honor roll in the Booster's class room contains 17 names. The first Waterloo boy wounded in France was one of these 17. A fine, silk Red Cross flag, also hanging in the auditorium, has hundreds of little red crosses, and it is hoped that the congregation will become 100 per cent in Red Cross membership during the drive for funds in May. Some of the women sew for the Red Cross each Thursday afternoon in the social rooms of the church. Liberty bond and thrift-

stamp purchases have been urged in the Sunday school and from the pulpit, and the responses have been splendid. A second offering for Armenian relief in 1917 was received in December and one hundred dollars were secured. Since that time the congregation joined with the West-side churches of Waterloo in making still another offering to that cause. An offering to help in buying New Testaments for the soldiers will be received next Sunday, April 28. In the other patriotic campaigns, except the "smileage" and "smokes for Sammies" efforts the congregation has taken enthusiastic part.

In common with all the Sunday schools in Iowa, decision day was observed in the Sunday school on Easter day. The work, humanly speaking, to make this effort a success was done, mainly, by the officers and teachers of the school, and chiefly by the consecrated and efficient visitor of the Sunday school and church, Miss Etta Lichty. Twenty-one precious souls decided for Christ and church membership as a result of the effort. Fifteen of these have been baptized and received into the church, and all of the others probably will be, if not in the near future, at least later. This quiet ingathering of souls rejoiced the church more than can be described, and is an evidence that the blessed Spirit of God can work, and will work, without so much "tumult and shouting" on our part, if we are very faithful to perform our duty in our daily, personal contact with others.

When the Ashland College rally was held in the Senior Christian Endeavor society, two fine, young high school boys expressed their desire to give their lives to Christian work. They are vigorous sons of vigorous and genuine Brethren stock, and most certainly will be heard from favorably in the future. Quite wisely they are planning for training in Ashland College.

A chart that records the number and variations in the attendance at all the church services has been placed in the auditorium, in full view of all. This was done by the pastor. Whether it was a courageous or reckless move the future will mercilessly reveal. Yet, there is no reason that churches should shy away from efficiency charts. Results must be achieved, no matter whose release on the grounds of inefficiency they may advise, nor what degree of indifference and slackerism they may reveal in the congregation.

The spring communion service of this congregation will be held on May 26. It will be preceded by a week of special services for which we are now planning. We are praying for a special outpouring of the Spirit, and an ingathering of souls. The prayers of the Brethren everywhere are solicited.

Encouraging progress toward the Four-Year Program goals is being made by all departments, with one or two possible exceptions. The program is a great challenge to the church, and is proving to be a help and blessing. We hope to see every one of the goals reached by the denomination at large, and Waterloo, listed with many other congregations, occupying a front line position.

All in all, the activities of the congregation have been very encouraging, but they have not been wholly satisfactory to anyone concerned. Many imperative tasks yet remain to be accomplished. Lay members and pastor, alike, are conscious of many imperfections and deficiencies that need to be overcome. They have agreed to labor together for a second year, and they are praying for a constantly progressing ability to serve the church's Christ and his cause.

H. L. Goughnour.

Board of Benevolences

Additional Report of churches contributing to Board of Benevolences to May 1st, 1918:

Tiosa, Ind	$10 00
Lanark—Second Gift	15 00
Hagerstown, Md—Second Gift ...	5 00
Campbell, Mich.	32 00
Uniontown, Pa.	5 00
Allentown, Pa.	5 00
Sargeantsville, N. J.	5 00

H. H. WOLFORD.

CHILD-SAVING WORK IN CALIFORNIA

FRUITVALE is a suburb of Oakland and is composed of some wealthy families, but more largely of people who have invested in homes and are struggling to pay for them. There was plenty of opportunity for the boys of the neighborhood to go wrong, and nothing outside of the Sunday school to keep them up to high ideals. As soon as this fact became apparent from the rapid growth of Fruitvale, a number of consecrated young men organized the Cadet Corps, which has become a feeder to the Sabbath school, and the means of leading many lads to unite with the church. No boy who smokes, uses bad language, or is immoral can belong, and the boys have developed a pride in keeping a clean record, and are developing strong characters under the rigid discipline, and a desire for helpfulness, which makes them a power for good in the neighborhood. The men who give their time, talents, money and example to help these boys have evolved the following creed, which they live, and which explains the wonderful influence they have gained over these lads, who have come from all sorts of homes:

1. I believe in Boys.

2. I believe that Health is the foundaiton, that Habits are the material, Instincts the guides, Enthusiasms the motive power and Ideals the tests and shields of all young life.

3. I believe in Nature, Pets and Treasure Boxes; in Play, Handcraft, Work and Wonder.

4. I believe in the absolute supremacy and essentialness of the Home. I believe also, as long as homes are not, ideal in the extension of the Church, the Public School, the Public Library and the Municipality into Child-saving.

5. I believe "for substance of doctrine" in Boys' Clubs, Playgrounds, School Gardens, Vacation Schools, Camps, Home Libraries, Juvenile Courts and Placing-out Agencies; and all sincere, simple and persistent endeavors to help boys. I believe in men more than in institutions anyway.

6. I believe in the Gang, wisely chaperoned; Boys need to be educated by their peers.

7. I believe in Heroes, and that every day should be All Saints' Day.

8. I believe the most important event in a boy's life is his first friendship.

9. I believe that every boy of ten is entitled to know how he came into this world, and that before he is twelve he ought to be taught to keep clean.

10. I believe in the Awakening of Children, the Conversion of Youth. I believe that Religion to a young Child consists in Good Will and Good Conduct; that to a Youth it is Love and Growth and Service. I believe in pre-empting the young soul for goodness; that Salvation is better than Salvage.

11. I believe that a Boy needs Love, Humor, Patience and Letting Alone.

12. I believe that God may not have intended all people to be Parents, but that none are excused from being God-parents.

13. I believe that a Helper of Boys must be to them as nearly as possible what God is to himself, and that their Salvation, like all other, must be by a process of Incarnation.

Our Dead

CHEESEMAN.—Albert Cheeseman was born January 29, 1880 on a farm near Hazelhurst, Illinois. His death was a tragic end of a day's woodsawing, being caught by the belt and hurled on the engine so severely that death ensued after a few hours, March 25, 1918, aged 38 years, 2 months and 5 days. He was a member of the Brethren church at Lanark. We greatly sympathize with his wife, his aged mother and other near relatives. He was an unusually strong man of jovial disposition and we are one of many who shall miss his smiling face.

Services at the Elkhorn church, east of Milledgeville by his pastor.

B. T. BURNWORTH.

BOWERS. — William Norris, fourteen-months'-old son of Mr. and Mrs. John Bowers, of Washington, D. C., died April 2nd, 1918. The funeral service was conducted from the home of the little boy's grandparents, Mr. and Mrs. John Stiff, near Thaxton Virginia, by the writer. Interment followed in the family burying ground nearby. A number of relatives and friends from Roanoke, Virginia, attended the services. He leaves a father, mother, brother and sister, who have the deep sympathy of their many friends.

L. G. WOOD.

CORRELL—Died in the Manvel, Texas, congregation, April 1st, 1918, Brother Joseph Correll, aged 61 years and 6 days. Brother Correll was born at Moreland, Ohio. He accepted Christ early in life and united with the Church of God. When the Manvel Brethren church was organized he cast his lot with us and continued a faithful member until the day of his death.

He is survived by a wife and three grown daughters. Services were conducted at the Brethren church by Rev. Clark of the Christian Church and the writer.

J. H. PECK.

THURSTON. —Edith Edna, was born October 22, 1893 in Osborne county, Kansas. She came to Tama county with her parents, Mr. and Mrs. D. L. Hofer, fourteen years ago and was united in marriage with John H. Thurston January 22, 1914.

Besides her husband she is survived by a

daughter, Vera Maxine, aged two, her parents, three brothers and two sisters.

Her death ensued March 29, as a result of an explosion of oil in her home by which she was fatally burned. May the grief-stricken husband and friends be sustained in their affliction.

Services at the Carlton Brethren church Easter Sunday by the undersigned.

FREEMAN ANKRUM.

FRANK.—Mrs. Jennie Frank, wife of Noah Frank, died in Wabash County, Indiana, March 23, 1918, aged 48 years and 13 days. She was a faithful member of the College Corner Brethren church and will be missed by many friends. She leaves a husband and one foster son. The funeral services were held at the Vernon church of the Brethren by her pastor.

DRUDGE.—Louis Marion Drudge was killed by a train near North Manchester, Indiana on March 3, 1918, aged 41 years, 4 months and 17 days. He leaves a wife and three small children. Funeral was conducted at the South Pleasant church, near North Manchester by the undersigned.

D. A. C. TEETER.

SAUSAMAN.—Thomas Jefferson Sausaman, of Akron, Ind., was killed while blasting stumps near Rochester, Indiana, March 15, 1918, aged 61 years, 7 months and 7 days. He leaves a widow, six children and 4 grandchildren, besides his aged mother and several brothers and sisters. He was a member of the Brethren church at Akron. The funeral was held at the M. E. church at Akron by the writer.

D. A. C. TEETER.

JUSTICE.—Mrs. M. J. Justice departed from this life at her home in Dallas Center, Iowa, on February 19, 1918. Mrs. Justice was one of the first settlers in this part of Iowa and one of the first members of the Brethren church. We all miss her because of her faithful and unselfish life, both in the home, the church and the community. May the memory of her good life be an encouragement to those who remain to live as she tried to live.

R. F. PORTE.

ETZLER.—James R. Etzler, of Linwood, Maryland, went to his eternal rest April 13, 1918, after a brief illness of pneumonia. He was born at Chestnut Grove, Maryland, February 28, 1859. The past fifteen years he had resided near Linwood. He was a highly respected and sociable citizen, also a member of the Brethren church. He leaves a wife, four daughters and three sons.

May the bereaved be comforted. Funeral services were in charge of the undersigned, assisted by J. P. Garner and Rev. D. A. Foard.

E. M RIDDLE.

McNIGHT.—Mrs. James McNight, was born in Perry County, Pa., fifty-three years ago, and departed this life at her home in Johnstown, Pa., April 12, 1918.

Her maiden name was Retta Hostetler. She leaves behind a husband, three sisters and six children.

Sister McNight had for many years been a faithful member of the church of the Brethren.

The congregation of which she was a member having been without a pastor for some time, it was her request that the funeral services be conducted by the writer.

May God bless and comfort the bereaved ones.

W. S. BAKER.

CAMERON.—Corporal Homer W., of Co. C, 309 Engineers; son of Amos and Sarah Cameron, was born May 28, 1890, near Rossville, Ind., and died March 31, 1918 at Camp Taylor, Kentucky, aged 21 years, 10 months, 3 days. His father died 5 years ago, and the mother, one brother and one sister are left to mourn his death. Corporal Cameron was a nephew of Brother J. Allen and William Miller, and both attended the funeral which was held at the Rossville M. E. church of which Corporal Cameron was a member. The funeral was preached by his pastor, Rev. C. C. Harold, assisted by Rev. Roue, the Presbyterian pastor, and the writer. Corporal Cameron spent eighteen months on the Mexican border, and had been at Camp Taylor since October 6, 1917. He was patriotic, and found joy in a loyalty to all of the Nation's interests, and indeed an act of heroic love was manifested in his willingness to even die for his country.

May God's choicest blessings attend and console the broken hearted mother, whose burden seems so heavy to bear.

W. T. LYTLE.

MOTHER'S DAY

Happy are they,
Who, on this day,
A flower of crimson are wearing.
Life's sweetest thing
They're honoring:
A mother who's living and caring.

Mem'ries have they,
Who, on this day,
A flower of pure white are wearing.
Comes this thought dear:
Perhaps very near
Those mothers are waiting, still caring.

RUTH M. PHILLIPS.

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Brethren Evangelist

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A MESSAGE TO THE PRESIDENT AND TO THE CONGRESS OF THE UNITED STATES OF AMERICA

OUR NATION has, we profoundly believe, with clean hands and pure heart engaged in conflict for lofty and unselfish ends.

THE attainment of those ends demands all the moral powers of our people, the conservation of our economic resources, and the highest efficiency in service.

THESE powers are impaired, this efficiency is greatly decreased, and our nationial vitality diminished by the liquor traffic and all its attendant evils, resulting in the waste of food, the waste of labor, and the waste of life itself.

HAVING duly recognized this in our army and navy by having taken measures to prevent the use of liquor by our troops, we believe that those who remain and serve at home should willingly apply to themselves the same principles which they apply to our soldiers and sailors and should submit to the same limitations for the welfare of the nation.

THEREFORE, in the interest of those who defend our nation, for the saving of our own supplies of food, for the highest efficiency of the industries which provide our means of warfare, and for the strengthening of the moral health of the people, we earnestly urge the President and the Congress of the United States to take steps to prevent, during the entire peroid of the war, by whatever means are feasible, the manufacture and sale of intoxicating liquor of all kinds for use as a beverage, including the importation of all liquor.

THE NATIONAL SERVICE AND WAR-TIME COMMISSIONS OF THE AMERICAN CHURCHES

From the Editor's View-Point

Duelling

There was a time when it was thought that no man could be a gentleman unless he was willing to defend his honor (?) in mortal combat with any one who offered him an insult. And the man who failed to challenge the offender to meet him upon the field of honor and there to settle his difficulties with the sword of pistol was branded a coward. Even in the early days of America it was believed by some that this was a necessary practice in the life and experience of a gentleman and not until the death of Alexander Hamilton at the hands of Aaron Burr did the American people waken up to the folly of the custom and demand its abolishment from the practices of civilized men. The old world has been more slow to frown upon the custom, and even down to the present generation it has been considered a mark of honor for a student in a German university to bear the scars of combat upon his face as a sign that he has met his enemy and sustained his honor with the sword.

Foolish as this may seem to us, and futile as this method of settling questions of honor may be, yet there are other things in the relation of nation to nation that seem equally foolish or even more so. Away back in the days of William Penn, this man, who gave prominence to Quakerism, declared, as to the matter of war, that wars are the duels of princes. And in his day the statement was undoubtedly true. In the light of such conditions it is not to be wondered at that he became a great pacifist and set his face against all wars.

When one considers the things that led up to the present great war, is it wrong to call it, at least in its beginning, a duel of princes? It is now called a "war for humanity," and many nations have been drawn into the struggle for humanity's sake, but in the very beginning it was most certainly a duel of princes, an attempt to settle a question of honor among the crowned heads of a continent, but the innocent bystanders have been drawn into the struggle and have in a large measure changed the cause from its original purpose.

The Social Hermit

A long time ago a man of prominence declared: "I would rather sit on a pumpkin and have it all to myself than to be crowded on a velvet cushion," which is a polite way of saying: "My life is a life of selfishness, and I will put up with many hardships rather than feel under obligation to share anything that belongs to me with the rest of humanity."

There are not many people who are willing to literally sit upon pumpkins in order to have their own sweet will about things but the spirit of the man whose words we have quoted is alive though the author of the words has been dead these many years.

One of the very trite sayings of the budding sociologist is, "Man is a social being," to which we readily agree, but man does not always appear in his natural state and frequently goes to the other extreme and becomes one of the most unsocial creatures on earth. Any man who is selfish or who makes his own pleasure the first concern of life is an unsocial creature, and the degree to which he carries on his selfish practices determines whether or not he has become a social hermit. A very few hermits have left a worthwhile heritage to the world, but most of them neither blessed mankind nor themselves because they once lived.

It is a difficult task for a man to make his life count for any worthy object who insists upon "sitting alone upon his own pumpkin." The world demands a closer relationship between men than that. One need not expect to be so favorably situated at all times as to "be crowded on a velvet cushion," yet the crowding cannot be avoided. A very large portion of life is made up of crowding or being crowded, and oftentimes the situation is even less uncomfortable than to be "crowded on a pumpkin." In fact there is very little of life that can be lived alone. Humanity is so wrapped up in humanity that it is difficult to untangle the responsibilities, and one of the lessons we need to learn is how to adjust ourselves to this crowded condition and how to relieve those who are less favored than we ourselves may be.

Ruling Forces

It may be that not many of us have given serious thought to the ruling forces in our lives. We may carelessly believe that things "just happen" and that we just happened and that our present condition just happened and that we are what we are because it just happened; but if we have any such thoughts it is time to waken up and to consider what we really are and why we are as we are. A great many conditions and things of life can be changed and that for the better if sufficient thought is given to them and then if the thought is put into action.

We may not have any too great respect for the character of Lord Bacon, and as we think of this great man of a former century no doubt most of us remember the words: "If parts allure thee, think how Bacon shined.,

The wisest, brightest, meanest of mankind."

But it matters not what his personal character may have been he was indeed one of the brightest and keenest men of his century, and some of the things he said are most wonderfully true today even as they were in the day in which he lived. Our lives go in regular channels unless they have been disturbed by some ruling force and it appears that frequently this disturbance occurs without being conscious of the fact. Three of these ruling forces or disturbing factors have been pointed out in the words of Bacon: "We think according to our nature; speak as we have been taught but act as we have been accustomed."

According to this thought, if we think mean thoughts it is because we are mean in nature and it is futile to try to change the thoughts without first changing the nature. Sweet water can not flow from a bitter spring. The spring itself must be sweetened. Here is the starting point for the reformation of a life. In the second place, if we do not approve of the speech of the present generation the way to overcome that which is displeasing to us is to change the teaching. Of course this is an impossible task for a single individual to accomplish, for often the teaching of one individual is offset by the environments which society affords. A union of effort on the part of parents and educators is necessary before any marked effect can be had upon the speech of the coming generations. Life is so much a force of habit it is no wonder Bacon said: "We act as we have been accustomed." This is one of the ruling forces that needs directing. It is claimed by some that good habits are as easily acquired as bad habits are. We will make no attempt to either affirm or deny that assertion here, but simply assume it to be correct. But in our assuming it to be correct we are making a rather startling admission that most of us have neglected a wonderfully fruitful field of achievement in the development of human character. These three ruling forces we have just mentioned, nature, teaching, custom, are forces that should receive more careful consideration by all people and should be turned to account in the attempt to develop a race of right thinking and right living men and women. If human lives cannot be improved as the years come and go then it is hardly worth while to live at all.

A Practical Problem

The study of ethics is a fascinating one though it may be rather difficult to reach right conclusions in regard to questions considered. One of the things necessary to make the study of the principles of ethics more interesting to the average mind is to make practical application of them to show that they are something more than theory alone.

It is popular in these days to say, "Good Germans are like good Indians, dead." But there have been good Germans in the past and undoubtedly there are good Germans, as individuals yet. But one of the good Germans who is dead said: "The source of all wrongdoing is selfishness and it is the problem of ethics to make it harmless." We believe E. von Hartmann was entirely correct when he made that statement and furthermore we believe all the horrors of the war in Europe today are but the fruit of a generation of selfishness on the part of the rulers of central Europe. This is indeed a most practical problem in ethics, how to overcome and make harmless the evils of selfishness.

Contributions

What Must I Do?

BY P. H. BEAVER

A Pagan officer equal in authority to a United States Marshal asked the above question of two inconspicuous looking men, with whom he came in contact, who were in appearance placed under most compromising circumstances, but both men seemed calm and confident, and this attitude of the men may have added to the great trepitude of mind of the officer in question at that particular time of night. We think this Pagan officer had good reason to be affrighted under those extraordinary circumstances, as he surely must have been, when he "Sprang in, and, trembling with fear, fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?" and they said "Believe on the Lord Jesus Christ, and thou Shalt be Saved."

It strikes me that right here "these men" and more particularly Paul, began to teach the great doctrines of justification by faith and of salvation by grace.

The foregoing paragraph, in the writer's mind, covers the whole plan of human redemption from sin to salvation of the entire human race of today, in general terms only and not at all in regular continuity of steps or acts of what I must do to be saved, nor does the gospel itself so state them, since we find, as it strikes the writer, a highly significant statement of our great teacher even before he was baptized when the inspired Baptizer said to the teacher in self abasement, "I have need to be baptized of thee, and comest thou to me?" to which the master teacher replied: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Here now brethren, let us be candid. Was this statement of a fact, and at the same time an example for his disciples to follow, or was it not? The example set by our teacher we all seem ready enough to accept, but the fact that it is an act of righteousness is not so clear to the writer, but seems to him imperative as an indisputable fact, to this writer because it is so stated by our master teacher himself in our adopted creed. And we profess to be gospel alone and aggressive as well as progressive. Brethren an obedient faith is the only real living saving faith! Listen: "He that believeth on on the son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him," John 3: 36. "Abraham obeyed God and his faith was reckoned to him for righteousness." This fact applies to you and me. True, obedient faith brings repentance for sin. This was the very first message of our Teacher after his baptism in the Jordan river, on his way to Galilee on his first preaching trip "Repent ye! for the Kingdom of heaven is at hand," and this same message he commanded his twelve apostles to deliver everywhere throughout all Judea and afterward he sent other seventy and commanded them to proclaim the same message, because all were sinners and those who confessed their sins and repented toward God and believed on Jesus, were commanded to be baptized, thus complying with the Master Teacher's example in doing a righteous act in faith and becoming right or righteous in the sight of God, and this is justification itself, and then comes the promise, "Being therefore justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have had our access by faith into the grace wherein we stand."

Now I am on safe ground and now I can quote some of the blessed promises freely, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of god abideth on him." Jesus said to Nicodemus: "Except a man be born anew he cannot see the Kingdom of God." Then note well how our Teacher opens the door to the Kingdom of God to the repentant sinner, "Verily, verily I say unto thee, except a man be born of Water and the Spirit he cannot enter into the Kingdom of God." Is baptism an act of righteousness?

To the alarmed multitude of believers, the Apostle Peter declared the following inspired rule or requirement or commandment: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Prompt obedience to a righteous requirement looks to me like sincerest faith, and spells justification by faith in ample measure. How does it look to you, by brother, my sister, my neighbor and my impenitent friend? Then again, we have this declaration by St. Paul, "For by grace have ye been saved through faith; and that not of yourselves: It is the gift of God." Salvation is the gift of God; the most gracious, precious gift of God recorded in the New Covenant. Now then, do not by any means miss the meaning as used here of the term, Grace of God. It simply means the love that God exercised toward mankind by giving his well beloved Son as a gift to save sinners who through obedient faith trust in him, his word and work done on earth and in heaven for man's redemption and salvation here and hereafter forever. We have so many precious promises to quote and all are based upon true faith and pure grace and I judge that practically all of us fully believe that Jesus the only Son has power to save to the uttermost. But here is another most precious and vital assurance to confirm our faith, by St. John: "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin." This gem prompts, "And when this feeble, faltering tongue lies silent in the grace, Then a nobler, sweeter song, I'll sing thy power to save."

In what follows we wish to make mention of the things upon which thousands of men and women depend and hope for final salvation which are entirely delusive and misleading and unscriptural —they abound in every community; the vast majority of them are not in the habit of freely expressing themselves on religious subjects in the presence of intelligent members of any churches but among their own chums and fellow-nothingarians of a social and indifferent type they talk and criticize church people very freely and then fall into the habit of comparing well known local weak and frail, as well as faulty and erring members of a church with themselves in many ways of works and doings in local and neighborhood activities in the many charitable and Christian services of the social community in which they live, until by mental comparison, estimates and averages in moral deportment, they arrive at a mental decision also that their own personal righteousness outweighs that of the average church member and that their own salvation is quite as certain as that of any member of any church because of their many good works and charitable deeds. Some of them confidently quoting the scripture that all shall be judged according ot their works, whether they be good or evil, and it must be conceded that they make out a fair looking case in their own favor, according to civil law and court and jury judgment and practice.

Right here let me point out is where the pastor's perilous responsibility comes into view, face to face with appalling force when he is able to clearly apprehend his own teaching and pastoral position and relation to his hearers. When it becomes his irrepressible duty to make clear to all his hearers that must by no means whatsoever depend upon civil, court and jury judgment for righteousness to bring them salvation in the world to come. World reputed righteousness is not of sufficient value to save a humming bird from death, let alone a human soul in the sight of God. Read the parable, Luke 18: 9-14.

It is scripturally safe to declare that since the day that St. Paul set foot on the coast of Italy A. D. 58-62 there has not lived on this planet a single man or woman who was so righteous, so good, so pure, so harmless that they deserved to be saved on that account, according to the covenant of grace in his blood or gospel. No, not one!

This teaching warmly and kindly pressed will bring penitents to the Cross. I know it by personal experience and penitents only have the blessed promise.

Montandon, Pa.

Gypsy Smith and the War

In his remarkable address, lasting well over an hour, in which he touched every phase of the great conflict now raging on the Western Front in France, Gypsy Smith, the famous evangelist, paid especial tribute to the boys of the Allied world—the boys who are making the world safe for democracy. Following his enumeration of their wonderful fighting qualities, the Gipsy reached his climax in a tribute to the British Tommies.

"I am thinking of that contemptible little army of 170,000, for that is all we had; but we put them into France in the first two weeks of the war," he said. "And don't you lose heart, and don't you get pessimistic or downhearted or panicky. The Germans with

their preparations of forty years, they did not get through those Tommies, and they won't get through now.

"And besides, you are there today, thank God! You are there.

"A lady in Washington said to me last week: 'Oh, Gipsy Smith, when will that British line break?' And I said to her: 'Madam, not until the last man is dead.'

"Do you know that 5,000 British boys have held back 50,000 Huns—and I'll tell you why. We have right on our side, and right gives moral courage and backbone and a clear conscience—it makes a man feel if he dies in doing it, somehow or other God is a chum who won't let a man down.

"There were 30,000 of our brave American boys fighting beneath the British flag before you declared war. I know, because I met them and worked with them; I saw them in the hospitals and in the convalescent camps. And do you know what they said to me? They said: 'We could not remain men and keep out of it sir. We had to get into it to save our monhood.' And so they crossed the border of Canada and joined the Canadian forces, and some of them have won the D. S. O. and they have won the Victoria Cross and the Military Medal—and they are entitled to everything they got, God bless 'em.

"We are proud of the boys—American boys who fought under the British flag, and we are proud of the boys you are sending over now—and hurry up with them. But don't lose your hearts; we are not downhearted—we are going to win! Anything else is unthinkable. I would rather die than Germany should put its iron heel on the neck of the world—I would rather die!"

The evangelist told of a number of German atrocities—horrors which had driven fighting men to seek out religion as a relief, and added:

"Are you surprised that I wanted to join up with these boys as soon as the war broke out? But you know I am suffering from an incurable complaint, no doctor can help me; I was born too soon. My complaint is anno domini, but I still feel like a boy. I have had a great privilege in living with the boys at the front—and I'm going back, don't you make any mistake about it. They can't finish the job without me.

"I wanted the opportunity of working with the boys. I knew they were good stuff, so I said to my church: 'Send me!' But my church did not have the sense to.

"But the Y. M. C. A. knows a good thing when it sees it. Let me tell you that every boy in khaki—and I think I can speak for the boys in America as well as the boys in Great Britain—the moment he sees the Red Triangle of the Y. M. C. A. he knows it means 'Welcome.' It stands for need, not creed; and will you please notice that it stands on its apex, not on its base. If it stood on its base it could stand alone; it stands on its apex, which means if it is not supported on both sides, it will topple over, which, interpreted, means that they need money and men. You did magnificently before Christmas in that big $53,000,000 drive. But there will be another in the fall and you will give to it, also. You will give because you know what you give will be spent on your boys, and you can never repay the debt you owe to the boys—never in this world.

"The boys are giving legs and arms and eyes for you; they are giving their lives for you. Some of you have spent more in the last three months on picture shows than you have spent on your boys who have gone to war. I can tell you a few things; you know, I am a gipsy still and I know.

"The next thing about the Red Triangle is that it needs men and women. I am requested by Y. M. C. A. headquarters to make this statement—that 5,000 men and women, the sanest you have got in all your churches, for work in camps at home and overseas; and that is only a little of what you will need before the war is over. In England we have 40,000 men and women working in our centers of work for our boys. They have given their best; why shouldn't you give your best?

"Let me add that you should give the best men in your city for this work, not the men you want to get rid of.

"Also let me tell you that we have got to do more praying before the war is over. You have the chance of your lifetime in your churches, if you only knew it, through the channels of the Y. M. C. A. The Red Triangle has not only appealed to the conscience, righteousness and respect of the men; the boys believe in it; they believe in its religion, they lean to it, they go to its huts. The huts are everything to the boys overseas.

"A score of London journalists asked me on my return from France 'What is to be the attitude of the Y. M. C. A. to the churches?' And I said to them, 'A communication trench! '

"And that is what it will be if you have got sense to make it that. Don't be jealous of it. You never knew the sun jealous of the clover fields in bloom. Why, the sunshine is to make all these things possible, and the church of God exists to send forth such movements as the Y. M. C. A. in ever-increasing streams of beneficient ministry. So when you are asked to do any service for or give to it, be ready—never refuse it, because some of you are making more money than you ever made in your lives and you are making it out of the war—out of the blood and bones of the American and British and French boys, and I make no apology for coming to you and asking you to disgorge some of it.

"In Great Britain we have 1500 centers of work in the home camps. We have 500 centers of work in France and Flanders, and some of the huts I preached in just behind the lines are in the hands of the Germans today—but they won't hold them long.

"Then we have centers of work in Salonika, in Mesopotamia, in Egypt, in Palestine. Wherever the Allied forces go we have Y. M. C.A. huts. Jerusalem had not been captured more than five hours before we had a hut there. The British authorities want the Y. M. C. A. because they believe the Y. M. C. A. has kept up the spirits of the men and preserved the morale of the army. Even the French government has said to us: 'We cannot supply the workers for such a program, but if you will do the same kind of work for the French soldiers that you have done for the British, we will build you 1,200 huts.

"You say: 'Well, what do you do in these huts?' Well, we do all sorts of things. A hut is a church; a hut is a cathedral; a hut is a club; a hut is a home away from home. It is a canteen, a refreshment room, a library, a recreation room, a game room, a writing room and a reading room. It is everything you like to make it —and the boys do love these huts.

"Right up along the front the Y. M. C. A. hut is the only shelter the boys have got while they are out of the trenches resting for a few days."

Rev. Smith gave a graphic picture of preaching to the boys who gathered in his trench dugout.

"I have been through four gas attacks," said he. "I have lived under shellfire for a month at a time. I talked to those boys that month once, twice, three times, four times and five times a day. There was no need of coaxing them to come—they simply came. And you should have heard them sing 'Cover my defenseless head wtih the shadow of thy wing'—singing it with a gas bag on their necks open and ready for use. While I was talking I held my gas bag close to me so it was ready if it was needed. Sometimes while we were singing or praying or talking a shell would fall close to us and knock things around uncomfortably, but that was only a part of the program.

"Why, I preached the gospel behind the Lewis guns in the trench—and I didn't put my head down when the bullets were flying, either, for that wouldn't have done, because there is no use preaching to boys about the perfect love that casts out fear, and then flop! No, you've got to take your own physic. And never for a moment was I afraid—never.

"You say, 'Don't the boys go to the devil in France?' I want to tell you there are more facilities in this city for going to the devil than there are in the trenches. When you want to go you can find a way, but I am here to say that there are hundreds of thousands of our boys in France who are living noble, beautiful, magnificent manly lives. Thanks to their mothers and thanks to their sisters and thanks to the churches and Sunday schools, for the leaven is in the lump, and don't you forget it."

The evangelist declared that 300,000 British officers and enlisted men had signed the Y. M. C. A. war roll cards confessing their faith in God and Christ and deciding to lead Christian lives. As an illustration of their acceptance of the Christian faith he cited the story of a youngster who had been wounded in a particularly sanguinary engagement:

"Here was a dear boy on a stretcher—I led him to Christ. He was so broken I took the blanket and lifted it from his face, and then I got down and kissed him, and my lips and hands got covered with his blood. I kissed him for his mother, for I knew she would never kiss him. I thought he was unconscious, but he asked me:

"'Gipsy, Gipsy, does it mean Blighty?' for Blighty means

home and mother. 'or does it mean West?'—and West means death.

"So I said: 'It means West; you are too far gone for Blighty; you will never see mother again. Can I tell her anything?' and he said to me:

"Tell her I am not afraid to die; I have found Christ. It is great to die for freedom.' And then he pointed to his head and said to me: 'Yes, it is battered and broken, but it will be all right when I get the crown.'

"That is the kind of boys God has given us, men and women. Your boys are dying for the freedom of the world, don't you fail them—don't you fail them! Put in all you have—consecrate all your power, every hour, every day, every fibre, every dollar, to the good of the world, for the freedom of the race."

The Spirit of Christian Service

BY ALAN S. PIERCE

Romans 12:11-12 R. V. In diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer.

The Revised Version gives a more correct rendering used in the first clause. The A. V. reads "not slothful in business." The word "business" is a misleading term as it seems to refer to the occupation by which a man gains his livelihood.

In these verses we have described the general character of the Christian life. Three very important views are put forth. First: Life should be neither aimless nor selfish. Second: Life should be consciously and deliberately a service rendered to the Lord Jesus. Third: Our service rendered to Christ should be an acknowledgement of his incomparable service rendered to us.

IN DILIGENCE NOT SLOTHFUL:—There is no limitation to the scope of diligence. "Whatsoever thy hand findeth to do, do it with thy might." Ecc. 9: 10.

Whether the sphere of your activity be at home or at church, or in what is called secular life, the same rule applies. We should keep in mind two great thoughts in all our labor for the Lord. First: Our responsibility to God. Second: The near approach of our Lord. "That ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ." Phil. 1: 10. Work as if all depends upon you. Pray as if all depends upon God. "And let us not be weary in well doing for in due season we shall reap if we faint not." Gal. 6: 9.

FERVENT IN SPIRIT: SERVING THE LORD:—The word fervent applies to water which is heated to the boiling point. Now if water be placed in an open vessel and if heat be applied to it, it soon evaporates in the air—in homely language it boils away—and the heat applied, the fuel consumed have served no useful purpose. But let the water be poured into the boiler of a steam engine, and then let the furnace be heated. What now will be the result? The fervor becomes power, the expansion of the steam brings motion, the machinery begins to act and some useful result is secured. Just so in the spiritual realm or Christian service. Let us have warmth of devotion, love to Christ the Saviour, zeal in the service of God. What now will be the result? I leave you to judge. Sad the condition of many in our C. E. societies is so that they must be accounted lukewarm. How such a condition must grieve the Holy Spirit and the heart of our Heavenly Father be hurt. When we are careless as to our spiritual condition, indifferent to God's Word and to the exercises of prayer and praise, irregular in our attendance to church services, slow to reform and quick to censure our neighbor's faults, slothful in our service rendered to Christ and his cause it cannot but be presumed that we are wanting in fervor of spirit. There is but one remedy. We must draw near to the Savior from whom we have wandered. Repent, renew our first love, and first works. Then our labor shall be no longer cold and mechanical but it shall be rendered gratefully and joyfully. Then when the Lord comes will we be able to hear him say, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Matt. 25: 21.

PATIENT IN TRIBULATION:—Our life is not altogether in our own hands. We cannot govern and control all that concerns us. We have all to learn the lesson that Divine Providence has appointed for us not only to work but to submit, that we have not only to serve but suffer. Let us look at Jesus our example for a moment. "He came not to be ministered unto, but to minister and give his life a ranson for many." Matt. 20: 28. He served the people but not without suffering. He groaned in the spirit and was troubled at the tomb of Lazarus. This gives us a picture of his human nature. He suffered the agony of Gethsemane and the tortures of the cruel cross.

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for everyone
And there's a cross for me."

Patience suffers without murmuring. Patience waits for the relief which in due time Providence will send. Suffering and waiting complete this unusual virtue. Patience is a fruit of our fellowship with Christ. There was no quality for which our Savior was more to be admired than for his patience. Patience with the misunderstanding of his own disciples. Patience with his enemies and murderers. Patient under insult and agony. In all this he is our example and blessed Hope.

REJOICING IN HOPE:—This thought is placed after patience in tribulation because of the joy it brings to one in tribulation. Every truly born again child of God has two hopes ever before him to cheer him in tribulation and to set stronger his faith in God, the Bible and Jesus Christ. The first of these two hopes is the hope of eternal life which God who cannot lie promised before the foundation of the world. Tit. 1: 2. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Son of God." I. John 5: 13. The second hope is the hope of our Lord's return.

"Let not your heart be troubled ye believe in God believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am there ye may be also." John 14: 1-3. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. This was the glorious hope which Christ left his disciples before he left this earth and Paul in writing to Titus about 60 years after speaks of looking for that blessed hope. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. "Tit. 2: 13. What a glorious hope we have in Christ. Let us as Young People take hold of this precious hope which is being so much ridiculed these days and make it part of our lives. By so doing we purify ourselves. "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I John 3: 2, 3. Then we will be able to give a reason to the world for the hope within us. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." I Pet. 3: 15. "Even so, Come Lord Jesus, Come quickly." Rev. 22: 20. A good book on the Second Coming of our Lord is, "Jesus is Coming," by W. E. Blackstone.

BY CONTINUING STEADFASTLY IN PRAYER:—By prayer patience is perfected and hope inspired. It is evident that the admonition to prayer is introduced here with a special purpose in view. It is intended to point out to us that the demeanor here commended can only be maintained through cultivating a prayerful spirit. It is not easy, whilst pursuing this pilgrimage to be patient amidst its difficulties, to be joyful when the present is dark and the ray of hope alone illuminates the night. Still, though not easy it is possible. That is to say it becomes possible by prayer. Grace can be obtained, if sought in God's appointed way, but it must be sought not occasionally, or fitfully, but steadfastly, preservingly, constantly, habitually. There is every inducement in the declaration and promises of God's Word to "Pray without ceasing," "always to pray and not to faint." God's fatherly heart does not cease to pity. Christ does not cease to intercede for his people. As long as our Lord is on the throne of power we are in poverty and need and helplessness.

Let us as Brethren Christian Endeavorers pray as never before for deeper consecration to the Master. Then our Societies will be blessed and stengthened and souls will be won to the Lord Jesus.

German Beer Making American Biers

BY REV. JAMES H. DARLINGTON

America is in this war to perish or to win;
To hear her call and not to help is now a deadly sin.
A million boys have left our shores to conquer or to die,
And everyone must give and save, or tell the reason why.
But while loyal women knit, and all patriots do their bit,
Drinking toasts of "Hoch der Kaiser," secret gangs of plotters sit:
Where the spy, the clacker, and the traitor poltroon,
Conspire every day in the German Beer Saloon.

To all who seek her shores we have given welcome warm,
Only asking that to Freedom's laws, like us they should conform.
No room here for red or black flags; only one, red, white and blue;
All poisoners and anarchists should have hanging for their due.
Too many ships have left our docks with time-bombs in their coal,
Too many powder mills blown up, with death for many a soul;
Because the spy, the slacker, and the enemy poltroon
Conspire every day in the German Beer Saloon.

We do not say it is a sin to drink a glass of beer,
But a great and constant peril is threatened us, now here.
Nine million loaves of bread a day are used to make the brew,
While our Allies, and our sons might starve before this battle's through.
Our ships are slow in being built, new airplanes do not come;
For we're short of workmen, iron, coal and lumber here at home.
Because the spy, the slacker and the enemy poltroon
Conspire every day in the German Beer Saloon.

Decline to drink e'en war's success in whisky, wine or beer;
When the grain and sweets of which it's made are costing lives so dear,
Of course not all in these saloons are traitors in this war,
But no patriot can lunch or smoke in these nests where vipers are.
Your boys at front, forswearing booze, are facing death for you,
And you cannot chum with plotters, and to your flag be true.
Drop the spy, the slacker and traitor poltroon.
Plotting 'gainst our daughters and our sons in a brothel Deutsch Saloon.

When this holy war is over we can do then as we will;
When incendiaries burn our food is no time for sitting still.
Pass the law to hang the spy; pass prohibition too;
Arrest the Prussian plotters and be quick with what you do.
Each day's delay costs scores of lives, perhaps your son or mine;
"Clean out the foreign traitors," shouts back our firing line;
Till the spy, the traitor, and the enemy poltroon
Conspire no more in our myriad Deutsch Saloon.

Harrisburg, Pa., April 2, 1918.

Can the Church Make Good?

BY REV. CHAS. STELZLE

It really doesn't matter very much whether a particular denomination shall live or die. That isn't the point. It must be remembered always that the church is simply a means to an end, and not an end in itself. Our chief concern should be not whether the church makes good, but whether the people make good. We are to build up the people—that is our business as a church. If the church can "make good" in this respect, it will justify itself. If it fails here, organization, buildings, equipment, wealth and worship, will be of no avail. If it is successful at this point, all the rest will have been worth while.

The church must therefore get into "the labor game." It has a vital interest here. There are those who are saying that the church should occupy itself exclusively with the hereafter, or with the sweet nothings which appeal only to dreamers and mollycoddles. But the history of the church has shown that its best leaders in every generation have been men who have suffered and died for the people. Its finest periods in history have been those when in spite of poverty and persecution, it stood bravely to its task in the fight for democracy.

Before the world recognizes the justice of the demands of the workers, many a martyr will give his life, a sacrifice for the common weal. The church will offer its company of volunteers for this great struggle. For the teachings of Jesus are such that unless men are absolutely false to them, they cannot but hear the cries of little children, of suffering women, of gray-blooded men, who are dying because of the greed of the godless, and the recklessness of the powerful.

Here's where the church can "make good." And if it does—and I believe it will—its future glory will be far greater than its past.

The Sunday School

More Teacher Training Graduates

Ohio contributes two more classes to the increasing number of teacher training graduates. Both were organized last year. In February the class at

Bryan, Ohio

completed "Preparation for teaching by Oliver. Desiring the assistance of the writer their graduation was deferred until April 14th, the Sunday preceding the Fremont conference. The day was beautiful, and closed with a very interesting commencement. The church was appropriately decorated with flowers, Sunday school and College pennants. Those graduating were: Joseph Kerr, the superintendent, Mabel Priest, Mrs. Bessie Erlaten, Mrs. Tillie Connin and Leafa Lett. Their faithful teacher was Brother Maus, the pastor, who was working hard to lead his people to larger victories. It was a real pleasure to share the fellowship of Brother Maus and his good wife in their comfortable home, the new parsonage built during their pastorate. We also enjoyed a brief visit in the hospitable home of Brother Brown and family.

Gretna, Ohio

For more than a year this rural school maintained a training class which met at the church every two weeks on the Sunday when there was no preaching. The teachers were Mesdames A. J. Neer and E. F. Miller, both of whom had completed the First and Advanced courses. As the fruitage of their earnest efforts they had the joy of seeing seven persons graduate in "Preparation for Service" on the 5th of May. The graduates were: Margaret and Helen Bayer, Mrs. Ruth Nogle, Esta Neer, Monna Buchenroth, Mrs. Pearl Hudson, Emery Hudson. On account of illness the last named was unable to be present, but had prepared an interesting class history which was read by Helen Bayer. Brother James Hudson motored me from and to the station and entertainment was provided in the home of Brother A. J. Neer. These loyal people are faithfully maintaing a work with a future, theirs being the only church in the township. While Brother Deeter, the pastor, was absent by reason of evangelistic services at his own church, he is an energetic booster of the Sunday school as well as every department of the church.

Plans in both of these schools call for classes in the new Three Year course. May they be fully realized, for the best trained teachers are none too good.

J. A. GARBER.

World Wide Sunday School News

Part of a thrilling letter, full of human interest, from Rev. Stephen Trowbridge, Field Secretary for Moslem Lands, of the World's Sunday School Association. Mr. Trowbridge is also Secretary of the Relief Committee in charge of the distribution of supplies of food to the needy in Palestine. The letter was written from Cairo, Egypt. More than $50,000 are distributed monthly.

Mr. Frank L. Brown, General Secretary. March 13, 1918

"In Jerusalem I found the poorer people in desperate straits, their clothing reduced to rags and the bread sold in the bakeries at eight or ten times the normal prices, of a coarse and heavy variety. A great many of the middle-class and well to do people have been reduced by Turkish war-taxes and injustice to a state of poverty. In the Armenian monastery I found 612 exiles from Adana and

Aintab; many of these people recognized me at once from an acquaintance in Turkey and crowded around me with tears and words of welcome. One after onother began to tell the tragic stories of loved ones who had died on the march southward or who had been banished to the wilderness of Mesopotamia.

We are opening up women's and girl's industries for 800 of the destitute people and hope to extend this to include 3,000 within the next month or two. We have offered to take Government contracts for making Army shirts, mending socks and mosquito nets, and for furnishing British Red Cross supplies. A great many people in Jerusalem have urged us to start soup-kitchens in different parts of the city, but I strongly believe in industrializing the relief work so as to make soup-kitchens unnecessary except for the very aged and crippled and other people incapacitated from work. Jerusalem is a wonderful old city and everyone now is filled with hope in the straightforward and just administration of the British. We have at all points received the encouragement of British officers, many of whom take a personal interest in the relief work. Our medical director is Major Scrimegour of the Military Governor's staff in Jerusalem. Next Wednesday Mrs. Trowbridge and I are returning to Jerusalem for a month's work after which we must be back in Cairo for May and June so as to keep up the lines of Sunday school service which we have started.

I enclose herewith a copy of the cablegram from Mr. Lansing, the Secretary of State, to which I have not yet replied. The request that I should serve as Director of Supplies and Transport for the American Red Cross Commission of fifty doctors and nurses calls for a clear decision. The members of our Sunday School Advisory Committee agree with me that if some American business man, sympathetic with the missionary work, could be found for this post it would be better for me to keep to the Sunday school work during this coming year and to assist Bishop MacInnes to the Palestine Relief work for only a few weeks at a time. It is extremely difficult to find the right man for this post. I think the best thing will be to ask the Commission to set apart one or two of their Commission to do this work of forwarding the supplies from Egypt; but at least Mr. Hoyman and I must meet the party when they arrive at Port Said about the first of May. I think the cablegram implies that a salary would be paid for this post so if I accepted it I should not be drawing any Sunday school salary for one year, but the whole point is that the Sunday school work would be interrupted and the work of our newly appointed Field Secretary for Egypt, Mr. Mitry Dewairy, would not be as efficient as if we were working together throughout that time. I have prayed earnestly about this matter and feel that on the whole it would be better for me not to accept unless Mr. Davison of the National Red Cross has a personal conference with you and secures my release for one year.

Our Relief Staff in Jerusalem have agreed to remember daily the words of Isaiah 61:3, so that in the pressure of the day's work, and in the midst of throngs of people, we may deal patiently and kindly, interpreting to those who have suffered the compassion and faithfulness of Christ. There are many trying experiences in the Relief Work and some of the people are hard to satisfy. During February we had nearly 20 days of rain, our supplies of rice became soaked through in transit from Egypt and we had to work very hard to dry out the rice lest it should spoil; during the month we completed the distribution of 300 tons. This really saved the city from famine, for the Military Governor told me on my arrival that the rations then at hand were sufficient for three or four days only; two days later our supplies of rice began to arrive from Egypt. Often in the evenings I walked over to the Mount of Olives and into the Garden of Gethsemane, and I thought of the old days when David first conquered the stronghold of the Jebusites; I also thought of what John Ruskin says somewhere in "Modern Painters," that the "highest use of the imagination is to reproduce the scenes of our Redeemer's Life." Every week day was crowded full of relief work, but Sundays I had an opportunity to visit the Sunday schools which had pluckily held on during all the hard times under the Turks. The School at the American Colony has never missed a Sunday and same is true of the Blind School under Miss Lovell. Miss Lovell is one of the two English women who stayed on through the three years of war; again and again the Turks threatened to take her house and turn her out on the street but in each case God mercifully overruled the threat. Two Sunday afternoons I spoke to the girls in this school; it was a great inspiration to listen to their singing; they know English better than any pupils I have met in the Near East. The Arabic-speaking church founded by the Christian Alliance has also kept up the Sunday schools, most of the pupils being Armenian refugees. The large German industrial orphanages maintain Lutheran Sunday schools. It is possible that our Relief Fund may take over all the work of these German schools in the course of the next few months. I found the Syrian congregations very much broken down through poverty and lack of missionary direction, but a fresh start is being made with a remarkable energy at certain points. St. George's Boys' School in Jerusalem on the day that it re-opened in February received 230 boys; Mr. Reynolds, a personal friend of mine, is the headmaster. During April we plan to organize a Sunday school for these boys. We cannot yet send through large supplies but small packages can go by post. In this way our Arabic publications can be sent in small amounts to many Sunday schools in Palestine; all of them being Arabic-speaking our literature from Cairo will meet the need."

Faithfully yours,

(Signed) STEPHEN TROWBRIDGE.

P. S. You may be interested to know that I am twice offered the post of Food Controller for Jerusalem and vicinity, with a captaincy on the Military Governor's staff. But I have felt that my is to continue in my present Sunday school work.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO	W. R. DEETER
WASHINGTON C. H., OHIO	LYMAN B. WILKINS
ANKENYTOWN, OHIO	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER

REVIEW OF

The Thought and Work of the Church

AND THE END IS NOT YET. A number of churches have determined to still win a place on the Evangelist Honor Roll before the meeting of the Winona Conference and we are willing to help them all we can to win the place for it is mutual helpfulness. The more we are able to do for them the more they are able to do for us, and we feel that we all need whatever help we may be able to render each other.

The church that wins a place on the Honor Roll this week is one of the smallest in the state of Indiana, but "He that is least among you" may become the greatest through service. This is the New Highland congregation near Akron, Indiana that has won this distinction. D. A. C. Teeter is the pastor and A. E. Dickerhoff is the faithful representative of the Evangelist. Two years ago this church stated to us that every family belonging to the church was receiving the Evangelist, but one year ago a number dropped out. However every family in the church is now on the list once more and we are glad to welcome them if the list is not so large.

Brother W. H. Beachler has been so busy traveling up and down the hills of Somerset county, Pennsylvania in the canvass for the College, and incidentally eating those Pennsylvania Dutch dinners, that he says he has not yet found time to make a report of the work for the last two weeks, but he promises a full report for next week, and in the meantime he authorizes us to state that the Meyersdale circuit will go beyond SIX THOUSAND dollars for permanent endowment. We see now where some of our other strong charges will have to make a new estimate of what they are going to contribute, if they wish to reach the high standard they have set for their contribution to this fund.

It is very seldom that we receive any reports from the Third Brethren church of Philadelphia, but according to what we learn from the report we have this week it is not because this congregation is not doing a good work. The report shows this church is active in every way and we are sure there are many things of interest that could be reported more frequently, and the columns of the Evangelist are always open.

In a former announcement of the time of meeting of the Maryland-Virginia conference the date was not given to us correctly, but a correction is made in this number of the Evangelist by the secretary, E. M. Riddle. Please read his announcement and act accordingly.

Peru, Indiana has just passed through a union evangelistic effort that did not meet with as hearty a response from some of the Peru churches as it should have had and consequently its effectiveness was greatly lessened. But the "Little Brown Church" on the corner is still busy about the Master's business and making earnest efforts to reach worth-while goals.

The Whole Gospel Mission of Philadelphia and the pastor, I. D. Bowman were greatly disappointed that E. L. Miller was called from the very midst of an evangelistic meeting for them to return to his home because of serious illness in his family. And yet, Brother Bowman says the meeting was a great success. Only four members were added to the church, but the pastor feels that there was a greater good than this accomplished by Brother Miller and by his preaching. Brother Bowman is now engaged in a meeting at Brush Valley, Pennsylvania and expects to hold another meeting soon in Kittanning. Brother Bowman has visited these places before and is expecting good results from these meetings.

The work at North Liberty, Indiana is constantly going forward under the leadership of C. C. Grisso. Since the last report from this place fourteen members have been added to this church and two more are now awaiting baptism. Brother Grisso has been called to serve as pastor of this church for another year. The proposition he makes to the weak and struggling churches that may need help in an evangelistic meeting has the right ring to it and should most certainly be snatched up quickly by some church or churches. Brother Grisso and the Sunday school superintendent, L. L. Kilmer, are great boosters for the Evangelist, and subscriptions received now from this church are only until the end of this year as they hope to win a place on the Honor Roll at the beginning of the year 1919. We wish them success.

After spending four months at work on his new field at Cerro Gordo, Illinois, H. E. Eppley tells of the work and the prospects of this field, but he does not forget the church he left to take up a work in this new field, and consequently we have a brief report of his closing work at Philadelphia and for the few months between that time and the time he entered upon his duties in his new field. It was our privilege to hold a meeting for the Cerro Gordo churches fifteen years ago and we feel certain Brother Eppley will find them a delightful people to work with. If we were to offer any suggestions it would be to look after the Evangelist subscription list soon. This church like many others has not yet reached the place it should occupy and here is a chance to win a place on the Honor Roll.

Sometimes we say people from Missouri have to be shown, but the letter from Sister Jennie Woods of Powersville that state "shows us." We have an idea the Easter offerings for foreign missions would have been considerably larger had every country church in the brotherhood followed the plan of the sisters at Powersville for securing money for this offering. We think it is far ahead of oyster suppers for such purposes.

M. A. Witter has most pleasant news to report this week. He has recently paid a visit to Brother Lyon and his work in Washington, D. C., and he finds the outlook most encouraging. To those of us who have watched the struggles of this work at long range for the past fifteen years or more it seems good to have reports of the growing prosperity of the Lord's work in the capital city. The one happy event above all others in Brother Witter's visit was the ordination of Brother Lyon's son Quinter to the ministry. Thus another talented young life has been consecrated to the service of the Lord.

Mrs. Drushall's report from Lost Creek shows that the churches have not forgotten the needs of this field and that they are making an earnest endeavor to supply them. One of the most pleasing features of this report is the announcement that seven of the students of Lost Creek have offered themselves as life-work recruits. There is a wide field for workers in the Kentucky mountains and certainly a larger oumber of native workers would mean greater progress for the work. Brother Carpenter has sent us an urgent appeal which reached us just too late for this number of the paper, in which he calls for school teachers for the work at Lost Creek and Krypton. Who will hear and heed this call?

Brother A. E. Thomas' report tells of the last three meetings of his evangelistic work for the winter. One of his latest successful meetings was that at New Lebanon, Ohio, where forty-six conversions are reported, and forty-three of the number have already been received into the church by baptism.

This week we publish letters from both Mrs. Gribble and Miss Snyder who are now somewhere in the interior of Africa. Miss Snyder writes at leagth of the events of their journey and Mrs. Gribble writes for the little folks.

From faraway Canada Brother Flora comes once again with a letter which speaks of the spiritual dearth in that northern land of the pioneers. This may be an extremely difficult field for Christian work but undoubtedly the work needs to be done by somebody to keep the people from falling back into the ways of the natives of the country.

The announcement made on another page by the C. E. state secretary, Dyoll Belote, in regard to the coming great convention at Newark should receive the attention of every Brethren Endeavor society in the state.

Around the Editor's Table

Blind Leading the Blind

One of the habits certain people who would give a literal interpretation to every statement made in the Bible, especially to the words spoken by Jesus, is that of becoming so extremely literal that they destroy the force and beauty of his words. And sometimes such ones accuse those who may hold to an opposite belief of being unbelievers and infidels. It never pays to be too positive in asserting that those who do not agree with us are wrong in their beliefs as there is always a possibility that we may be as much wrong in some of our beliefs as we think others are in theirs. So in our judgment of the methods of interpretation employed by other sincere seekers after the truth we should be charitable, remembering the words of Jesus, "As ye would that men should do unto you, do ye even so unto them." Thus if a brother wishes to give a spiritual interpretation to a passage of scripture that we have always considered to be properly interpreted only when taken in its literal sense, let us regard him as being honest at least.

One who insists upon always giving a literal interpretation to the words of Jesus opens the way for another to charge Jesus with being inconsistent in his teaching for there are exceptions to many rules he laid down, if these rules are always to be taken in their literal sense.

As an illustration consider the statement Jesus made in regard to the teachers of Israel that Jesus regarded as "blind guides" and of whom he said, "and if the blind lead the blind shall they not both fall into the ditch?" The spiritual application of this statement is clearly a forceful one but its literal application could easily be refuted. Only a few weeks ago an incident occurred in New York that demonstrated the folly of making a strict literal application of such statements. A fire broke out in a home for blind children in Brooklyn. One little blind girl, only nine years of age was awakened by the smoke, but in spite of her blindness she went from room to room awakening other blind children, gathering them together in the hall until she had all upon the second floor of the building out of their rooms, then she led them safely down the stairway and out into the open air before the officials of the home were awakened from their slumbers.

According to the interpretation of the strict literalist this blind girl should have led the sixteen children she aroused from their sleep into certain destruction, but instead in spite of her blindness she led them to safety.

It has been observed by good teachers of the Bible that the pressing of any figure of speech or of the application of any parable too far destroys the force of the teaching and falls short of the true meaning of the Great Teacher, thus the great beauty found in some of the saylings of Jesus is marred when we try to force meanings into them that the Master himself did not have in mind as he spoke them.

War Sermons

According to some writers there have been altogether too many war-sermons preached by the pastors of the American churches for the good of the cause; and yet it is pointed out that to discourage such preaching would smack of a lack of patriotism. A writer in the Christian Intelligencer (New York) attempts to draw a distinction between what he regards as proper or improper methods of pulpit treatment of the great questions that have grown out of the war. A re-hash of the day's news mixed with imprecations against the Germans is strongly condemned while it is recommended that the minister find "material for expounding, illustrating and enforcing the gospel of Christ." According to this writer the preacher's message "must thunder above the din of battle and come from loftier regions than even an aero-squadron." Preaching about the war has one meaning to one man and to another man an altogether different meaning, and the way the subject is treated in his sermon may well be regarded as an index to the mind of the preacher in regard to his attitude toward the great war. The writer to whom we have referred says:

"A sermon about the war may be merely a reportorial re-hash of newspaper talk. It may be a catalog of horrors and a cry for vengeance. It may be a mere bid for popularity. There may be no religion in it, no spiritual interpretation, no lofty insight into the deeper issues of the Kingdom of God involved. It may be an easy way of discharging the preaching function, a ready refuge for indolence and superficiality. To preach about the war may mean the advocacy of the pet theories of fanatic speculative prophets. The war offers plenty of scope to those who do not seem to understand the purpose of their high calling.

"Should ministers preach about the war? Yes, certainly, if they preach like prophets, if they are spiritual seers, if they seek eye to eye with Christ. If they can enforce the teachings of the Bible by reference to the war, if they can show the myriad applications and implications of Christianity in the light of the great world-tragedy, let them speak. If they can use the world-war to show the penalty of forgetting God, and the bane of ignoring Christ, and the exceeding sinfulness of sin, and the destructiveness of selfishness and materialism, let their voices be unto the sons of men. If they have a new vision of duty, responsibility, and privilege, and a profound sense of immediate and unparalleled spiritual opportunity, the church and the world must hear it. If they find in the tragic horror of universal strife a commentary on God's Word beside which the International Critical Commentary's conclusions are like a wreath of mist, in that case, let the prophet have the floor and let all the earth keep silence before him. If his windows are open to Jerusalem and he kneels three times a day for commerce with the sky, let his herald voice proclaim the message of the King of Heaven. But let him eschew geography and mathematics and the newspapers and the symbols of recondite prophecy, and let him speak as one who has been the guest of our great Lord Christ."

Paul had a thorn in his flesh, observes the writer, but he did not preach the thorn. The world and the church now has its thorn in its side; but, speaking for preachers, the thorn is now our theme:

"It is Christ, only Christ, the Christ who alone can remove the thorn or who may allow it still to abide until we drink more deeply of his sustaining grace.

"The war has its place in present-day preaching, but not the place of the first-born. It furnishes material for expounding, illustrating, and enforcing the gospel of Christ. It sheds interpreting light on the facts we are set to preach. It supports the claims of Christ. It is an instantly available commentary on the truth of scripture. If, as Dr. Burrel has pointed out in his book on 'The Sermon,' a sermon is 'a thrust,' what 'a thrust' at sin and what 'a thrust' for Christ. Keep the pulpit high. Let it stand in the sunlight and in the free air of heaven."

A Comparison of Boys

To the one who holds to the belief of some juvenile specialists that there is no such thing as a "bad" boy it may not seem worth while to make any comparison; but to others the boy problem is both a sociological and religious one seeking a practical solution. To close one's eyes to this fact is like refusing to believe there is any such thing as a tornado even while the "funnel-shaped" cloud is sweeping over the country.

"Boys will be boys" is an old saying that means much or means nothing according to the way it is interpreted. If the boy is "father to the man," then we are justified in fearing the future manhood of many sections of the country, unless adequate steps are taken by the church and society to in some way modify the influences that are strongest in developing modern boy character. The problem of juvenile delinquency has become a serious one in all the warring countries of Europe, but for all this a very natural cause has been assigned. While America has been spared thus far some of the conditions which contribute to the delinquency of the boys of Europe we dare not feel too confident that a few years more of the war will not result in similar conditions arising in our own country. But as it is there seems to be a marked difference in the moral conduct of American boys in the different centers of population. A New York paper seems proud to mention the fact that New York boys are better behaved than their near neighbors in Jersey City or Newark. Mr. C. J. Atkinson, executive secretary of the Boys'

(Continued on page 16)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

The Future of Morocco

A Scotch military officer, in addressing the Royal Geographical Society on his travels in Morocco, said:

"The climate of the Morocco coast is ideal, with the temperature seldom over seventy degrees in the summer or under sixty degrees in the winter. There is sufficient rainfall; and the crops even under native methods are surprisingly rich. Under proper cultivation the wilderness will blossom like a rose and this country may well become one of the granaries of the world. The system of native government has always retarded, and in fact almost prevented, any development. If a native became too rich and prosperous he was promptly robbed by the neighboring Khaids, who in their turn were robbed by the Sultan, and there was therefore no incentiven to progress. Under French protection, all this will be changed. There are also undoubtedly large deposits of copper and other minerals in the mountains as yet unworked."

One of the principal means of developing the country will, of course, be railways, and there already exist 773 kilometres of railway in Morocco, exclusive of railways under construction.

African Self-Denial

The following letter was written to the Treasurer of the Foreign Christian Missionary Society by a boy in a mission school in West Africa, as spokesman for his fellows:

"To the Honorable Treasurer: We, the Edwaleni boys, beg to lay in your hands this little amount of money which we collected by denying some of our meat and sugar, and some of us paid some few copper coins to raise it to $5.50, so that the Gospel might be disseminated until it reaches those who are still in the shadow of darkness. We are longing so much to enable some one to go and bring in the Master's sheep who have wandered away.

There are only forty-six boys and three teachers in our school. Among these, thirty-two made up their minds to serve the Lord in this way of denying themselves something. Our school is a Christian school. Almost everybody professes to love Jesus Christ. . . . Our self-denial week has been one of our good ones. Everybody felt that he was doing something for his Savior. God had been very close to us. Our school work did not seem to press us very much during the week and the marks were ne very many. It is hard to express the mood in which the boys have been. During their fasting they were happier than they ever had been."

The Test of War in Camerun

The development of the American Presbyterian Mission in Kamerun is one of the most inspiring stories in modern missionary annals. No better proof of the vitality of the self-supporting, self-governing native church which has been established there could be found than the way in which it has met the test of war. At the beginning of the war the mission stations were seized by the German government and their funds confiscated. The mission report says: "Except for the presence of the warring armies the country was depopulated. For over a year it was so. What a time it was! Families separated never to be united, sickness, hunger, starvation and death."

For eighteen months this continued, then the tide of war passed on and Kamerun had a chance to take stock of the damage done.

It is estimated that not more than six per cent fell away from the church during those frightful months, while more than 3,000 new members were received. The contributions of the native church more than doubled those of any previous year, so that evangelization could be continued though no financial help was possible from outside. The first request which got through from Kamerun after the Allied armies entered was not for money, it was to "Hurry up order for the Bulu gospels!"

Why Africans Become Moslems

What is involved for the African in becoming a Moslem? This is how one missionary answers the question:

Islam presents itself here as a series of practices that appeal to the African because they make no moral demand. The hardest custom is that of fasting from food and drink during daylight hours in the month of Ramazan. A Moslem teacher admitted that Islam was powerless to change a bad man into a good one, and did not try. It was equally powerless, he confessed, to improve character by means of food laws and other external rites, for a man who lied and cheated before Ramazan did the same afterwards, and to stop eating field-mice never stopped any one coveting his neghbor's property. God, who to a heathen is a reality but of unknown character, remains the same to a Moslem, unless his character suffers by his being made the author of unreasonable commands. The life and doings of Muhammad himself are unknown. The old character, fears and motives remain the same. Seriousness, holiness, the gravity of big issues, none of these suggests itself in the common attitude of a Moslem. The people who become Moslems for the most part merely add on new and interesting customs to their old ways without receiving any inner cleansing or learning to know God personally.

The Kru's Thirst for Knowledge

In Africa, when it rains, it rains. The sky just opens itself and empties itself in one operation. But rain cannot keep Kru boys and girls away from school. Slates carried on top of their heads make excellent umbrellas for the mission girls. Banana leaves serve the same purpose for the town children. One ambitious boy was in the habit of swimming a deep river with his books in a toy canoe by his side. When it rained, the canoe was held over the books to shield them, the boy didn't care about keeping himself dry.

From a town four miles distant, a young man walked in to school every morning, rain or shine. His lunch—often his only meal until night time—consisted of half a cocoanut, sometimes one green banana. Yet never have we heard a complaint from his lips. Now we have found room for him at the Mission and he is making progress in his studies.

To further a working use of the new language, English, all our Kru boys and girls are required to write a brief letter every day to their teachers. One of the subjects assigned was "The Mission." One bright Kru boy began his letter with the statement—"The Mission forces you to do everything you don't want to do." Isn't that deliciously human?

African Tests for Church Membership

The requirements for church membership which are enforced by the Presbyterian missionaries on the Congo are sufficiently severe to make the relation with the church indicate an intellectual as well as a moral achievement.

Before applicants for admission into the church can be admitted to communion, they must commit to memory, besides the Shorter Catechism, the following Pslams: 1, 23, 32, 37 and 51; the entire Sermon on the Mount, as given in Matthew 5 to 7; the third and fourteenth chapters of John; the twelfth chapter of Romans; and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicants are still kept on probation for a period of three months, to show by their constant life that they understand what they have learned, and the seriousness of the steps they are about to take. Naturally those of old age cannot commit the above to memory as easily as can the young, and their examination is not so rigid, but recently seven old men were admitted to full membership, who had persistently and continuously studied these requirements for five weary years in order to become communicants.

A Mary Slessor Memorial

Akpap is the principal town of the upriver people who first heard the Gospel from Miss Mary Slessor. Although this district is one of pagan people and wild bush, two women live there in honor and safety, and evangelize the district around them. There is no man missionary, but one of the women acts as pastor, preaching in Efik. The people are greatly interested in the Slesor Memorial Home, and have sent nearly $100 towards that fund.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Attention Ohio Brethren Endeavorers

At the late Brethren State conference at Fremont the undersigned was elected to serve as secretary of Christian Endeavor work for the Ohio district. It becomes necessary therefore that some announcements should be made at once, relative to the work of Christian Endeavor among the Brethren churches of Ohio.

In the first place your secretary would like the names of all corresponding secretaries of Brethren C. E. societies in Ohio. This is necessary to the largest success of the plans which will be formulated in the near future.

Another matter of interest to your secretary is whether you are trying to reach the goals of the denomination and also of the United Society and the Ohio State C. E. Union. If you do not know what these are you can easily find out by addressing me.

And all Ohio Endeavor workers should be planning to attend the annual State C. E. convention which meets in Newark, June 25 to 28. This promises to be a great convention and there is no society, however strong, which could not receive—and which would not receive added impetus in its endeavors toward all desirable goals by having several delegates at Newark.

NOW—

Let those corresponding secretaries' names reach me real soon; Write for a list of the different denominational and other goals: MARK YOUR CALENDAR ON JUNE 25 to 28 for NEWARK.

DYOLL BELOTE,
1803 4th St., S. E., Canton, Ohio.

Lost Creek, Kentucky

The following things have been received since Miss Pence's report several months ago:

One barrel clothing, set of Bible books and comfort from Sisterhood girls, Elkhart, Indiana. Barrel clothing from Mrs. H. G. Moser, Uniontown, Pa.; Ten dollars for Neice children's tuition from Brother and Sister Bemenderfer, Goshen, Indiana. Barrel clothing and fruit, the barrel containing a suit of clothing for Mr. Drushal, from Uniontown, Pennsylvania; barrel clothing and box of toys from Mr. and Mrs. L. C. Moore, Marianna, Pennsylvania; Box clothing and toys, Sisterhood Long Beach, California; Package of towels, Sisterhood, Bryan, Ohio. Splendid Christmas box containing eatables, handkerchiefs, stockings, etc., from S. S. of North Manchester, Indiana. Barrel clothing, one comfort, two pillows and pillow slips from Ladies' Aid, Hagerstown, Maryland; Five dollars from Sisterhood girls of Hagerstown, Maryland for Domestic Science; Box of candy for the teachers, J. J. Lillie, Jenny Lind, California; Package of "Everyland" magazines from M. A. Morrill, Coverdale, Alberta, Canada; Nine towels, Sisterhood, Eaton, Indiana; Barrel "White Gifts" from S. S., Maurertown, Virginia; 110 pounds dried peaches for dormitory, from Lordsburg, California; Barrel clothing with eatables from Warsaw, Indiana; Two comforts from S. S. C. E., Louisville, Ohio; Barrel clothing, one comfort, one dozen towels from S. S. C. E. of Carleton, Nebraska; Drinking fountain valve, set of books and magazines from O. W. Clemmer, Claypool, Indiana; $10 for self from Mrs. Austin Miller, Meyersdale, Pennsylvania; $10 for the work from Mrs. P. Peterson, Torrant, California; $20 for farm seeds of C. E. of Carleton, Nebraska; Eight towels, 7 rolls bandages, Sunnyside, Washington; $1 for self from Mrs. D. C. Swonger, Tiosa, Indiana; A fine lot of flower seed from Mrs. Bettie Oram, Logansport, Indiana. Vegetable seeds from Louisville, Ohio. A pair of blankets and some towels were received from California, but when the package reached us we could not quite make out the name of the sender. As we received no letter stating just who they were for, we presented them to the bride and groom, Mr. and Mrs. Bradfield, in the name of the unknown giver. As they are just starting out housekeeping on the Riverside Farm, we knew the giver would be glad to know they went to these faithful workers at Riverside.

A barrel of clothing was also received which had no identification marks on it. This came from either Claypool, Indiana, or Lanark, Illinois. To all the above givers we have written personally, but we want to add here that these gifts mean more to the work than perhaps some of you realize, and have truly been a great help. Some have asked the question, "Do you really want the clothing sent?" To which we answer, "yes, indeed." There has been a great demand for second hand clothing and there will undoubtedly be still a greater demand for it the coming year since none of us can scarcely afford to buy clothes any more.

The events of the last week of school, the helpful meeting of the Board, the peal of the wedding bells, etc., have all been mentioned before, but there is one thing which we consider the best news of all which I believe has not yet been reported. Before the close of school seven of our students who were already Christians dedicated their lives to Christ to be used in definite Christian service.

Brother Lambert, we are sorry this report was not sent in with the A. C. offerings for as we saw the list of life work recruits in the Evangelist, we would have been proud to have seen Lost Creek's seven listed among the number. These seven do not include those who have previously made this decision. Again we say that we feel that the results of each year's work among the students answers the questions as to why we spend as much money and time on the school as we do.

MRS. C. E. DRUSHAL.

Congratulations!

Announcements of the marriage of Mr. Everett A Myer to Miss Mary Asbury, which occurred on May 4th, have been received by their Christian Endeavor friends. Brother Myer will be remembered as our hustling Tenth Legion superintendent, and his co-workers join in extending heartiest congratulations and best wishes.

On the same day another attainment was recorded in the life-record of our successful Life Work Superintendent, Brother J. B. Lambert. In connection with his pastoral work at New Lebanon he has been pursuing studies in Bonebrake Theological Seminary at Dayton, and graduated from the regular course with the class of '18. His grades were uniformly high. Our Endeavorers whom he has served so unselfishly in the promotion of Ashland College Night rejoice with him in this added personal achievement.

J. A. GARBER.



Our Youngest Readers



A Letter to the Children

Loanda, Portuguese W. Africa.
February 23, 1918

Dear little friends at home:—I promised to write to you often, but only one letter has so far found its way to you. I wish you could see me now running around the broad veranda of the big mission house at St. Paul de Loanda. I am hand in hand with a little girl a few shades darker and a few inches taller than myself. My mamma is sitting in a rocking chair on the verandah, writing this for me, and every time I come where she is, I say, "Mamma, I am afraid." Do you know why I am afraid? It is because she is black. But mamma puts her arms around the little black girl, and pats her fat little hand and says, "What a nice little girl you are!" And so I go around the big veranda another time, wondering as I go, why she should be so black, and my own little hand should look so white as it lies in hers. Mamma tells me many things from the Bible about Jesus, and he is helping me to love this little black girl, who is indeed very kind to me. We have had a pleasant time here at Loanda, which is our second stop since we left New Orleans. I did not write you from Cape Town, but my mamma did, so I knew you would hear all about me. We had a little stop in two different harbors on our way up the West Coast. One was because our boat was leaking. The other was for cargo.

In Cape Town we had such a short stay,

that I did not have time to go out anywhere and get acquainted. Mamma and Papa went out once for dinner, but they fed me first and put me to sleep. That was perhaps the best way to do, but I wonder if you would have liked it.

On the boat between Cape Town and Loanda I had a little playmate whose name is Charles Preston Hedges, Jr., but everyone called him by the name the African natives gave him, which is Lokange, whatever Lokange did, I did too, as he was just a year older.

Otherwise there were no children on the boat.

I want all the dear little children to pray for me that I may soon be a Christian and a true missionary.

We are very glad indeed to be in Africa, but mamma says she will be gladder still when at last we reach our destination, which may be a long time yet.

Aunt Estella and Aunt Mae (Miss Myers and Miss Snyder) send their love to you, as do papa and mamma and your own little

MARGUERITE.

One Way of Hearing a Call

A missionary was invited to address a children's meeting. She told the children about those other children who had never heard of the Savior. They listened eagerly. She showed them some interesting curios. They looked at them with keenest interest and touched them with wondering awe. She burned incense sticks to show how these other children worshiped their idols. She passed around some cakes she had brought from the mission station. Through each of the five senses she tried to interest the children in the dark-skinned people of her mission. They were interested. Their hearts were filled with sympathy for these other children who lived always in fear of evil spirits and they wanted to help them. When the missionary finished, the superintendent said, "We have been so happy to have our dear Mrs. Blank with us today to tell us these interesting stories. I am sure that all of us have enjoyed hearing her and that we are going to try to do more for the little children who have never heard of Jesus. All of you who are going to try, raise your hands."

Every little hand was raised. The children were sincere about it, but they must have been forced to the conclusion that the whole matter was disposed of by a raising of hands, for that was the last they ever heard of it, and all they ever did about it. The next missionary talk they heard could not make as deep an impression on them, and by and by the subtle insincerity ,which the Lord recognized in those who protested their love to him, yet did not the things that he said, will cloak them, unless a wiser teacher makes use of the sixth sense in their missionary training.

A Better Way

A missionary made a similar talk to another group of children. When she finished, the superintendent looked into the interested faces of her boys and girls and said:

"What can we do for these children who never heard of Jesus?' '

Up went a little hand.

"What is it, Robert?"

"Couldn't we pray for them?"

"Yes," said the superintendent. "Let us pray for them."

Reverently the little heads were bowed and reverently the children followed in the prayer as she led them.

"Is there anything else we can do?"

A hand wriggled violently and, in answer to the teacher's nod of recognition, the boy to whom the hand was attached said: "Say, if they had Bibles couldn't they read about Jesus?"

The speaker fairly beamed over the originality of his suggestion. He felt like the owner of the copyright. The superintendent beamed too.

"That would be one of the very best things to do —to send them Bibles," she said. "We can get Bibles in their own language now, so they can read them for themselves."

"How much will one cost?" instantly came inquiry from the originator of the plan.

"We can get a good Bible now for fifty cents," answered the missionary.

Quick as a flash a small brown hand dived down into a small brown pocket. There was no rattle of coins. Evidently there was nothing left to rattle when the triumphant hand came up, firmly grasping a half dollar.

"Get one," said the boy laconically, as he placed the coin in the missionary's hand.

"Wait a minute," said another boy, as he darted out of the door. In a few moments he was back again with fifty cents. "Father said he'd lend me this fifty cents until I got home to get it out of my bank. That'll get another Bible."

A little fellow sat looking wistfully at the two big, shining coins.

"Can you get just part of a Bible?" he asked timidly.

"To be sure you can," answered the missionary heartily. "You can get the Gospel of John for ten cents."

The boy's face shone as he put his hand in his pocket and drew out his dime.

"Could I send you some money to buy some Bibles?" asked another. The teacher wrote down the missionary's address on a card and gave it to the child.

"Now," she said, "is there anything else we can do?"

There was a moment's pause, as those earnest little hearts faced the great need of the world for Christ. Then a hand went up.

"Maybe," said a serious voice, "I could go over there when I am grown and tell them about Jesus as she did."

That missionary talk made an impression that will last. —Missionary Review.

News From the Field

Notice—Md. and Va. Conference District

A slight mistake has been made in the Conference date at Mt. Olive. The correct date is May 29, 30, 31. Only one day later than was announced before.

Pastors please announce the correction.

E. M. RIDDLE, Sec.

Linwood, Md.

Whole Gospel Mission, Philadelphia, Pa.

Dear Evangelist: —I have been neglecting writing but hope to do better in the future.

We just closed a three weeks' meeting. In some respects a better meeting than we expected, in other respects some what disappointing. Brother Ed. Miller, one of our spiritual begotten sons of the Whole Gospel Mission, preached for two weeks.

The first week it rained, snowed and stormed, all week, so that we did not get a good start until the second week .

The second week came up fine on the second Sunday we had the largest crowd we have had since the dedication of our church, six years ago. Then Ed. was suddenly summoned home on account of sickness and death in his family. A sad disappointment to us and to him.

I took up the work for the last week. Having preached here for sixteen years, I prepared sermons through the day and preached them at night. We had four additions to the church and we feel very sure that this was the smallest good.

Brother Ed. is indeed a powerful preacher. His splendid life and spiritual sermons did our church much good, but we and he were disappointed because of the sudden call home. It was not fair to him nor us, so we are praying that the Lord may send him back two weeks in the fall to finish the good work which he began.

We believe the splendid advertising he received while here will cause him to do us greater good than any other man in the brotherhood at the present time. While he gave us a great spiritual uplift and our brethren are better united than they have been for years, yet the dreaded summer slump is approaching, so that it is impossible to go forward much before early fall.

Our work is in a more healthy condition than it has been for years.

I was sorry that it was necessary for me to go away again for five or six weeks.

While our people give liberally, all are poor, and it is impossible for us to meet our finances. Hence the three clergymen in the church agreed to do the preaching free of charge while I would go into the evangelistic field and make up at least part of our deficit. Brethren, Ray, Bowers, and Tressler will ably fill the pulpit while I am away.

I began a meeting at Brush Valley, May first. I having preached two nights. The interest is good and the crowds are increasing. I will remain here at least two weeks. Brother Smith has this work in good shape, and we hope to have a good meeting. When this meeting closes we expect to go to Kit-

tanning, Pennsylvania, where we expect to have a bright outlook for a strong Brethren church.

We preached here five nights before the holidays to crowded houses and reaped a small harvest and Brother Smith has been reaping right along.

Brethren, pray for these meetings.

Will write more soon.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia, Pa.

Peru, Indiana

Among the letters printed weekly from the various local churches, none has recently appeared from Peru, but the following will indicate that we are still on the map.

Under the aggressive leadership of our most efficient pastor, G. C. Carpenter, the following goals were agreed upon, as a working program from New Years' to Easter:

First—100 pupils in the Sunday school.

Second—15 new additions to the church.

Third—$1,000 in church building fund by May 12th.

We find it pays to set goals and work toward them, for we had 110 in Sunday school; added 16 to church membership and with the loyal support of the members will attain the $1,000 goal by May 12th.

Extremely cold winter weather, union mid-week prayer meetings, and a five weeks' union tabernacle evangelistic effort,—all disorganizing, yet notwithstanding these, the "Little Brown Church" has gone steadily forward, sowing and reaping in a manner that is quite satisfactory.

The union tabernacle effort, headed by Dr. M. P. Fikes, a mighty preacher of the Word, together with his most efficient corps of workers did not meet with a deserving response from churches and public. Although about five hundred "hit the trail," yet only a small number made our church their choice.

Now that the strenuous days of the union effort are past, every working branch of the church will be restored with added zeal to its normal working order. We have a new organization known as the "Soul Winners' League," in which fifty-six of our members have pledged every talent and opportunity to win souls to Christ. Plans for work are being laid out and much will be expected from the society.

E. E. FRANTZ

Out Somewhere in U. S. A. Article 3—Over the Top

Since our last report we have fought the enemy and have won.

Middlebranch, Ohio:—The reports already given from here brought news of a wonderful victory. From the standpoint of the Evangelist the victory came as the result of the splendid co-operation of one of Ashland's boys, Brother Ed. Boardman, together with his faithful and loyal people who rallied to our support. Middlebranch was stirred by the power of God, which is still a mighty force in the world. Later reports from here indicate that the 50 some recruits are still fighting the good fight of faith and are holding on to the lines with renewed vigor.—

Elkhart, Indiana, was the next place of attack and we enjoyed the meeting, because it was near home to us and because we were working with some that we have known for many years.

We found that the enemy had entrenched himself very solidly in this city. But we went into the fight with supreme confidence in the power of God to overcome the deadly power of sin in every form. Our band of helpers were made ready for battle. It was a pleasure to work with Brother Wolford. He was with us every minute of the conflict. After three weeks we won over to the Lord's side, 33 in all. The other results have been noted by the pastor in his report. Mention should be made that several nights we were ably asisted by the presence of delegations from South Bend and Goshen, together with their pastors—It certainly was inspiring to again preach to our former parishioners from South Bend.

Elkhart is not a hopeless field for us, the future looks bright for them, and I feel sure that with their splendid leader and their devotion to the cause victory will come to them in the days that are to come.

New Lebanon, Ohio.—From Elkhart, a thriving city, to the little village of New Lebanon, Ohio we next found ourselves. Another three weeks of hard work was before us. This is a great place for crowds. Every night they came to hear and thank God we again went over the top with forty-five new confessions. Brother Jack Lambert is pastor here. He is a live pastor in the village. A wide-awake man who is ever alert watching for an opening to do and dare for the Master.

We are now in a campaign at Brighton. The outlook is bright, clouds are scattering and the victory is ahead. More later.

We expect to make our home for the summer in South Bend, Indiana. We are going to rest and be ready, the Lord willing, for another season of evangelism beginning next fall. For the many kindnesses and splendid care given to us during our sojourn out somewhere in the U. S. A., we are very grateful to all. Any church that nedes some supply work help during the summer may find me by writing to my home address. Also dates for coming year. May God bless the Brotherhood everywhere.

EVANGELIST A. E .THOMAS.

North Liberty, Indiana

It is with pleasure that we report the progress of the Lord's work at this place. Regardless of the many hindrances for effective church work during the past winter every department of the work is moving nicely. We were disappointed in our evangelistic effort this year, being compelled to close after a few days, but we hope to take it up again in the early fall with the pastor as evangelist.

Since we last reported our work fourteen persons have been added by letter and relation. Two confessions await baptism and several others have promised to come soon. The Sunday school is one of the live wires of the church. Last Sunday 126 were present, which was the largest attendance of any school in town for the day. The S. S. C. E. is very active these days. They recently added some new members. Next Sunday they will have charge of the morning service. They are aiding very materially to the support of the work in general .

The present pastor received a unanimous call to the work for another year. We shall remain with this good people and by the help of God press on to greater accomplishments.

I shall be privileged to hold some meetings this fall. Churches wishing our services will do well to write early. We are not looking for an easy place. If some church is drawing its last breath we would like a chance at it. We prefer the field that no one else wants. That has been our fields for evangelistic effort, and the Lord has been pleased to bless us in a remarkable way wherever we have labored.

If there is a church needing a minister for one-half or full time, where there would be a possibility of him teaching in the public schools, I could put such a church in touch with a splendid young man who could be secured very reasonable . Write me at once. Indiana churches preferred.

We hope to meet many of our friends at the great State S. S. Convention soon to be held here at South Bend.

We rejoice with the brethren everywhere for continued progress in the Lord's work.

May we all be just as diligent as we know how in helping to bring back the King.

Yours under the Precious Blood,

C. C. GRISSO.

Philadelphia, Pennsylvania Third Brethren Church

In looking over the Evangelist, at times, we note with much interest, the progress of the various fields, and the thought occurred to us that it may be of interest to some to know of our work at the THIRD BRETHREN CHURCH.

Since I started to do my bit here, about six and one-half years ago, when it was but a mission, meeting in a small store, I have noticed a rapid growth, especially during the past two or three years.

When we built our little church, which we then considered large, seating about 150 people, and our school then being in attendance of about 60, we thought this would meet our present needs for some eight or ten years. But, at the present, just about five years from that time, at our School session the room is practically filled, and we have already begun to think of enlarging our building. You can readily see the growth, and realize the need of a larger building, and more consecrated workers. The nearest church to the east of us is five blocks, and in between these squares, two or three small streets, and most of which have been recently built up, thus creating a new residential section and larger field for our work. There are some churches to the west of us, but as we look to the east, we breathe that prayer, "Lord of the Harvest send forth Reapers," for the harvest truly is great but the laborers are few.

We have about 60 members on our church roll of fairly faithful workers. Of course, we have nearly that many who are practically dead wood, but these we do not consider as on our active church record. We are boosting the FOUR-YEAR PROGRAM. We have very encourasing services, being in

charge of Bro. E. E. Roberts in the morning, and our Pastor, Brother J. E. Braker, in the evening.

In our Prayer Meetings, we have reached the goal of the 25% of attendance, and are traveling toward the goal on the increase in attendance at the prayer meeting. These meetings are also very interesting and spiritual.

The Sunday school is also very fine, and this auxiliary is fast traveling toward the FRONT LINE. This quarter, we have taken in about thirty new scholars, in the various departments. We have a staff of faithful officers and teachers, and we judge from our school that the future church will be worth all the efforts that we can put in it toward the training of the children entrusted to our care. We have in our School all organized departments, and classes, one especially which we want to note, the Men's Bible Class, led by Brother E. E. Roberts, which we believe has created a good bit of interest, and from which, while it is but a year old, we have received much good and inspiration as a school and church.

We have a fine Junior Society of Christian Endeavor, with about 80 on roll, with large attendances at every meeting. We have a small Young People's Society of about 15 members, but while few in numbers it is very spiritual in nature. We have a nice Sisters' Society of about 20 members, which we believe is made up of faithful women, who need to be commended for their untiring efforts in the time of struggle and need.

We have some very consecrated workers, who are willing at all times to do such work as carpentering, plumbing, etc., to help save expenses, as well as being anxious to help in the upbuilding of the spiritual life of the church. But, we believe, this is due largely to the example of our consecrated loyal pastor, who is serving us without pay, in his untiring work of love at this place.

We do thank our Father for so bountifully supplying our needs, both spiritually and temporally, and pray that his blessing may continue with us, that we may be able to do a grand and noble work at A and Tioga Streets, and hear "His well done," in that great and final day.

MRS. L. S. KOLB, Jr.

Cerro Gordo, Illinois

We closed our pastorate at Philadelphia on the first of last October. We came immediately to Altoona to attend the Pennsylvania Conference, not realizing that it would be the last one we would attend in that state for a while. We shall look back to those few days spent together in the "Mountain City" in conference with the berthren of the "Keystone State" with many pleasant recollections.

We next crossed the mountain and spent some time with my parents in Johnstown, where we made our headquarters until we came to the Middle West.

After a short rest we went back to Altoona to asist the pastor, W. C. Benshoff, in a pre-communion service. Being acquainted with these people it seemed like going home and our fellowship together was delightful and pleasant. After preaching each evening from Wednesday until Saturday and on Sunday morning we hustled to the train and journeyed to Windber to begin a campaign in the evening against the powers of darkness.

Here we found a small band of Brethren struggling along together without a shepherd. We soon found them to be ready and willing to do what they could to further the great cause of the king. The days spent here were most delightful and will not soon be forgotten.

Our next station was Prosperity, W. Va. We were a week late in arriving due to a miss-carried letter. However, we reached our destination late on Saturday night and journeyed to the "Church on the Hill" on Sunday morning for our first service in the State. The weather proved to be of the trying sort during our entire stay among these people. Rain and lime stone dirt when mixed together in the proper proportions make a poweful sticky substance. It was well mixed during most of our stay. We made our home with Brother Showalter, the pastor, and together we traveled over the hills visiting among the brethren. We enjoyed our short stay among them and hope we may visit among them again when the weather is a little more pleasant.

After a day and a night of travel and awaiting at junction points we were again at home with the family and parents. Here we stayed and spent Christmas. It was the first time during twelve years that we had the pleasure of eating Christmas dinner with those who had given us an earthly existence. The day was quiet but very pleasant.

To Our New Field

On December 28th we left home for our new field of labor. The journey was uneventful until we reached Indiana. Here our train ran into a local snow storm and before we realized what was taking place we found it snow bound in more than three feet of snow. Here we remained until the plows came from Chicago and helped us out. After traveling all day Saturday we reached Cerro Gordo late in the evening and found the people wondering what had happened that we should be so late.

After quite an effort our goods were finally shipped and arrived in good condition. When we were beginning to get settled just a little we were told there was a call to be made one evening and we were piloted to the church. Here we were formally introduced to members and friends and after a program had been rendered were given a shower of good things to eat. Of course we tried to express our appreciation after we had everything at home. (But we did appreciate it brethren, and have not forgotten it yet.)

One week of devotional services were held before Easter. The object was to bring us to a deeper realization of our dependence on God. These services were well attended and a good interest manifested.

The offering for "Foreign Missions" was scheduled for Easter morning and careful preparation was made. Of course we desired to make the goal and "go over the top" but no one thought we could do it. When the moment finally arrived and the charge made and the results counted we were all agreeably surprised to know that we had "gone over the top." Our aged treasurer was confined to his home on account of illness. It made his eyes snap with surprise when told that we had won the battle.

After the smoke had cleared away we were all ready for something to eat and the call for dinner took us to the basement of the church where a great feast was spread and after we had all done our best it was not damaged to any great extent. Every one had plenty and there was much left. Some of this was carried to the needy. The fellowship of these occasions more than compensates for the cost in time and materials.

At two-thirty we again assembled for an hour of worship together. We enjoyed a pleasant and profitable hour together and every one agreed it was a day well spent.

Our next effort came two weeks later when an attempt was made to make up a financial deficit and bring the church up to June first free from financial obligation. It looked big . Some feared the outcome. But once more, when the field had been cleared, we claimed the victory with colors flying.

There is more work to be done. We are hoping and praying for other victories. May the Lord be our unerring Leader in these.

H. E. EPPLEY.

Powersville, Missouri

Th plan that the White chapel Sisters had for making up money this Easter time for missionary purposes was a great success. It may be a help to sisters in some other rural church to know that we sold our eggs, we gathered on Easter Sunday and took the money for that purpose, not half the eggs, BUT ALL. The hens seemed to understand and gave us a good supply. Besides Red Cross, Y. M. C. A., Liberty Loans, Baby bonds and Thrift stamps, we did not forget those in spiritual darkness

MRS. JENNIE A WOODS.

Notes From Africa

Brazzaville, French Equatorial Africa
1918—3—17th,

Still in Loanda. We found the dormitory at the Methodist Mission a very pleasant place and much cooler than the hotel. Mr. Gibbs is a fine Christian man and he helped us in many ways. We spent 4 busy days in Loanda. February 26th we embarked for Bama. What a busy Monday morning that was for us. We got up at 5 A. M., ate a hurried breakfast, finished packing and strapipng our cases, folded up our beds and were ready for the boys that came to carry our things down to the boat that took us out to our steamer, the Wall. Here we found a much smaller steamer than either of the other ships. As we would only have a part of two days on this ship we had to furnish our own food. This we did and ate our meals picnic style in the small pleasant deck which was furnished with table and chairs. All enjoyed the change and as we were in sight of land all the way we found the trip from Loanda to Bama an interesting one. On reaching Bama we went to a hotel, and the next day was a very busy one. We visited all the stores and here we found a child's helmet for little Marguerite; up until this time we had been unable to

find a child's helmet, although we had tried everywhere. We also went for a short visit to the Christian Alliance Mission. Here we met Mr. Hess, who is from Nyack, New York, and their native French teacher. The other workers at this Mission were away at the conference which was being held at Luebo Congo Belge. We enjoyed our short visit at this mission which is also beautifully situated. In Bama we were required to matriculate as we were entering the Belgian Congo. March first we left Bama, embarking on the Mousette, we came on to Matadi. Here we were met by the famous Dr. Sims, who hurried the party up to his mission. Here we found beautiful surorundings, cool, pleasant rooms and everything necessary for our comfort awaiting us. Dinner was served at 7 P. M. Dr. Sims is an excellent host, and having spent many years at this place entertained us with many interesting and humorous stories. The dinner hour was enjoyed by all, after which we soon retired. We were up early in order to catch the 6:30 A. M. train for Kanshassa. At Matadi our party separated. Brother Gribble and Mr. Bragg remainind at Matadi to wait for the rest of the baggage we had to leave at Bama. Mr. Haas, Dr. Gribble, Miss Myers, little Marguerite and myself came on, to gain, if possible, the coveted permission to enter the French Congo. After another hurried breakfast we hastened to the depot. Here we bade Brother Gribble and Mr. Bragg good-bye and boarded the train. Such a queer little train; and it is run by the natives; the coaches are quite small having only eight desk-like chairs with little shelf tables between the chairs. We stopped every few miles to get wood for firing the engine. Once a man's hat blew off and they stopped to run back for that. At another place the train pulled out without the conductor. When this was learned the engineer stopped the train and waited for him to catch up. This he did and all out of breath he told the engineer in loud native language what he thought of him. At another station we were greatly amused in watching them load live stock, such as pigs and goats. How do you think this was done?

First by tieing the animals' four feet together, then turning them on their backs the natives then place them on their heads and board the train. Everything carried by the natives is carried on their heads. This train does not run at night, so we stopped at Thyesville over night. Here we went to the A. B. C. Hotel. This hotel was a pleasant surprise. We found it more homelike than any place we had been since leaving dear old Dayton, Ohio. It is high up in the mountains where it was cool and pleasant and away from the dreaded mosquito. The next morning early we continued on our journey. We ate picnic style on this trip, too. So we had with us on this day Mr. Moody, an old established Baptist missionary. He has been on this field of work for 28 years. He told us the number of Christian natives they have. I forget the number, but it was quite large. They have 128 native churches, with native workers in all the native villages. He was on his way to visit a number of these churches when we met him. He gave us information in regard to the work, etc., and we enjoyed our short visit with him very much. We had several hard showers in the afternoon and the train stopped until the worst was over, then sent a boy on ahead to put sand on the track. However, we reacherd Kanashassa about 4:30 P. M., Saturday and went to the A. B. C. hotel at this place. We did not find it quite as nice as the one at Thyesville, but we were glad to be at our journey's end for a short time. I must tell you a few things about this railroad, for it is quite wonderful after all. We learn it was 20 years being built, and that one life was sacrificed for every yard of the three hundred miles. And a white man's life for every mile. This is easy to believe after you have gone over the road with its many crooks and turns, ups and downs, winding in and out among the mountains covered with bush, where many kinds of poisonous snakes and wild animals hide. Over deep ravines, across mad, rushing mountain streams we went. And all day long the fierce sun rays were felt. At no time during the day were we permitted to remove our helmets.

Small wonder the loss of life when all is known. And yet as we traveled on the scene was ever changing; the mountains, covered with shades of green and here and there clusters of wild mountain flowers peeped from among the bush and rock. We passed the places where Livingstone and Stanley camped on a high mountain that now bears their names. At Kenshassa we spent a quiet Sunday in prayer and thanksgiving. God had wonderfully blessed us this far, and here again we asked him to open the door into the French Congo for us, if he so willed, that we enter at this time. Dr. Gribble and I attended the English services at the Baptist mission in the afternoon. Mr. Kirkland gave us the message, using the 10th chapter of St. John for an outline. He gave us a great message; we were quite refreshed and uplifted by it. Monday morning Mr. Haas, Dr. Gribble and Miss Myers crossed the Congo river to Brazzaville to visit the French mayor to ask permission to enter the French Sudan with the gospel. Not knowing what would be met with, or how long they would be, they started out at 6:30 A. M. I remained at the hotel with little Marguerita. We try to protect her as much as possible from the heat. She has been quite well most of the time thus far and we pray she may continue to remain so. She is a great blessing to our little party, and it is our prayer that we may be able to keep her long with us., if it be his will.

At noon the rarty returned with the glad tidings, "Enter in for I have opened the door." And truly he had gone before hearing and answering the prayers of his people, opening up the way for his gospel to be carried to all the world. For the party that crossed the river that morning found no trouble in gaining permission to enter French Equatorial Africa. They were treated very kindly by the Mayor, and when we came over the next day with bag and baggage, we had no customs to pay, and we found everybody kind and considerate, willing to aid us in every way. So we learn all along the way how God can overrule.

Here we found an English store, the proprietor giving us rooms just over the store, they are nice cool rooms and our host is most considerate of our every need. Truly, God has heard the prayers of your dear people and has richly blesed us in so many ways.

There is a Swedish mission not far from here. Mr. Hull and other workers are here. They too have been most kind to us. We took lunch with them the other day. Tomorrow which will be Saturday, March 9th, there is to be a wedding at this mission.

Two of their workers are to travel henceforth as one.

While we rest, wait and pray in this quiet beautiful place we are reminded often of the dear old home folks, and may you find in reading these lines the rich blessing of his wonderful love and cheer. May you be enabled in earnest prayers to help in a wonderful way the carrying of his gospel to this dark needy field. At the coming of Brother Gribble, Mr. Bragg and Mr. Haas, we expect soon to get a boat going up the Congo river to Bangui. Here we start our overland travel afoot. We will still have several months' travel from this place before we reach our field of work. We wish to thank you all from full and loving hearts for all you have done and are doing for his cause, and know that we ever praise him for you all. Continue to pray for us always. And now may his grace richly abound toward you all.

Yours in His service,
MYRTLE MAE SNYDER.

New Lebanon, Ohio

On March 24 Brother A. E. Thomas came to us for a three weeks' meeting. On Sunday night he was greeted by a large crowd and much interest. As the meeting progressed the crowds continued to come, getting larger until on the last night the church could not contain all the people. The interest grew to great intensity. Brother Brother Thomas preached the old gospel with a clearness, power and enthusiasm that won the hearts of the people and broke down the strongholds of sin in 46 lives. There were 6 the first night an invitation was given. And in only two services after that did he have no response to the call of God. On the last day there were 17. It was a great victory and the church and her pastor rejoice exceedingly with Thomas because of it. All but three of the 46 have been baptized and received into the church. These will come later.

Pray for us, Brethren.

A MEMBER.

Saskatchewan, Canada

The Lord's work is not prospering in this part of his domain. I have been associated with this people for seven years, but have not known of one conversion. Church people come here from the old world and the new, but soon fall into the ways of the world. When I think of the words of Jesus to the doctors and lawyers, "Wist thee not that I must be about my father's business?" it makes me feel as if I had put my hands to the gospel plow and begun to look back. However during the summer I preach somewhere every Sunday. We have a union Sunday school, but our church

work must be of a federation of all Christians for the present. So far as I know I preach all of the funerals in this community. The Brethren Evangelist is a most welcome visitor in our home. The more so because of former acquaintance with the Editor.

We are now anxiously looking forward to the time when we shall dispose of our property here and return to what I feel is my life's work in my own much beloved Brethren church. We are located fifteen hundred miles north-west of Chicago, but when we get the Evangelist we live over again in Flora, Cerro Gordo, Dutchtown, North Manchester, Nappanee, Clay City and Chicago. Glad to see the splendid success of most of these churches. I often think of writing a word of approval and encouragement to the Editor of the Evangelist or some of my successors a line of sympathy or good will to friends, or an amen to an Editorial like Brother Rench's, "The unity of Brethren." Then comes Satan and catches away the good seed, or at least I fail to do what I thought I would.

Regards to Brethren and friends.

B. H. FLORA.

A Visit to Washington, Brother Quinter Lyon Ordained

It was the privilege of the writer to spend three days from April 23 to 26 with Brother Lyon and his congregation in Washington. This being my first visit to our church in the capital city I was very pleasantly surprised to find our property located in such a splendid part of the city, just off Pennsylvania Avenue the most famous thoroughfare in the city and only twelve short blocks from the Capitol . Here, in an attractive little property that is increasing in value every year, worships the congregation that is coming more and more to be known for the deep spiritual tone of its services and for its whole hearted loyalty to God's word and implicit faith in all of his promises.

In the short time that I was with them I learned that these people are really taking God's work seriously and that they are not afraid to lay on his altar the tithe of what he has granted to them in the way of increase. An evidence of this was shown in the offering on the night of the communion when without any appeal the 75 or 80 people at the tables laid about $20 on the offering plates, and another evidence is the $200 Easter offering recently reported by Brother Lyon. It will be a great day in the history of all of our churches when they learn that God is willing to hear the united prayers of his people for the financial needs of the church as well as for the spiirtual needs. The two cannot be divorced.

The Washington congregation is to be congratulated both upon the fact that their pastor is himself an earnest and faithful preacher of the Word but also upon the fact that he has a whole family of Lyons that are ready and willing to take active part in the work of the church. Few churches can have such a corps of workers in the family of the pastor. Brother Lyon's fatherly Christian spirit makes him a great blessing to many who are in the city far removed from home and home friends.

The most enjoyable moment of the stay in Washington came when Brother Quinter Lyon, the son of the pastor, was ordained to the gospel ministry. In recognition of his ability and splendid Christian spirit the congregation had some time ago called this brother to the ministry and also to the position of associate pastor with his father. The call has been favorably passed upon by the Ministerial Examining Board of the Maryland-Virginia District, the sacred service of prayer and laying on of hands ordaining him to the work to which God the Spirit through the church had called him was accordingly observed by his father and the writer on the evening of Wednesday, April 24. May the Lord wonderfully bless and use this consecrated young man in the great work upon which he has entered.

M. A. WITTER.

COMMUNION NOTICES

The Communion Service of the First Brethren church, Allentown, Pa., will be held Sunday evening, May 19th.

All members urged to be present, and neighboring Brethren invited.

A. L. DELOZIER, Pastor.

The Oakville, Indiana Brethren church will observe Communion services Sunday evening, May 19th. A cordial invitation is extended to all of like faith who can come and enjoy the service with us.

A. R. STALEY, Pastor.

The Lanark Brethren will hold their spring Communion service next Sunday evening, May 19th.

B. T. BURNWORTH, Pastor.

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Brethren Evangelist

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Club Federation, has made a report on these conditions in the New York Sun and among other things says:

"Boys are worse in Baltimore, Chicago, Hartford, Indianapolis, Jacksonville, Jersey City, Lowell, Mass, Newark, Portland, Me., and Spokane. They have bettered their behavior in New York, Denver, Los Angeles, Minneapolis, Nashville, Seattle, St. Louis, Topeka and Worcester. They are about the same in Atlanta, Cincinnati, Dallas, Dayton, Duluth, Kansas City, Memphis, Pittsburgh, and Springfield, Mass.

"In Europe, especially with the Central Powers, the increase of juvenile delinquency is reported as appalling. In Vienna the number of crimes committed by boys and girls under 18 in 1915-1916 was 340 per cent greater than in 1914-1915. In Allied nations the increase in delinquency seems to be anywhere from 35 to 65 per cent. Mr. Atkinson gives the following reasons for this increase:

"'Whatever may be the situation across the water, the fact is that there has been no general increase in the United States. A study of the increase in European countries has resulted in assigning certain very definite causes, the chief of which are: (1) Absence of fathers of large families at the front; (2) increased burdens placed upon the mother in supporting the family; (3) complete darkening of streets necessitated by the airplane raids; (4) curtailing or stopping entirely of boy-betterment activities because of false economy or lack of workers.

"'It is reassuring to note that the first three causes do not obtain here, and that while the fourth condition is already apparent, steps are not only being taken to check it, but to increase greatly the activities for boy betterment."

In the light of the above report it is plainly to be seen that this is no time for the American churches and Sunday schools to let up on their endeavors to reach and to hold the American boy, for he is one of the really great problems of the day, and the manner in which this problem is met today will have much to do with the Christian manhood of tomorrow.

Brethren Evangelist

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Gospel Puritanism

The word puritanism is not popular, but it is a great word with a great mission. It is sorely misunderstood, and therein lies the principal cause of its unpopularity. Since the days of the early Protestant dissenters from the Church of England the puritanic attitude has caused in some men impatience, in others annoyance, and in others disgust, depending upon the frivolousness or seriousness of their attitude toward the fundamentals of life. The effort to force the practice of puritanism upon individuals has called forth almost universal rebellion, so much so that the word itself is almost universally repulsive. But it has generally been the wrong kind of puritanism or the wrong application of puritanic principles that has been rejected and not the gospel puritanism as set forth by Paul in such admonitions as "Come ye apart——and be ye separate," "Ye are a peculiar people," and by the declaration of Jesus, "Ye are not of this world."

Some have sought to display this enjoined separateness from the world by the painfully superficial way of wearing a peculiar and uniform style of dress. But outward marks of difference for the sake of difference are neither vital to the Christian's life nor advantageous to the Christian's service. They rather tend to depreciate the value of conduct on the part of the Christian and to discredit the Christian's profession in the eyes of the world.

Some have thought that to be true to puritan principles they must turn their backs upon the society refuse to acknowledge any worth or advantage in wholesome social acctivities, and deny themselves any and all enjoyments that come from mingling with their fellow-men. But the social instinct is God-given and was never intended to be crushed, rather to be properly developed and sanctified. Judging from the life of Jesus, who is our exemplar, we can say not only that it is not our duty to withdraw from the cares, pleasures and responsibilities of society, but it is positively wrong to do so. Paul declares that ""we that are strong ought to bear the infirmities of the weak." And Jesus said to the Father "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil that is in he world." That sort of self-denial that seeks to avoid social obligations lest they result in contamination reveals a concern for self that is out of all proportion, and such as will encourage a feeling of self-righteousness which is the most obnoxious and self-deceiving form of selfishness.

Again, there have been sects and still are found a few individuals who think it is their duty to keep hands off political affairs and steer clear of public life and responsibilities. But true Christian puritans have never taken such a stand. It has been so obviously unchristian that those who have dared to assume such an attitude have been recognized as self-branded "slackers," and their widespread unpopularity has been both the cure and the prevention of a contagion of such a moral and mental malady. Such a laissez-faire or "do nothing" attitude is contrary to the spirit and teachings of both Jesus and Paul. The gospel urges upon every Christians the performance of their duties as citizens. And both reason and conscience insist that Christians should be the saving salt of the corrupted political world. If we cannot look to Christians for the management of powers that God has ordained, and as the instruments in God's hands for ridding governments of their evils, making them Christian in deed as well as in name, I pray, to whom can we look? It is nothing less than sinful to fail to do whatever one can to strike a blow at civic and social evil, and to enthrone Christ in public as well as private life.

There are also sincere souls whose puritanical tendencies cause them to seek to keep free from participation in any manner in the present world conflict. Of course, it is impossible to carry out such a policy consistently for our government has taken the attitude that "he that is not with me is against me," so that those who refuse absolutely to do anything that will in any way aid the Allies so find themselves in prison or in an internment camp. But we should not expect to find Christians like "dumb-driven cattle" in this respect. Without arguing the worthiness of the Allied cause which ought to be evident to every one who values the things for which America stands, I would like to say that there is no reason for any Christian citizen of the most scrupulous character being without something definite to do. Where can the Christian find warrant for being too conscientious to co-operate to increase the production and economy of food, or to engage in some form of Red Cross Relief Work, or to pray for and correspond with men with the colors, or to make a special, even sacrificial effort to keep the fires of religion burning brightly in these serious and critical days, or to help to prepare the church to meet the heavy demands that shall be made of her when the war is over and the boys return from the battle fields with a new valuation of religion and the days of reconstruction are upon us? He who cannot find among these something to lay his hands to does not deserve to wear Christ's name. The Christian should be pulling on the bits instead of the "hold-backs." Whatsoever thy hands find to do, that a Christian can do, do it with thy might.

There is however a separateness that should exist between the Christian and the world, but it is not in any of the above ways. The Christian should be different from the man of the world, but he should not cultivate the feeling of differences merely for the sake of being different. There is no virtue merely in being different from the world, or from any other church, but there is great virtue in being in line with the will of God. The gospel puritan claims no credit for being severely different in appearance, form or ceremony, nor for standing aloof from many of the organizations of the world, but he is given credit for being different in certain ways that are fundamental.

He should be different in his aim, and rigidly different, from the aims of the world. The aim of life will largely determine the manner of living. To become Christ-like in spirit and conduct, and in the very character of our being should be the aim of every Christian. We should seem to keep Christ so constantly before our minds that we shall come to act like him, talk like him and think like him. We should desire to become veritable little Christs. And if we shall make Christ the ideal of our lives, constantly aiming to become like him; our actions shall be so influenced by our aims and our lives shall be so moulded by our endeavorers, that we shall come to reflect the Christ-spirit as naturally as the moon reflects the sunlight; and men seeing us will see Christ.

We should also be different from the world in spirit. One can afford to be strict in regard to the spirit that pervades life, for there is a very close and vital relation between the spirit expressed and the character of the life itself. If the heart is right with God and at peace with one's fellowmen it will be manifest in spirit, for there is a vast difference between the true Christian spirit and the spirit of the world. The former is kind and gentle; the latter is harsh and cruel. The former is unselfish and altruistic, not thoughtful of self nor seeking self-interests, but losing sight of self in its desire to serve others. The latter is selfish and self-centered uncharitable and unsympathetic. The Christian spirit is humble and submissive, prizing the counsel of others rather than exalting its own wishes and plans, while the spirit of the world is egotistic, unsubmisive, unyielding, seeking to lord it over others in a severe and merciless manner. In short, the true Christian spirit is the

(Continued on page 16)

From the Editor's View-Point

Gnats and Camels

It was not only the Scribes and Pharisees in the days of Christ who were guilty of choking on a gnat but at the same time attempting to swallow a camel without "batting an eye." Every age of the world has furnished people of the same type and the present age is no exception.

A great many things are being urged upon the people at the present time as a patriotic duty, and we would not say a word against any consistent effort to arouse and to sustain patriotic sentiment and support among the American people, but we do insist upon the efforts and the appeals being consistent.

Economy and thrift are to be commended at all times and it is a patriotic duty to be thrifty and economical, not only in war times but in times of peace as well, and we know the old saying: "Take care of the dimes and the dollars will take care of themselves," is true on general principles, but something more than dimes is necessary to win the war, and while it is right and proper to look after the ten cent people it seems to us that some of our enthusiasts are looking after the dimes when they might better be looking after the dollars.

Just recently a request has been made of the public school teachers in a certain section of Ohio that they accept five dollars per month less for their teaching next year as a patriotic duty, when every one who has ever been connected with school work knows that school teaching has always been one of the poorly paid professions, and during the past winter many school men of Ohio urged that a special session of the legislature be called to make provision for raising larger school funds to meet the needs of the schools for the next school year.

When those in authority want to urge reduction of wages and salary as a patriotic duty it is well for them to "first sweep their own door-steps clean." There is no chance for "profiteering" in the profession of school-teaching and to us it seems a wrong move to try to economize by cutting anything off the salaries of this already poorly paid class of people. There are camels that could be looked after to more advantage than considering the gnats that might be saved by lowering the wages of teachers.

Only a short time ago one of our most authoritative magazines published a contribution treating the question of oil and gasoline in America and it was stated that there is now enough gasoline stored in the United States to last two years and that the oil industry is limited only by its capacity to store the products it draws from the earth, and that the oil fields now located in America will be able to supply the world with gasoline for the next two hundred years, and yet the American people are forced to pay war prices for gasoline in time of this great plenty, and the head of the Standard Oil Company is said to have an annual income of SIXTY MILLION DOLLARS. Is it any wonder that there is social unrest, even in prosperous America? If it is a patriotic duty to reduce pay anywhere such places as this are the places to begin and not with the meager salaries of public school teachers.

An Honest Confession

Not many men are willing to confess before the public the principles upon which they base their opinion that they are ALWAYS right, but recently the famous Ed. Howe, who is always frank, if nothing more, made a statement that a great many people could consistently subscribe to, and yet not many would be willing to make the admission or confession Mr. Howe makes.

A man who has no opinions or who does not stand up for the opinions he does have will never do much for the welfare of the world, but the man who has an opinion upon every subject that can be mentioned and who is always "cock-sure" he is right will accomplish little more, if as much, hut his name is legion.

Mr. Howe says, "I don't care what some people think; they're wrong." That is the attitude a great many take in regard to questions of religion, politics or war. Intelligent positiveness is always to be commended, but egotistical "cock-sureness" is always to be condemned, for no matter how sure we are that we are right, there is always a possibility that the one who disagrees with us is more nearly right than we are; and we think the statement made by Mr. Howe was intended to be a general one more than that he applied it to himself alone. It but shows the spirit of intolerance possessed by the narrow soul in every department of life and in every age of the world.

We should be sure we are right. We are not justified in taking a positive stand upon any question without having investigated the grounds upon which we take our stand, but not until we have certain and indisputable and overwhelming evidence that we are right ought we become so positive that we are ready to brand at once as wrong any opinion that is different from ours.

But while it is the positive life that wins and it is the man of conviction that succeeds it will be found upon investigation that it is an intelligent positiveness and a rightly formed conviction that succeeds in either case. We may be right and we should be right, but we should not be so ready to take it for granted that the other man is wrong.

Nerves

For a number of years the American doctors have been telling us that the American people are pretty generally developing a marked case of "nerves." We remember reading a story some years ago in which the action of a certain woman was justified because of the condition of her nerves, and an old lady to whom the explanation was being offered replied: "Well, thank the Lord I was born before people had nerves."

Nerves are undoubtedly an essential factor in one's being, and it has ever been noted that it is the horse of nerve, the horse that is high-strung that wins the race, but it is the horse that is under control as well, and this fact holds equally true in case of the human being. It is the man or woman of highly-strung temperament, whose nerves are wound up tight, but who is yet possessed of self-control that wins in life's race.

We sometimes think that overwork or the excessive expenditure of energy will account for the broken-down nerves of some of us, but we are not so sure this is the case after all. A noted Englishwoman said, "The women of England are too busy to think about their nerves."

It has been frequently observed that many of the extreme cases of "nerves" break out among women who have no regular and imperative duties they must perform and whose time frequently "hangs heavily upon their hands." It is often a nursing and a petting of slight ailments, complaints or unsatisfactory situations that develops the case of "nerves," and one of the surest cures is to have the mind so occupied with outside things that it has little time to dwell upon the petty personal grievances that are so annoying and distracting and that grow so rapidly under careful nursing.

A Difficult Feat

Works of construction are often accompanied with great difficulties and can be carried on to successful completion only as these difficulties are overcome. But it is to be noted that often the greatest difficulties in the way of a successful effort is something that has been done wrong and that must now be done over or undone before the new and better work can be done. The tearing down of old buildings and the digging up of old foundations to make way for a new structure is frequently no small task, and frequently calls for as much ingenuity as it did to erect the original structure.

The educational systems of the world have been built up through slow and tedious processes, and we are not always sure these processes have been the right ones, for education has not accomplished for mankind all that we may reasonably hope it shall accomplish. It may be that we will be compelled to tear down and to dig deeper for new foundations before our institutions of learning accomplish for mankind what is most needed. Some one recently said, "Our crying need is an institution of unlearning." This statement only confirms what we have said about undoing some of the things that have already been done; a digging out of old foundations that need to be replaced by new, but it should never be forgotten that there is one Rock and one Foundation that always stands sure.

Contributions

The Church and Modern Problems

BY A. B. COVER

It must be evident to the observing mind that we live in a history-making period, not only politically, and economically, but morally as well. The evidence is prevalent in unrest. People live in expectancy. They wait for something to take the place of old customs and ways of thinking. To the religious worker, and especially leaders of Christian Endeavor, come problems of momentous significance. They must be solved, and how is our chief concern.

As we look modern problems in the face, the relation of the church to the solution of affairs claims our attention. It is the purpose of this paper to suggest a need of the church in assuming her proper relation to present world conditions.

We hear repeated over and over again that the church is losing her influence over men and women; that the church is losing instead of advancing, speaking from a moral view point. If this is true, what might be the cause and the remedy?

The church is defined as "the visible representation of God's Kingdom in the world." As such has she remained true to her mission? Has she been kept unspotted from the world? Or is she without "spot or wrinkle?" If we think of the church as a whole, or of the individuals who compose her membership and her mission may it not be a fair inference that in contact with the world her ideal may have been blurred. Jesus, the Divine Son of God as well as his Herald came saying, "Repent ye, for the Kingdom of Heaven is at hand." Does that message need to be addressed to the church? The church again is represented as the Bride of Christ, waiting for the coming of the Bridegroom. Has the church been chiefly concerned in making preparation for that marriage or rather has she been steeped in insensate materialism and gone whoring after strange Gods? Be the criticism true or not that the church is not exerting the influence she should that to be true to her real mission a reconsecration to her ideal is essential and will solve as has been divinely promised, the world's problems. In reference to the world Jesus said, "In the world ye shall have tribulation, but be of good cheer I have overcome the world."

In Gen. 28 "man was intended to have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." In 29 our plant life as well. Man to have dominion. I turn to Heb. 2: 6-9 and find these words: "What is man that thou are mindful of him?"

Or the Son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownest him with glory and honor, and didst set him over the works of thy hands:

Thou didst put all thing in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject unto him. But now we see not yet all things subjected to him. Man does not fully exercise that dominion in all that was intended. Why and what is the hope? In the following verse we find the answer, "But we behold him who hath been made a little lower than the angels, even Jesus." Jesus is the answer to all anxious inquirers and the solution of all perplexing problems. Thus our inference is that above anything else, today the church needs a reconsecration to her great ideal. There is therefore necessity of the church's conversion to Christ. During the past generation the church has been freely and widely criticized and these have constituted more or less urgent calls to repentance. But no true prophet ancient or modern has ever appeared as a defender of unrighteous conditions existing in society. The true and typical prophet of God has always inflicted the faithful wounds of a friend. So there is no option to the present day minister but point out the ills of life, the unfaithfulness of the Lord's followers, if he is stoned by his generation, and must look to future generations to build his sepulcher and monument.

John's call to repentance was in no way singular, it was always the call of the typical Hebrew prophet, Isaiah says, "Bring no more vain oblations, incense is an abomination unto me." Your appointed feasts my soul hath—Wash you and make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the faithless, plead for the widow." Conversion to Christ always means the relation to what is wrong in social or economic life as well as moral. And perhaps it is well, to apply the need of conversion to those in covenant vows to preach and defend the laws of the Kingdom, for in the parable of the "Good Samaritan" Jesus said a "priest" and a "Levite" went by on the other side. In all ages since there was a church Jewish or Christian, there have arisen those within—faithful and loving sons—who have cried "Repent." The church has been many times purged by persecution; but as this is not likely to come in Christendom, purification must come by a greater devotedness to the great ideal. As the church grows stronger in numbers and wealth, there will be an increasing temptation to join it from some ulterior motive—because it is the proper thing to do, because it will improve social standing or business projects. These motives have brought many into the church who are only nominal followers.

We can make right or wrong conditions of church membership, but we cannot alter the conditions of Christian discipleship or the credentials of citizenship in the Kingdom. Obviously the only possible way to follow Christ is to follow him. The only possible way for a self-seeking person to become a citizen of the Kingdom is to stop self-seeking and to make the general good the great object of endeavor. To be a Christian is as simple and easy as to surrender the will to God, and it is as difficult and terrible as to surrender our will to God. He who loves God supremely cannot help giving him his life; he who loves himself supremely finds in self-surrender the death agony of the cross. Are there not great numbers in our churches who know neither the agony nor the joy of self-surrender? How many constituting the roll of our church membership have never counted the cost of discipleship? What is the cost? All that a man has is the price, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." God has entrusted us with ourselves, our powers of mind and our bodies. He has also entrusted us with possessions, great or small: These are the means by the use of which are developed the qualities of will necessary to a noble character, and furthermore, the means by which we render service and sacrifice for the great social organism of which we are a part. "No man liveth unto himself," any more than the human hand lives unto itself; and if in an attempt to live selfishly the hand could separate itself from the body, it would die. In like manner, a man separating himself from the social organism dies physically, intellectually, and spiritually. Yet in this respect we find the church limping. Christian love is the service of God and humanity as the ultimate and supreme end of endeavor. The church has failed to apply this test and has therefore admitted to its membership a great multitude of selfish men and women who have no conception of the Christianity of Christ, and no experience of its regenerating power. They daily misrepresent the Christ life to the world. They testify that it is consistent with self-pleasing, self-seeking, whether in business or politics, in recreation, or in the use of money. They daily and hourly testify that it is not necessary to forsake all that one hath in order to become a disciple of Christ, and that one need not accept the cross and crucifixion in order to become a follower.

Only twice are we told that Jesus marveled—once at the faith of a Gentile, and once at the unbelief of his own people. I wonder whether today he does not marvel that his professed followers are so faithless that they dare not live the unselfish life or regard the Golden Rule as "impracticable."

In view of these facts we must realize the necessity of a more vital consciousness and need of adherence to the Founder of the church. The next matter of consideration would logically be in what particulars convert the church to Christ?

First, the church must be converted to his authority. Do men gainsay this essential? Let me quote two authorities from adverse walks of life. Dr. Henry E. Emery, Professor of Political Economy in Yale, said: "You can place the Decalogue on your statute books, and all based on the soundest principles of political emonomy, but you will not thereby abolish poverty, or misery, or injustice. But put the Sermon on the Mount in the hearts of your people, and it matters not who makes your laws. This is an old teaching—it is nothing else than Christian teaching—but in the end it becomes economic teaching. We are told by some writers that the world is waiting in an agony of expectation for some great social philos-

opher, who shall bring to it a new message of salvation. If so, the world is wrong, for there is no message to bring it peace from its manifold ills, save that heard twenty centuries ago from the profoundest of all social philosophers, the Man of Nazareth." In striking contrast to the above, Archbishop Moger of the Church of England said that, the sermon on the Mount is ideal but altogether "impracticable," and if effort were made to apply its teachings literally "society would tumble to pieces." Here are two views with a most significant divergence of opinion. The one from a religious viewpoint regards the Son the most "impracticable," while the other from the economic view considers it the only deliverance of the world from its manifold ills. It naturally rouses the question as to where is the scepticism." It is quite true that conditions of life have changed since Jesus set forth the principles governing the Kingdom and the church, but human nature has not changed much. "Moral principles are universal and eternal in their applicability to all moral beings. Precepts which are rules of moral conduct are methods by which principles are applied,." But principles are the sailing chart which points out the permanent facts and moralists who would make the precepts of Jesus no longer applicable, break with his teaching and declare his ethics no longer binding, are like sailors who when the wind changes solemnly throw overboard the chart! The church then needs a reconsecration to the authority of Jesus' teachings. His personality and divinity.

From a lack of such authority results the weakling of the present day church; from the weakling, the sceptic or seeker after something—that indefinable something found in the "isms" and schisms called religions, yet denying the authority of Christ. A second danger resulting from a genuine allegiance to Christ is recognizing the real import of Christ's teaching and repudiating it; in other words, the frank acceptance of selfishness as the necessary law of modern life, which makes the teaching of Christ false. A man who proposed to enlist in the army reserving to himself the right to judge whether a command should or should not be obeyed, would be rejected. Jesus accepts no divided allegiance. We cannot accept his teachings as to our relations to God and reject his teachings as to our manward relations. To reject either is to reject his authority and therefore to reject him. Our gift finds no place on God's altar so long as we are at enmity with our brother;" first be reconciled to thy brother and then come and offer thy gift."

A second need is the conversion of the church to the spirit of Christ. Paul makes the quality of a man's spirit a decisive test of character." Now, if any man have not the spirit of Christ, he is none of his." Conversion means therefore conversion into his spirit. We may give intellectual assent to his teachings; we may profess to be his followers; but if we have not his spirit, our profession is hollow, our conversion is a sham; we are none of his. Recently in conversation with a man concerning his life out of Christ, he replied that it would be a little matter for him to stand up in church and confess Christ but that he wanted to feel the assurance of remaining steadfast, and then cited the sad fact that so many profesosrs were undesirable neighbors. It reveals the need of the church's conversion to Christ's spirit of neighborliness. This spirit in the church may be expressed in two directions—that of love, and the other selfishness; the one is the natural expression of the self-giving will; the other is the natural expectations of the self-seeking will. A man may be wholly unconscious of a spirit which is obvious to every one else. Francis Xavier said, that in the confessional men had confessed all sins he had ever known and some he had never imagined but none ever confessed that he was covetous." Unconscious and complacent selfishness emphasizes the necessity of pressing home to the conscience of the church, the social teachings of Jesus. Christian love invariably expresses itself in acts of Christian service and of Christian sacrifice. These manifest a clear and convincing manifestation of the spirit of Christ, and the church or the person that does not have the spirit of love of service, and of sacrifice has not the spirit of Christ, and is none of his. It is not surprising that a sudden development of material wealth beyond all precedent, should create a materialistic spirit, a pleasure pursuing, ease loving, self indulgent generation. In Jesus' time "They that were gorgeously apparqled and lived delicately were in king's courts" but now they are in every city in the land, and many of them are in the church. They need to be converted to the spirit of Christ. Is the ministry fulfilling its obligation or rather are our pulpits given to the ear-tickling lecture that is neither genuinely social nor gospel.

Speak to your business man of applying the spirit of Christ in his every day affairs and he will say, I am compelled by an economic system to use questionable methods of competition, yet he fills an official chair of your church. Notwithstanding we must preach a gospel that will reach the rich man perhaps refused by education to use his power for service. We must seek that plane where a man will say, as a Christian man I have accepted the authority of Christ as the law of my life "I am bound to love as he loved. To serve and sacrifice as he served and sacrificed to the utmost." What is the spirit of Christ? "That the entire significance of wealth consists in the fact that it is power for service has never dawned on the average churcr member. He does not dream that his whole life is under the law of service. It is still more difficult for him to conceive that his life, especially his business life, is under the law of sacrifice." "A man must live," we are told. That is the justification offered by the keeper of the saloon, the gambling hell, and the brothel. That excuse no more justifies illegitimate methods in a legitimate business than it justifies an illegitimate business. No Christian "must live" where living involves disloyalty to Christ. "That is the saving of life that loses it." "Be thou faithful unto death" is the word and it needs to be lived in this age as well or more so as two thousand years since.

Again conversion to the ideal means conversion to the Master's aim. Every true Christian has surrendered his will to Jesus Christ, and has the spirit of love, service and sacrifice. Jesus' program included the entire world, and yet many of his followers shrink from a program so extensive. Or in other words, we are afraid of the word social when applied to the ethics of Jesus. Some one says, conversion to the aim of Christ will make the aim of the church consciously social." The object which Jesus set before himself was an ideal world—viz. The Kingdom of God fully come on the earth. The church will find both her aim and her program in the prayer often said but seldom weighed, "Thy will be done on earth as it is in heaven." She will then be interested in every thing that promotes her work, and have business with everything that obstructs it; that is, she will obviously be concerned with everything that hastens or hinders the fulness of the coming of the Kingdom.

Such a social aim on the part of the church does not imply neglect of the individual members of the church or society, but rather amore intelligent and efficient care of them. Jesus while promoting building, laying the foundation of his Kingdom began with the calling of the individual and stopped by the wayside to heal the impotent. Medical skill today, no longer simply aims at curing individuals. How much wiser their purpose in protecting society as a whole by preventative measures, and yet they are no less faithful in treating individuals and perhaps more so because of their larger social aims. Then as we face the great multitude of moral diseases, shall we aim simply at a cure of those left in the trail of the serpent or help make conditions of society more fertile for the production of Christian character?

And finally the church needs to be awakened to a sense of unselfishness. Jesus identified himself with humanity and makes its service identical with the service of himself. He summons the church to the love and sacrificial service of humanity. Where one has been converted to the aim of Christ his hopes, his fears, his desires, his labors, are no longer for himself, nor to the end with an object that represents himself, and losing the life he had lived for self, he finds it in humanity enlarged and enriched a thousandfold. When the church fully shares this blessing she will no longer labor simply to build up self, but will lose herself in the service of humanity, and in so doing upbuild the Kingdom of God and thereby her own life.

Thus as we stand face to face with the crying need of humanity, and think of the church's relation to this need, we are constrained to say that the church must seek anew her spotless ideal. She, like the the disciples may have gone a fishing; she promises to take stock and finds the nets of influence empty. Why were the nets of the Galilean fishermen empty that morning even after toiling all night? They had forsaken the ideal. Jesus' presence meant success. "Cast on the right side." We need the ideal; we must become obedient to the commands of Christ if we would meet fully and adequately the great unmet need of the world."

We need not debate the question as to whether one man has as much right to drink a glass of whiskey as another has to eat a loaf of bread. But we might be permitted to make the general observation that we never heard of a man killing another man while he was under the influence of wheat.

Impromptu Flashes

BY W. J. H. BAUMAN

From a Bible viewpoint we conclude that there exists not only one, but many devils. One of the meanest and most poisonous of all these is the tattling devil.

The unbridled tongue is more harmful than any unbridled animal. Should the owner thereof profess religion, it would be vanity. See James 1st. ch. 26, 27.

A foul-mouthed and cursing devil squirts the most deadly poison upon childhood. Parents you owe it to your children to be on the lookout.

There is nothing good and ennobling in human life and character that is not sustained by Biblical teaching.

There is nothing bad and ignoble in human life and character which Biblical teaching does not condemn.

Do you want food for meditation along the line of an ideal life? Commit to memory the 5th, 6th and 7th Chapters of Matthew's gospel.

A really true and noble life cannot be measured by wealth and affluence; Neither by mere moral character.

The life hidden with Christ in God only can reach the zenith of human perfection.

The grandest heroism that graces the pages of human history is that of the Christian Martyrs.

Absolutely nothing is more plainly taught in the holy and by the Holy Ghost inspired Book of God than is the premillenial return to this sin-cursed earth of Jesus the Christ of God.

By the above I do not wish or intend to challenge the honesty of the Postmillenialist. But, Brethren, to me the above truth has been an inspiration for 60 years. I have preached it for 58 years. I have a longing desire to belong to the "wise virgins" when the "Bridegroom Cometh." See Matthew 25 ch.

We are living in an age of rapid and wonderful fulfillment of Bible prophecies and surely the Figtree is putting forth its buds.

We are living in a dark hour. But "At eventide there shall be light."

The resurrection change and rapture of the saints may take place at any moment. Then the intensity of earthly darkness will be momentarily increased.

But it won't last long, for then the last great battle—Armegeddon—will be fought, Christ and his saints will assume the reins of government. "Hasten, Lord, the glorious time."

Preachers' Pension Funds Reach Half Way Mark

BY REV. JOHN T. BRABNER SMITH

Manager of Campaign and Publicity Board of Conference Claimants, Methodist Episcopal Church

Protestant churches now have approximately $33,000,000 of the $65,000,000 preachers' pension fund which is being raised. By denominations, present pension funds are: Methodist Episcopal, $12,000,000; Protestant Episcopal, $8,500,000; Presbyterian, $6,559,933; Northern Baptist, $2,000,000; Congregational, $1,900,000; Methodist Episcopal church, South, $1,200,000; General Synod, Lutheran Church, $150,000; Augustant Synod, Evangelical Lutheran, $265,000; Church of Christ, $316,000, and the Presbyterian, Southern, has an annual budget of $60,000.

The churches long ago recognized the justice of preachers' pensions. In 1742 the Moravian Church was first planted in America and pensioned its pastors. Methodism was an early pioneer in the pension movement, for in 1753 a fund for worn-out ministers was inaugurated by the Rev. John Wesley, and in 1774, the second American Conference ordered an Easter collection for needy itinerants.

At the Methodist Episcopal General Conference in 1908, strong laymen secured legislation which created the Board of Conference Claimants with Dr. Joseph B. Hingeley as corresponding secretary. Laymen said this movement was "Inherent, Foremost, Supreme." In 1912 campaigns were authorized for $5,000,000, now our church is seeking $20,000,000. The total Disciplinary Claim for the 2,973 retired ministers, 3,225 widows and 443 orphans is $2,000,000. In 1900 the amount paid was $665,000, in 1917 it was $1,265,000, an increase of $600,000.

In 1913 not one retired minister received an allowance of as much as $600, but in 1916 there were sixty-eight veterans who received $600, and in 1917 these averages were largely augmented. The average salery of Methodist ministers is $1,000 for the first time in the history of the church.

PEP

BY WILLIAM H. LEACH

No it isn't a new kind of breakfast food. But it is a food. It isn't a new variety of patent medicine. But it is a good tonic. It isn't the name for a new and powerful explosive. But again it is an explosive. It is one of the qualities which Webster did not define, but with which the youth of America are familiar. It is one of the terms that are being transposed by public consent from the slang to the column of respectable English words.

When I saw the word occupying a large bulletin board in front of one of our churches I was puzzled. Then I became so interested that I decided that I would ask the pastor of that church for an explanation. He smiled when he heard the inquiry. Many others had asked that same question. Then he told me what "pep" had meant to his church.

He first heard the expression when in a meeting of the Young People's Society. The leader, a young lady, in her remarks stated that their society needed more pep. The expression so impressed him that he used it that night in his public prayer. At a meeting of his official board the word was again used. At prayer meeting somebody suggested getting song books which had a little more pep. To cap the climax the minister preached a sermon on pep. And now for several weeks it has used the place of honor on the bulletin board. And he informed me that its spirit was infecting the members of his church. They really had more pep.

Pep is a great food for weak souls. When knees shake as one enters the church, or officials hesitate in the prosecution of their tasks, serve pep. Many a soul has been saved in the joyous and spontaneous enthusiasm of religious worship that would have perished in the dull, monotonous routine of some services. Likewise many an individual is interested in a church that toes the line, does things on time, does them well, and takes a joy in doing them. Churches that are afflicted with weakness in decisions and action have very little influence on their communities. When they freeze half the winter before they buy their season's supply of coal, and celebrate Children's Day the middle of July, they lose what respect they may have had. For these churches we advise pep.

Pep also is a tonic. It is a tonic for churches and individuals suffering from spiritual ennui. This disease sometimes follows seasons of spiritual excitement. It is one of the reactions which the spiritual life must guard against. When one grows tired of church activities, when a minister fears the approach of the hour of worship, when the routine of the church is dreaded as a tax collector is dreadful, a tonic is needed. In this condition a church wonders how it ever could be so silly as to sing songs, pray and testify with fervor. Devils of this nature are hard to drive from our lives. They come out with prayer, fasting, and pep.

Pep is an explosive. Here it does a valuable work. It gets under a dead individual or a dead church and explodes, and the thing comes to life. Churches that have died, believing they have fought the good fight and finished the course, can be brought back to actual service by a legitimate use of this powerful quality.

The principal characteristic of pep is action. That is why it opens the doors of spiritual opportunity. The supreme virtues of Christian life are found in action. When Jesus began to break the loaves they multiplied. Demosthenes is called a great orator, not because people were charmed by his eloquence, but because they left hearing his orations to act. Action is the test of our religion.

Pep produces this action. It may not always be wise, but it is better to make a few mistakes than to do nothing at all. That would be the great mistake. Wasn't this the quality which God promised to Ezekiel in the vision of the dry bones? Here are the words: "Hear the words of Jehovah. Behold! I will open your graves and cause you to come out of your graves." If it was possible for God to bring the dry bones to life in the day of Ezekiel, it should be easily possible for him to bring action to the flesh and blood of the Christian of America.

If I were an artist I would include an illustration in this ar-

ticle. It would be the picture of a half-open pod with three peas in it. I should call it the pod of religious action, and I would name the three peas Prayer, Perseverence, and Pep. They are an invincible trio.—Christian Advocate.

Self-Centered Lives

BY REV. CHARLES STELZLE

It is "righteousness" that exalts a nation—not "self-righteousness." This is also true of the individual.

When poor discouraged Elijah wanted the Lord to take away his life, it was on the plea that he alone of all the Israelites had been loyal to the God of their fathers.

"I, even I only, am left; and they seek my life, to take it away," he said.

But Elijah was reminded that there were fully seven thousand in Israel who hadn't bowed the knee to Baal nor kissed him.

Elijah's declaration was probably due to a fit of the blues. This kind of thing is responsible for the spirit that sometimes grows among many really loyal men and women. Perhaps it is more pardonable than the spirit of self-righteousness, but it also is provoking to the loyal "seven thousand" who have been true to the demands of the hour.

It all resolves itself into this fact—most of us are too self-centered. We come to believe that our little plan is the most important, and, therefore, we think that our little lives are counting for the most. And it is quite likely that in most things we are absolutely honest.

But there are others whose lives and whose plans are counting for just as much as ours, but they are operating in different ways and they are influencing different people. Let us give them credit for what they are doing. They are working out in all sincerity their own lives, and this is well. It is all that we have a right to expect of them.

And so, whether it be self-righteousness or a fit of the blues that has swung us out of harmony with the best movements of modern times—let us swing back. We are injuring no one but ourselves by holding aloof from our fellows.

How a Famous Poem Was Written

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house set almost in the road, so near it was. Near one side was a queerly constructed signpost finger, pointing to a well-worn path and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank, some distance from the house, a spring of ice cold water into which a barrel had been sunk, and above which hung an old-fashioned gourd dipper. And on a bench near by—a wonder—was a basket of fragrant apples, with another sign, "Help yourself."

Scenting a story, he went back to the house where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, that every one passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's welldoing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish, so am I.

Then why should I sit in a scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man. —Unknown.

Christian Science Vs. Common Sense

He was a Christian Scientist, with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural district" an old backwoodsman came.
His steps were slow and feeble, for he was old and lame.
He heard of Christian Science, and, as he thought it o'er,
He said, "I guess I'll get some, my jints are stiff and sore."
So to the portly healer,. who sat in self content,
With plump hands idly folded, the good old farmer went.
Said he, "This way of healin' is square, I swan it is.
'N' I want a dose of science to cure my rheumatiz."
The great man eyed his caller, and sat in thought a while,
Then leaned back in his armchair; and said with placid smile,
"My friend, there is no suffering—to think so is to sin,
Remember you are God's child, and let his presence in.
Since God is All forever, what is there then to heal?
God surely can not suffer, and matter can not feel.
With truth and goodness present, how then can sickness stay?
For good is never evil, as night is never day.
So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought.
And if you should be tempted to have a pain some day,
Let good o'ercome the evil, and drive such thoughts away.
Now this belief of lameness good thoughts will soon dispel,
And when friends ask, 'How are you?' just answer, 'I am well."
And mind shall conquer matter, and thought shall reign supreme;
These bodies are but shadows, this world is but a dream.
Then live in perfect harmony and discord quickly flees;
Consider yourself painless—five dollars, if you please."
The farmer stared in silence and slowly scratched his head.
"So this is Christian Science! Wall, I'll be blest!" he said.
"My back is jes' as cricky, my legs is jes' as lame.
Your lingo may be Science, it kinder sounds that way,
But where the Christian part is, I'm sure it's hard to say.
It sorta riles my temper and makes my spirit rise
To hear you mixin' sermon with scientific lies.
It's lucky I ain't chipper, or you might have to hop;
I'd turn things topsy-turvy in this old science shop.
A sin to suffer, is it? (Of all the cranky stuff)
Wall, then, you'd be a sinner if I was strong enough!
I'd give ye a temptation to ache in many a spot,
'N' then I'd sit and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.
It is in my old body and gives me many a jar!
'N' tain't no make b'lieve nuther, for when it's thar, it's thar!
I never had much larnin', but still I got the brain.
'N' cal'late I know enough to ache when I'm in pain.
I may not be an angel, perhaps I am still in sin,
But I get an honest livin', and don't take poor folks in.
'N' I don't tell a feller his pain is in his mind,
'N' gobble onto money for saying something kind.
Now if my plaguey lameness should disappear some day,
If it was God as done it why should you want the pay?
'N' I should say five dollars was a little too dear for sand,
So I'm obliged to tell ye, your little bill must stand.
'N' if you thought's so mighty, jes think you've got your pay,
I don't pay cash to shadders—so I'll jest say good day."

—Unidentified.

Some Hardships of an Editor

The first hardship we would mention that he has to endure is that he is so limited in knowledge, for, judging from many letters of inquiries that have reached our office an editor should be omniscient to comply with requests. He is to impart information on almost every conceivable subject, some of which God alone could answer, but who for valid reasons has not and will not reveal. Furthermore he is compelled quite frequently to reject articles sent to him which could not add merit to the paper nor reflect credit on the writer. Poetry, yes we have received enough poetry since we have become an editor to fill a fairsized booklet, but for the good reputation of the authors they have never been printed. Some men seem to think that all that is necessary for a poem to pass editorial muster is to make the lines rhyme. Then too an editor must edit manuscripts and at times he receives credit for the work done by

a scathing rebuke from the writer! Moreover, some contributors seem to think they know more and use better judgment than the editor! Perhaps they do when viewed from their standpoint, on that idea they stand pat.

Some writers seem to think that they are heard because of their many words, and when an editor insists on brevity he may receive a missive containing a riot law proclamation! Of course in due time an editor gets hardened and such missives hurt about as much as cooked peas shot at Gibraltar. . Condensation is the prevailing law of today of newspaper editorials and articles and of sermons if they are to be read and profitably listened to. Some men say more in a few paragraphs than others on a whole page and some ministers do more good in preaching a thirty minute sermon than others in an hour's repetitious jumblings. Ornamentation counts for very little in a newspaper article or in a sermon. People want ideas not words, doctrines not trimmings, facts not long-spun theories, truth in a nut shell and not high sounding, scholastic phrases and paragraphs. The target should be hit at once without a reader having to wade through paragraphs to find what the writer has for his goal. An editor needs much grace, and an enormous amount of patience and a balanced judgment.—Evangelical Messenger.

Around the Fireside

American Mothers, Will You Help to "Hold The Line?"

The Question Uncle Sam is Asking of Loyal American Women

BY MRS. MAX WEST

Back of that hotly contested battle line in Flanders and Belgium, which marks the stand of liberty against despotism; back of the splendid staunchness of the battle cry, "ils ne passeront pas!" to which the United States has sent and is sending such ringing response, stands another fighting line, hardly less important to the safety of civilization. This line is held by American mothers. Thousands of them have sent their sons to France, and thousands more will send theirs before this bitter fight is over. But in this "second line of defense," as it has been called, stand many mothers whose sons and daughters will be given to the service of the United States in the years to come in no less a patriotic sense than those are given who now go forth to war. For at the close of this war and for generations to come the progress of civilization will depend upon the kind of men and women who are ready to take up its battles.

The young American mother must begin today to lay the foundation of perfect health, upon which the highest degree of physical and mental efficiency is built. To direct and manage the food and care of young children so intelligently that every child will have the best possible start toward such a life as the big, patriotic task which the Nation is asking of young American mothers, and it is one which will bring immeasurable reward in the years to come if it is well done now.

Many thousands of young children in this country are suffering from the lack of such intelligent care, particularly from poor food and improper methods of feeding. A recent aritcle in this series has called attention to the great importance of proper feeding in the first year of life, more especially to the great need of breast-feeding. But throughout infancy and childhood the food must still be carefully selected if children are to thrive. A great many mothers boast, smilingly, "O, my baby eats everything we have on the table!" as if that were something to be proud of. They fail to realize that the digestive machinery of a young child is no more capable of dealing with all the foods which an adult may eat than their muscles and brain are capable of doing the work of a grown person. This dangerous idea, which is widespread, is without doubt partially responsible for much weakness, illness, and imperfect development of the growing child's body.

To help mothers select and manage the diet in such a way that the child will secure all the elements necessary for healthy growth, and to suggest many details of the routine care of the normal child, the Children's Bureau, U. S. Department of Labor, Washington, D. C., will soon publish a simple bulletin on the care of the child of the pre-school age, which any mother may have, without charge, by addressing the Bureau. One practical point for mothers to remember is that milk is essential in the diet of young children, and that for them there is no other food of equal digestibility and availability that will take its place.

At the present moment a wide effort is being made throughout the United States to learn whether our young children are above are below par in physical health, by weighing and measuring those under six years of age. These measurements will be compared with average heights and weights for children of each age. The attention of parents will thus be called to the needs of children who are noticeably below the average.

Parents desiring to have their children weighed and measured may secure information regarding the national test by addressing the nearest chairman of the Woman's Committee of the Council of National Defense, or the Children's Bureau, U. S. Department of Labor, Washington, D. C.

The weighing and measuring test of children under school age, now going forward in connection with Children's Year, will afford American mothers a splendid opportunity to take part in the campaign to save 100,000 lives. When a child is found to be notably below the average in his development it may mean in many cases that he is not sufficiently nourished, either from actual lack of food, or because his food is badly chosen, or because he has been allowed to fall into bad eating habits.

A recent report by Dr. Josephine Baker, Chief of the Division of Hygiene, of the city of New York, says that 90,000 school children in that city are distinctly undernourished, 30,000 more are in need of medical attention, while still thousands more are in such a state of health that they will easily slip over into under nourishment if present conditions continue. It is impossible to do much to correct in adults the results of malnutrition in childhood, but there are about ten million children under five years of age in American homes today who can be prevented from making such a showing as they shall come on to maturity. These undernourished school children began, in many cases, by being undernourished in the years while they were yet at home, when the results might, perhaps, have been prevented if the mother had understood what was taking place.

Children must have plenty to eat. Adults can get along for some time, if necessary, on noticeably restricted diets without serious impairment of health, but children can not draw on their reserves in this way without detriment to their growth and vigor. Children from two to six years should have three good meals a day, the heaviest one being in the middle of the day. Their day's food should include plenty of milk, not less than 1½ pints—skim milk may be used if butter is given also—plenty of cereals and green vegetables, particularly leaf vegetables, such as spinach. It is desirable also to have a more varied diet and to include sugar, fruits, eggs, and meats, with fish and fowl, in the daily meals. Information regarding these matters will be furnished to mothers if they will write to the Children's Bureau, U. S. Department of Labor, Washington, D. C.

Where the conditions are such that children are suffering from actual lack of food, the community must deal with the problem and apply to it such solution as may best fit local conditions.

In a great many cases, malnutrition is due not to lack of food but to a badly chosen diet. In this group of cases the remedy lies chiefly in educating mothers in the better selection and preparation of the food of their children. One proposal of the working program of the Children's Year is that classes shall be established which will give mothers practical information as to the sort of food their children need, and how to prepare it.

Such classes may be undertaken in connection with schools, particularly summer schools, or by the community, as a part of the Children's Year Campaign.

REVIEW OF
The Thought and Work of the Church

READ THIS: Within the next two weeks we will remove more than ONE HUNDRED names from the Evangelist subscription list unless their renewals have been sent in before that time. All these subscribers have had personal notices sent them and more than one hundred renewals have been received within the last ten days, but there remain more than that that have not responded to our appeal and unless a response is received soon their names will be taken from the list. We regret to do this, but paper costs mnoey and labor must be paid, and this is impossible to do with UNPAID subscriptions. We have been exceedingly patient, so Brethren please renew IMMEDIATELY.

Today an out of town visitor to Ashland said she reads EVERY WORD in the Evangelist every week, and last week we received a letter from a member in Michigan with her renewal in which she expressed great thankfulness that we had not stopped the paper when her subscription expired as she regarded the Evangelist as a weekly letter from home. These words of encouragement help us to persevere in our determination to make the paper reach as many Brethren homes as possible.

H. F. O'Neill of Pittsburgh makes a strong appeal and a rather severe arraignment of the Brethren churches and of some of their pastors in this number of the Evangelist, but his complaint or rebuke however we may take it is not without justification or foundation. With practically every church in America taking advanced steps to care for their retired ministers it is nothing to the credit of the Brethren church that we have done so little for those who have been in the work from the very beginning, but who must now lay down their tools because of advancing years. Any church that refuses to co-operate with the Board of Benevolences in this attempt to care for the aged Brethren preachers is unworthy the name of Brethren and does not deserve to be ministered to by any Brethren minister, be he young or old.

C. F. Yoder writes interestingly of the work in South America as he finds it after his return from his visit to the home land. Commendable progress is being made in the established points and new work is being opened that bids fair to succeed in the name of the Lord. Brother Atkinson has baptized four converts at Cabrera recently and two have been baptized in Rio Cuarto. Thus the good work goes on and it makes little difference whether it is in North America, South America or in Africa, wherever the Word of God is faithfully taught there men and women turn to Jesus Christ for salvation. This was the promise Jesus made to his disciples as he gave them the message to carry to every nation of the world.

While Brother Jennings mentioned in his "Travel Notes" that he had been at Sunnyside, Washington to labor with Brother Ashman in an evangelistic meeting he left the report of the results of the meeting to the pastor himself. Brother Ashman calls it a victory and we rejoice. The meetings resulted in forty-eight confessions. Some came by relation, some by reconsecration, twenty-five have been baptized and a number of others are awaiting baptism. The Sunnyside church is endeavoring to reach the goals of the Four-Year Program and the prospects are good that their ambitions will be reached.

C. D. Whitmer who has been preaching at LaPaz, Indiana for the past two years with good success expects to close his work there in October when he will be open to a call in some other field.

At Hagerstown, Maryland three members were recently received into the church by the pastor, A. B. Cover. Brother Cover furnishes our readers with the leading article in this number of the Evangelist.

One of the Brethren churches that was hard hit by the severe winter weather and by much sickness the past winter was Brighton, Indiana; but it is rapidly recovering from the set-back of the winter and is endeavoring to regain the time lost. The Sunday school is making a special effort to regain the standing it had before the great inroads made by the severe winter. Brother Thomas of South Bend was with them for a short time and conducted the Mothers' Day services, also the communion service at the close of the meeting and great good was accomplished.

A report of the receipts for the Kentucky work for the months of March and April is made in this issue of the Evangelist and an appeal is made to those who have pledges to this support still unredeemed to pay them as promptly as possible.

Also a most urgent appeal is made for workers. The harvest is great but the reapers are altogether too few. Several good school teachers are needed and also some good woman to take charge of the dormitory. Who will go?

Brother Carpenter reports that six converts were baptized in Peru on the first Sunday in May. One of the modern movements of this church is the organizing of a Soul-Winners' League with fifty-six members. With such an organization as this efficiently equipped the Peru church should be able to go steadily forward in building up the kingdom of God in that city.

In his "News from the North," Brother Miller tells of the good things that have recently come to a few of the churches in Michigan and also of some of the good things they yet have in prospect. Two short meetings were conducted by Brother Johnson of Berne, Indiana and much good accomplished. Five members were received into the church by baptism the first Sunday Brother Johnson was with them and eight more await the sacred rite at some future time.

In his Campaign Notes this week Brother Beachler reports the "biggest" victory of the campaign. He spent nearly a month in Somerset county, Pennsylvania, but it was time well spent as he secured more than $7,500.00 for permanent endowment for Ashland College from one charge consisting of three churches. E. D. Burnworth is pastor here and we are sure his attitude previous to the coming of Brother Beachler had much to do with the success of the canvass. As Brother Beachler says, the Evangelist going into every home in these three churches was a mighty factor in acquainting the members with both the nature and the need of the campaign and they responded nobly. We predict that when Pennsylvanians once get their "Dutch up" they will show the balance of the Brotherhood just what the Pennsylvania Dutch can do when they once take a notion, but the Editor will not get jealous as his father was a Pennsylvanian and he has many relatives among the Brethren of the old Keystone state. A magnificent pace has been set by the Meyersdale charge.

If the churches of Pennsylvania will heed the call of Prof. Edward Byers, district goal director for the endowment campaign, Brother Beachler will have no difficulty in leading Pennsylvania up to a fifty thousand dollar victory, and the rest of the Brotherhood will rejoice to see him accomplish this great result for Ashland College.

Around the Editor's Table

The Faith of Our Fathers

A great deal has always been made of the "Faith of our Fathers," and it seems that a general blessing is expected to rest upon those who prove true to such faith. That such expectations are reasonable depends wholly upon the assumption that the faith of the fathers is a holy faith, that it is a faith in the one true God and that it expresses a trust in this being that no other faith expresses quite as well.

However much one may desire to see the faith of the fathers perpetuated and however much one may wish to see the children walking in the faith of their fathers, it is to be noted that disappointment is frequent. Fathers often do all they know how to do to have their children walk in their faith and to worship their God as they worship him but still they sometimes fail. In a measure it may be the fault of the parent, but as society is constituted at present the home is not as large a factor in the bringing up of children as it used to be and perhaps society at large will have to share the responsibility for the departure of the child from his

father's faith along with the father, for the father is no longer supreme in the ordering of the affairs of his household. Other influences are at work that are frequently stronger than his. And yet there is always a feeling of sadness comes over one when it is learned how a father has done all he knows to keep his children in his faith, but after all has failed.

A short time ago we sent a subscription expiration notice to a subscriber to the Evangelist and received the following reply, in substance, "Discontinue my subscription, as I did not subscribe for the paper in the first place. I never read it, in fact I never remove the wrapper from it." Now we happen to know this man's father who sent him the paper for one year and we know him to be a most loyal and true Brethren, and we know other members of the family who are earnest workers in the church; but this son seems to have no appreciation of his father's religion nor of his father's God. We do not know him personally, but we take it that the god of this world is the god at whose shrine he bows, and we predict that some time, when his father's voice is stilled, he will learn to appreciate some of the things his father tried to do for him since his leaving the parental roof and his going out into the big western world to fight under the banner of the god of business, and he will remember that the faith of his father and mother was a faith that held them true to all ideals of nobility and righteousness, and there may come a time when he will cry out for a return of the faith in which his boyhood days were spent, and we pray his cry may be heard.

How Altogether Different

In our yesterday's mail we received a card from a sister whose name is familiar to all the brotherhood as a self-denying follower of Jesus and as a contributor in a most generous way according to her means, to all the funds the church endeavors to raise for the extension of the kingdom of God on the earth.

This sister had been away from home for a few days and her mail had accumulated in her absence, but she wrote that among the papers that arrived during her absence was the Brethren Evnagelist, and upon her return home this was the first paper she looked through as it ALWAYS is, which fact shows in what direction her mind is turned, and she added to her note the following thought: "You cannot know how my heart leaped when I read the announcement of the achievement of the Evangelist in reaching the four thousand mark, and as I have no one to talk about it I just thought I would write and tell you." Now mark these words which she added, "I have long felt that if every member of the church could be persuaded to READ the Evangelist we should have a solution to all the hard problems the church has to meet.' Such a faith as this is worthy of commendation and we agree fully with the statement of our earnest sister concerning the importance of keeping in touch with God and his work through the church by reading the church paper. A universal reading of the paper would certainly go far toward solving the problems the church must meet and that are calling loudly for some one to take seriously in these days of distraction the matter of making the salvation offered by Jesus Christ known to all the world.

Rebuking God

In the study of the Sunday school lesson of something more than a month ago we were deeply impressed with a statement made by Charles Gallaudet Trumbull in the Sunday School Times. It was the lesson bearing upon the great confession that Peter made of the Messiahship of Jesus and of his subsequent attitude toward the Master. The statement made is this: "It is an awful thing to lay hands upon God and rebuke him." We are free to confess that this incident in the life of Jesus and the relation of the apostles made an impression on us that had never before been made, and we were made to wonder how many of us, who call ourselves humble followers of the Lord may be found unconsciously doing as Peter did, rebuking God.

It is true that Peter had just made a most wonderful confession, a confession that all Christians have been required to make ever since, that is that Jesus is the very Son of God, but when we learned that to meet the requirements of his sonship Jesus must make the supreme sacrifice, that the very Son of God must die on the cross, it seemed more than he could stand and he took Jesus and "began to rebuke him." O, the boldness and blindness of the man! To stand in the very presence of God and offer a rebuke to him! We are amazed at the folly of it all, and yet who of us is not guilty of the same offense? How many of us have always accepted the decrees of God without murmur or complaint? And when we have rebelled against some of the provisions of the plan of salvation and have thought surely there is some other way that is just as effective and with the objectionable features removed, have we not been guilty of presumptuous sins such as the Psalmist prayed the Lord to keep him from? and are we not rebuking God? Let us not be too free in our condemnation of Peter's weaknesses until we are sure we are ourselves free from guilt.

Economizing for Christ

More and more is the doctrine of conservation or of economy being pressed home to the American people as the possibility of a still longer drawn-out war dawns more fully upon them. On every hand we are urged to conserve every resource to economize in every article of common consumption that the cause of right may more surely prevail.

To many people of limited means who have been used to practising the strictest economy all their lives it is a serious problem as to how they are to be able to become any more economical or to practice the rules of conservation any more faithfully than they have been doing all their lives. But some way is always found, and a way will be found to meet this emergency. But a really serious question is that which concerns just what we MUST give up to meet the demands of the various humanitarian interests developed by the war situation. One good sister from Indiana recently wrote us that she hated to do so, but that she would be compelled to discontinue her subscription to the Evangelist as the calls for Red Cross funds and other funds for the welfare and success of the American soldier boys made such heavy demands upon her that she felt compelled to stop her church paper.

Right here we wish to state that this sister takes a wrong view of the matter. The leaders of the welfare work in America as well as the leaders in military matters do not ask the people to cut down their expenditures for the maintenance of the churches for the sake of the Red Cross, the Y. M. C. A. and other helpful institutions. They know that the principles that are upholding these institutions are the principles of the Christian church and that there is no organization in America whose influence is more needed to assure the success of their cause than the influence of the church.

As a consequence the pastors of the churches are appealed to constantly to lend their influence to these great causes, and the religious papers of the country are besieged on every hand to support there great movements. We have no idea how many appeals for the Red Cross, the Y. M. C. A., the Liberty Loan, the Thrift Stamp movement, Armenian and Assyrian relief and multitudes of things, are made to the Evangelist every week. Our mail is crowded with these appeals, and we give them such publicity as we feel we are justified in doing. But if our readers were to cut off their subscriptions to the Evangelist in order to have funds to meet these appeals it would defeat their very purpose, and it would be useless to print them. We are not asked to sacrifice our religious privileges and it is a mistake for any one to stop their church paper to contribute to any one of these other causes. The churches and the church institutions must be supported or the very foundation upon which American liberty is built will give way.

We must simply bear a little heavier burden, and few institutions are compelled by circumstances to bear heavier burdens because of prevailing conditions than the publishing institutions of the American churches. We are all compelled to do things that we would rather not do, if there were any way out of it. Only last week we were COMPELLED to buy ten thousand pounds of paper we did not want in order to get any paper at all to continue our publications. Away last winter we had placed our order for a six-months' supply to be delivered in April and the middle of May came and no paper. The representative from the paper mill came and said the paper had been ready to ship for a month, but that the government will not let them ship it until they have EIGHTY THOUSAND pounds in the car, so all we could do was to buy ten thousand pounds more and of a grade we do not care to use in order to get any at all. The government has taken over the material used in the manufacture of the grade of stock we have been using and it is no longer manufactured, so after the first twenty thousand pounds are used up we will be forced to use a poorer grade that costs more money than the stock we have been using for years. So Brethren you see we have our troubles and we need your support to help us over the hard places.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

African Letter

At Sea, Off Africa's West Coast,
February 14, 1918

To the Readers of the Brethren Evangelist:

You have received through Miss Myers a report of our journey to St. Lucia. We found this to be an interesting place indeed. As our boat steamed into the harbor a large crowd of ragged natives ceased their spasmodic labor of carrying coal and wood, and endeavored to attract the attention of the passengers with their songs, their dances and their wares. Curious baskets, canes, etc., were among the latter. Their songs and dances like those of all the dark-skinned peoples are indescribable.

We went on shore and did some necessary purchasing. Helmets were procured for Miss Myers and Miss Snyder, and a sun hat for Marguerite, as no child's helmet was obtainable. This with posting our letters, and mailing a package of winter clothing occupied our time before lunch, as business is accomplished slowly, even in the sub-tropics.

In the afternoon we went to the market and the botanical gardens. We were able to purchase very cheaply such tropical fruits as the pawpaw, and the "coeur de boeuf." It was interesting to see the nutmeg, and other distinctive tropical trees in the botanical gardens. We found the day a pleasant break in the monotony of the voyage.

We were interested to see a large steamer in harbor at St. Lucia, and our interest increased as we discovered it to be the "City of York," on which we fondly hope more workers are now embarked.

We remained in harbor all night and on the following morning sailed out again into a sea of unusual roughness. Such rough weather did we have for the following week that a large proportion of the passengers were prostrated with a greater or less degree of sea sickness. Those of us who escaped nausea were unable to sleep at night because of the violent rocking of the boat which rolled or pitched us from side to side and from end to end of our narrow berths. As we neared the equator, however, and passed out of the realm of the trade winds the violent rocking ceased, and we experienced a few days of comparative quiet. As we entered the region of southerly trade winds we again suffered from rough seas, but less pronounced than in the northern zone. The roughest riding of the voyage was however to be reserved for us on the last day preceding our arrival at Cape Town.

Outwardly our whole voyage from St. Lucia to Cape Town was uneventful. Occasionally a ship was sighted; now and then the bold "City of Cairo changed its course to avoid a possible raider, but aside from these minor events, little was visible. We did not even have our expected break at St. Helena, and so we not only missed seeing that interesting island, but you missed the mail we had hoped to send you.

Every Saturday afternoon at half past four o'clock we had our life-boat drill and when we were passing through the danger zone on our last morning on board, all passengers were instructed to be up and ready for life boat drill at 6 A. M. But no warning whistle sounded, and with scarcely a realization of our possible danger we steamed safely into Cape Town harbor.

But while our voyage was uneventful outwardly, on board we were a busy little community. French class daily, for we must learn to talk before we reach Brazzaville! Sango also daily, for the sake of the dear people to whom we must so soon deliver our precious message. And then the Bible. How we delved in it! Twice in our daily classes, and then in our devotions. Often we were enabled thus to forget our sea sickness as our hearts were uplifted above our temporary discomforts.

Our hearts reached out to others too, for on board were a large number of unconverted. English stewards and stewardesses, Hindu servants, and Chinese coolies formed our little non-Christian population, and through the prayers of many and the endeavors of a few, some were led to Christ.

Seldom has such a company of missionaries sailed on one vessel for foreign lands. Thirty-nine adults and twenty children were bound on the City of Cairo for Africa, India ,and the islands of the sea. No wonder we had blessed fellowship together. No wonder the disembarkment of many at Cape Town was a time of mutual pain as well as of Joy. Here we separated from the Stauffachers, never perhaps to see them again until we meet him in that glad day of his coming.

On the night we lay in port at St. Lucia an impromptu but important conference of missionaries was held. Pros and cons were duly considered, and our route changed from Cape Town to Ubanji Shawvia Loanda and Matadi instead of via Durban and Mombasa. We were able to send a letter back to you from St. Lucia with results of our partial decision.

One death occurred while enroute on the "City of Cairo," that of a Mohammedan stoker. He was buried at noon on the following day, the boat barely stopping for the lowering of the body. No further ceremonies were celebrated. The death was accidental, caused by a fall of more than fifty feet. "In the midst of life we are in death." Our gratitude toward our Heavenly Father is great for the preservation in health of almost the entire population in the little world on which we sailed. Aside from sea sickness, an occasional cold, etc., no serious illness occurred after Mr. Martin's restoration to health.

Crossing the equator is always considered an occasion for celebration, but we have never witnessed anything so violent as on the City of Cairo, where some volunteers not previously initiated were grotesquely shaved and thrown into a tank of water.

We arrived at Cape town on February 6, having spent one month on the City of Cairo, on which we embarked on January 7. The beauties of Cape Town Harbor and the evanescent charm of the clouds which hang over Table Mountain are indescribably entrancing.

We had expected to have at least two weeks in Cape Town, but we made it among our first duties to ascertain the possibilities of getting to Loanda by boat. I can hardly describe my joy when I found that we could leave in two days on the S. S. Outeniqua of the Norwegian Line for Loanda. We were the more conscious of God's marvelous working in our behalf when we learned that had we continued with the City of Cairo to Durban we must have remained there until the last of March.

Our hosts of friends in Cape Town we had to leave unvisited, but our room at the hotel was not only a bed room, but a sitting room and reception room for others besides our own family. These two busy days! American, Belgian and Portuguese consuls to visit, tropical purchases to make, 68 pieces of baggage to make their transit through customs, and to be relabeled Loanda, instead of Durban. (Since leaving we have changed the labels again to Matadi; a further port of destination.) Our tickets to purchase, the bank to visit and our Durban drafts to have cashed or redrawn; English French, Belgian and Portuguese money to obtain; letters and post cards to write to dear ones at home; a patient to prescribe for, callers to receive, medicines to purchase at wholesale rates for a missionary friend, and then as a last sweet climax, dinner at Three Anchor Bay with our old friends the Jenkins, and a superb ride around Table Mountain in their Dodge automobile.

And then the Outeniqua—Every passenger a missionary. Marguerite has a playmate in little Charles Hedges, the three-year-old son of missionaries of the Christian church to Bolenge and other stations. Our little party including the children numbers just thirteen. We sailed on Friday, February 8th, but were delayed two days and a half just sixty miles out of Cape Town for repairs.

We had a famous South Easter as we embarked at Cape Town, which threatened to blow our automobile into the sea. Our helmets were lost and regained again, somewhat the worse for their unexpected bath. One of our bags of tenting was overlooked, at Cape Town and we shall not be able to secure it again until we are finally settled in Ubangi Shari. But even our losses shall be overruled by his beneficient hand, and so we journey gladly on.

At Cape Town our former experiences were vividly brought to our memory.

Then we were abased, now we abound.

Then we knew what it was to suffer need. Now we are abundantly cared for.

Then we were alone. Now God has given us our two brave young lady comrades. (where are the men?) and our little Marguerite. Then penniless and without food, I priced tropical medicines in the same store in which I now have purchased them for Mr. Haas, my own like needs having been abundantly supplied in the home land.

Tomorrow at one of West Africa's ports I hope to mail this to you.

We unite in loving greetings. We have felt the power which results from your prayers, and with renewed strength of purpose we ar epressing forward, crying,

"Ubangi Shari —Victory."

Yours in Him,

FLORENCE NEWBERRY GRIBBLE.

News From the Field

Hagerstown, Maryland

Again it is our pleasure of sending to our beloved brotherhood a brief report of the Lord's progress at this place. Since our last report, three splendid people have been added to our membership: A husband and wife from Gettysburg, Pa. These dear people are living quite a distance from the church of their choice, but faith in the principles of a whole gospel, which were instilled into youthful minds, finds expression in the face of seeming obstructing obstacles. The third was a splendid young man of the city, husband of a member of the St. James' Church. May the Dear Lord bless these dear people in their obedience of faith, to God's glory.

We also are pleased to state that we have organized a Y. P. S. C. E.. We felt this need since our coming here, but did not see our way clear for launching out. But thank God, all difficulties have vanished, and you will hear gratifying results from the efforts of our splendid young people of Hagerstown.

A. B. COVER.

Howe, Indiana

Sometime ago I was asked to write a short sketch of what we were doing, by the Pastor E. W. Dietrick. Now that we are on our feet again, after the hard winter and spring everything will soon be up and blooming like the trees shooting forth their buds and the flowers their blossoms in the spring. Our Sunday school is increasing. At the first of the year we started the Cross and Crown system for increasing our membership. We are now on the second quarter. Twenty were present every Sunday for the first quarter. They now are owners of the bronze pin. Our C. E. is slowly moving with attendance fairly good. The S. S. C. E. is progressing and good work is being done by the sisters. We are increasing in numbers as well as in attendance. We are receiving great blessings from our Father above. We are saddened to mention the death of our dear faithful and loyal member, that of Mrs. Etta Plank, but our loss is heaven's gain.

Mothers' Day was very fittingly observed. Beautiful were the decorations. The sermons by Rev. A. E. Thomas of South Bend, who was just closing his three weeks' campaign for soul winning were a fine and appropriate, paying high tribute to our dear mothers.

Rev. Thomas as you know is small in stature but he is a mighty man of God. He worked strenuously under great difficulties, weather threatening, and the devil with his mighty forces got busy immediately, but through it all Brother Thomas was victorious. His sermons were so plain that even a small child could not help but understand. He was assisted several nights by the Boy Orator Virgil Horn, a small boy only eight years of age, by reciting such pieces moved the hearts of men. Communion services Monday evening was the largest attended for the past few years. The pastor now expects to have a series of sermons which he, by God's help, will give to the people. The County Sunday school Convention will be held at the Chapel Wednesday and Thursday of this week. We, a small band of workers ask an interest in your prayers that we may be prone to do ourselves just what God would have us do and be.

MRS. ETTA GOOD.

To Pastors and Membership of the Churches of Pennsylvania

Our Endowment Campaign Secretary, Brother Beachler is now in our district and the Myersdale circuit has already nobly responded to his call in behalf of Ashland College.

The success of our Endowment campaign will depend upon what each congregation in our district is willing to do—this in turn depends upon what each member in each church does. Remember you become a benefactor to future generations by doing your full duty now. Responsibility in giving rests upon the measure of your ability conditioned upon the degree of your prosperity.

The young manhood of the United States today is classified and priority of call is conditioned upon the class to which individuals belong after a thorough scrutinizing of evidence. In this matter of the call of posterity—for that is the call you hear—and obey if you give to the endowment fund. Where do you belong? If you are blessed with an abundance of this world's goods you belong to class one and you should not wait and finally give as if you belonged to class four.

Here in the old Keystone State, the historic home of our church in this country, Brother Beachler ought to meet with a continuous round of surprises. I shall take the liberty to say he will. Why can we not cause Indiana to reconsider her present subscription and ask for a second chance by swelling the figures of our district endowment?

We should remember that individuals and congregations in other denominations are in campaigns similar to ours.

The Church of God is now in an eight year campaign to raise $35,000 yearly, forty per cent of which goes to Findlay College. The German Reformed church is to raise one million dollars in two years in which every member of every congregation is to have part. The Presbyterians, Lutherans and in fact every denomination is in a campaign for college endowment. Financially able men in these denominations are distinguishing themselves by liberal gifts. Will our men measure up to their responsibility and distinguish themselves by doing proportionately well?

EDWARD BYERS,
Recruits and Endowment for the Pennsylvania District.

Travel Notes

On April 15th we reached the little town of Sunnyside which sets like a pearl in the beautiful Yakima Valley. This valley is surrounded by a long chain of beautiful mountains, some clothed in beautiful green and some wrapped in blankets of snow. Each day the unclouded blue sky can be seen. The sun seems to shine with double power and yet it is comfortable because of the tender breeze sweeping down from the snow covered mountains. The evenings are cool, one with a good conscience has no trouble to sleep and sleep sound. The people in the Yakima Valley have some things to try them as elsewhere, they have what is called dust storms and these storms sometimes demand a road a half mile wide and where they end I know not. Standing to one side watching them you would think the fields were on fire, the air is filled with dust and sand like smoke,—but it is soon over then a great calm. The people in the valley are generally healthy and prosperous. Now a million dollar beet factory is going up in Sunnyside which will bring more wealth to valley.

Brother Ashman and his party of soldiers had the breastwork in splendid shape, the soldiers well drilled. But the prince and power of the air and his wicked heartless soldiers were on the job and put up a great fight, but thank God, King Jesus, the Prince of Peace and the coming King of glory was with us in mighty power from the beginning to the finish and we do praise his name for victory.

If any preacher in the Brethren church has been tested and tried almost beyond measure Brother Ashman is the one. In every imaginable and conceivable way the enemy has tried to trap him simply because of his stand for right, and against popular sins of the day, such as the movies, theatre and dancing hall—these things are doing no little harm to the work of the Lord at Sunnyside. Why not fight the things which are bringing swift destruction to young manhood and young womanhood? So many people cry out the above mentioned are here to stay. So is the church of the living God here to stay until Jesus comes and takes it unto himself. Jesus said, "The gates of hell" shall not prevail against his church. Even the pastors at Sunnyside attended the movies until it was announced that the movies would be opened on Sunday

evenings, then the pastors quit, but their members kept on going. Then Brother Ashman was called on to assist in the fight to close them on Sunday. Charles said yes I will help, however, they are not hurting my crowd. It pays to put up the fight in time.

Brother Ashman made the devil mad because of his decided stand against his wicked work in Sunnyside. Then a spirit of jealousy arose, he sent out his agencies to poison the minds of the people telling them downright falsehoods. The saying was common, Ashman, the Brethren preacher a traitor and unpatriotic, that he would not join the Red Cross, that he would not buy Liberty Bonds, that he would not make over the flag of stars and stripes. But it is an absolute fact that he belongs to the Red Cross, that he has a Liberty Bond, that the flag of the stars and stripes one of the first ones, hung back of a pulpit in Sunnyside. The next falsehood was that he tried to get the young men in his church not to register, but seventeen of the young men in his Sunday school class recall that he told them that they could serve their country in noncombatant lines and that they should do it. Not satisfied with this the devil put into hearts of some of the citizens of Sunnyside to set a trap to catch Ashman and some of them preacher Brothers at that who had heard that the pastor of the First Brethren church was not patriotic.| Instead of investigating the matter or going to see Brother Ashman face to face, they met together and talked it all over during his absence, planning against him. This they did not deny when Brother Ashman asked them about it. How could men of great minds, not speaking of the heart, be guilty of such things? It is said of the great Rufus Choate that he never spoke ill of the absent, nor would suffer others to do so in his presence in the absence of another.

At the request of our own Brethren in the faith at Sunnyside I have written these words to show the Brotherhood real hard down facts. Brother Ashman, I am glad to say, has the respect of his people, his Brethren and Sisters in the faith and is loved by them. There are a few who have drifted from the faith whose hearts are not in the work, and whose lives are set on fire with higher criticism. May the God of all love bring them back safe and sound, humbled and made free before it is everlastingly too late.

Brother Ashman will report the meeting. Our joy in the home with Brother Ashman and famliy, and among the good people at Sunnyside was beyond measure. This was our second meeting at Sunnyside; it was like going back home, our first meeting was two years ago with Brother Beal in both meetings God was pleased to bless.

We closed the meeting with a mountain top experience at the tables of our blessed Lord in the holy communion service, Brethren and Sisters old and young sat at the tables, some were at the tables who attended the first Love Feast at Sunnyside when only 28 were at the tables; they rejoiced at this Love Feast when looking into over two hundred faces at the tables that they had stood for the faith even in very dark days when but a little struggling band. Young brethren in the ministry let us not overlook these good old soldiers here and there in the churches who went in and cleared out the new ground bearing the burdens and the heat of the day, and at the eleventh hour we younger ministers walked into the cleared ground. God bless you dear old soldiers yet left and as you close the chapter of life may it close wtih a bright setting sun.

Brethren, you can bank on it that the Brethren church at Sunnyside is a live wire, and a live wire as a leader you may expect things to move heavenward. The kindness and hospitality which we received at Sunnyside, and the co-operation of the Brethren in the work gives them a large place in our heart, and in future time we shall always be glad to assist them in any way. The free-will offering was the largest we have received any place. May God bless you and pastor, and when Jesus comes to make up his jewels may he find each of you bright and shining ready for the change.

Please pray for us at Spokane in the fight with Brother Miller and people.

N. W. JENNINGS.

Victory at Sunnyside

We are rejoicing in several victories in the Lord. He gave us a great Easter. Our offering was $240, although our quota was only $125. At the last report, we had won fourth place. We also came within seventy-five cents of winning the pennant for our C. E. on Ashland College night.

The evangelistic campaign was a success. Thorough preparation was made through prayer and surrender. The Brethren knew we were facing opponents and conditions that would have cast many a church into black despair. The faith of some wavered. The lives of backsliding members seemed to block the channel of blessing. There was definite opposition from Satan and some of his imps. The season was the busiest of the year. But the Spirit was present with great power. Never have we beheld such deliberate grieving of him as here, but never have we witnessed such a mighty demonstration of his presence. Brother Jennings gave deep spiritual messages and God honored his word. The campaign was gospel with no new-fangled tricks. It resulted in 48 confessions, 25 have been received by baptism, 3 came by relation, 5 by re-consecration, and five yet await baptism. The campaign closed with 201 at the Lord's tables at a most blessed Communion. As an expression of their appreciation, the church gave Brother Jennings the largest offering he has ever received and that without one word of begging or anyone giving over $10. To God be the honor!

Especially did we enjoy the ministerial fellowship with our brother. He who comes to Sunnyside sacrifices much through absence from Conferences. How sweet were the hours we spent together! We are praying for God to open the way for us to come to Winona this year, but as yet no definite answer has come. We are planning, hoping, trusting.

In these perilous times of misunderstanding, impugning of motives, and persecution, the church is standing true for the Word. Some "have gone out from us because they were not of us," but very few. Satan has caught a few in his pleasure net. But the rank and file of the Brethren are faithful in his service and rejoicing in the hope of his coming. 'Tis a delight to serve such. In many ways they have shown their appreciation.

CHARLES H. ASHMAN.

LaPaz, Indiana

Although the readers of the Evangelist have not read any sketch from County Line church for some time, we are still working.

All departments of the church are growing both in number and interest. The preaching services are being well attended, and the Sabbath school has nearly doubled during the two years that the present pastor has been in charge.

We are going to observe our communion services on Saturday evening, June 1st, and we are hoping to have every member present at this service.

This conference year will conclude the present pastorate, and the pastor is open for a call from another church that is desiring the services of a pastor for the coming year.

We have made many friends during our two years' work here, and there are a few earnest workers here as in all other churches, who are willing to work at all times.

We ask the prayers of Evangelist readers for the success of the work.

Anyone derising to correspond with the pastor may address him at South Bend, Indiana, 416 Pennsylvania Avenue.

Yours in his service,
C. D. WHITMER, Pastor.

A Call to "Come Across"

These are strenuous war times in which we hear a great deal about "Going Over the Top" and this expression fits very well into the theme of this appeal, for we as a church surely ought to be willing, and I am sure we are ABLE to "go over the Top," with the funds for the Superannuated Ministers. There are many interests to which we can contribute these days, and some of them may bring us a little more fame and worldly glory, but what a nation, church or organization is worthy of being called so that does not look well after the interests of its men who have made it possible for them to achieve success, and have borne the brunt of the battles and the heat of the day? What person is there among us who does not readily criticize the young man or woman, who deliberately turns their back upon the mother that has labored long and hard and endured many sacrifices that the son or daughter may have an education, and enjoy the privileges that they missed? This we will all agree is to say the least unkind and unchristian on the part of the child. We would be ready to say of a nation that does not provide for its aged and infirm who have not been able because of meager wages and high cost of living to provide against the shadowy night of life, was a heathen nation.

We would be ready to say that the corporation that did not pension its old em-

ployees was heartless, and yet we as a church, who claim to be a whole gospel church, will allow our aged brethren, who have spent their lives in the promotion of the Kingdom of the Lord and his Christ through the Brethren church, the one we all love, to go uncared for? Brethren, this is no theory, it is a sad fact, and right now we are one or two months' back with the salary. I beg the pardon of those who depend on this fund for saying salary, I mean we are back with the pittance we are supposed to give them, and then the board has borrowed two hundred and fifty ($250) dollars to put us even as far ahead as we are. This I say with emphasis ought not to be, and I am not alone when I say that the same condemnation should be passed upon the church that does not care for its retired ministers, as we are ready and justified in passing upon the nation, corporation or the ungrateful child.

Let us stop talking about our church being a whole gospel church, and having nothing but the gospels, and the whole gospels at that for our creed, or come up to our Christian obligation to our aged ministers.

Think of it, Brethren and Sisters, of a minister of the gospel, after giving the best of his life to the establishing and promoting of a church, and when he is unable longer to earn a livelihood, that he be told by said church that they will not be able to put him on the retired fund until some one dies, and when he (if by reason of strength he outlives the other fellow) is put on the list he will get the magnificent sum of less than ten (10.00) dollars per month when ever we happen to have it in the treasury, but that the treasury is usually empty. How would you like it? And then remember YOU, every one who has not given as much as they should to this worthy cause is responsible for this condition, the men who are suffering are not to blame for it, it is you and me.

This illustration is no idle dream. We have several men who have written to our board for admission to this list, but we have to tell them that the people of the church do not appreciate what they have done, or are not interested enough in them now to contribute to this fund, and that we absolutely cannot give them any assistance until the Lord in some way opens the hearts and pocketbooks of the members of the Brethren church to meet this responsibility.

Shall we allow this condition to continue, or will you come to the rescue of the Committee on whom you through your church delegates to the National Conference have placed the responsibility of raising this money? It will not take more than ten cents per member to put this Board of Benevolence on their feet, and surely no member of the church would refuse to give this amount to help support these men who have given their lives on the altar of their church.

The second Sunday of June has been set by the National Conference as the time for the receiving of this offering, and we hope no church that has not done so before that time will fail to take the offering that day or at a day set by your people, and thereby give the members all a chance to contribute to this fund.

No church where the pastor faithfully presents this matter, or any person who reads the Evangelist (and we hope there are not any who do not read it) or any one who read the minutes of the last National Conference, will really have any excuse for not knowing about this work, for we have been writing, and pleading and reporting this work for the last three months.

What do you say? I say let us go "Over the Top." "DO IT NOW."

H. F. E. O'NEIL,
President Board of Benevolence.

Rio Cuarto, Argentina

In my last letter I reported our safe arrival and auspicious beginning of the work again in Rio Cuarto. It is now my privilege to report that the work is being blessed as before and everyone is much encouraged. The Sunday school now numbers some seventy scholars, being about what it was a year ago, but is steadily growing. Brother Book is now superintendent. We are starting a Sunday school Normal Class for the training of teachers. Last Saturday we gave the children of the school a "fiesta." The vacant lot of the property serves for a playground for the children and well repays its cost. The Christian Endeavor Society is again in good running order and has recently undertaken to pay three pesos a month for the light in the new hall in Pueblo Almada in addition to the five pesos it pays for the light here.

Brother John Barrio and wife live in the house where we have this new hall and conduct the meetings. There are about 1500 people in that suburb and there are no other church services of any kind there. The attendance thus far has been encouraging and the people are becoming interested. Brother Barrio also helps in the services here in the center. His wife was formerly one of our best primary teachers.

In Cabrera there are also encouraging features. Brother Atkinson recently baptized four converts there and is having fair attendance at the evening meetings recently begun. The country people live so far out that they cannot well come in the evneing.

Two more converts were also recently baptized here in Rio Cuarto.

We celebrated the Easter season with a love feast, as is our custom here, and had some forty at the Lord's table, including five from Cabrera and several from Las Acequias. It was a time of blessing for all. We have some sickness among the members and there is much typhoid fever in the town.

We recently had a nice visit from Brethren Hershey and Shank of the Mennonite church. They are missionaries looking for a suitable location. Their board has instructed them to spend a year or two studying the country before locating as they wish to be sure of finding a good agricultural district where a successful colony can be formed. I am glad to see them try this plan as I have repeatedly urged upon our brethren to form such a colony down here. One farmer alone would have a harder time on account of not having the co-operation of others but a colony would be able to work together and do well. The wheat crop this year is the largest in the history of the country but a large part of it has been lost for lack of sacks and protection from the weather. The land is largely in the hands of the rich who do not provide barns and other conveniences for the poor tenants and as a result there is great loss all around.

The question of my teaching in the college is still in the air, as it has been impossible to get any reply thus far from the minister of education, but I am teaching natural science eleven hours a week while my substitutes still have the English. However I thus have more time for the church work and there is surely plenty to do. There are several good openings for work in neighboring towns which we wish to enter as soon as possible. While we are watching with eager interest the progress of the terrible battle in Europe we realize the greatest battle is that of the silent forces that like gravitation are working constantly and we are sure that the love of God which we are happy to proclaim will one day dominate and exclude forever the armies of hate that seek to impose by force the domination of man. May God speed the day.

I cannot close without an allusion to the loss of our dear brother Leonard Webb, news of whose death was received here a few weeks ago. The members of the mission had not given up hope of his return and were continuing to pray for his recovery, but God has given him health which shall nevermore fail. The church is sending a letter of sympathy to Sister Webb who had also won the love of all who knew her here. Not long ago one of their former neighbors stated that he did not know what their doctrine was in everything but he was sure it must be all right because of the holy lives they lived. That is the kind of memories we trust that all our missionaries will leave behind as a precious heritage to the work. The people whom we are able to reach with the gospel are won more by love than by logic and need the practical part of Christianity more than the theoretical.

Brother Webb was a gentle soul, as calm and patient and yet as zealous and devoted as any one I have ever known. His work shall follow him.

C. F. YODER.

Rio Cuarto, April 7, 1918.

Kentucky Mission Notes

Teachers

More teachers are needed for our schools in the mountains. There is pressing need for a young man, and several young ladies can enter the work at this time. The schools will open this year in July. Teachers holding state certificates will have an advantage, although that is not a necessity. Write to us at once if your heart in in this work and further details will be furnished at once. Pastors, please help us to find the needed teachers. Somebody may be waiting for a word of encouragement from you.

Dormitory Matron

A dormitory matron will be needed and here is a splendid opportunity to real service for the young people of the hills. It is just as real missionary work as that of the teacher or preacher. Write at once for information. Again, pastors, please assist us.

Pledges

At this writing nearly one hundred

pledges are unpaid. Funds are low and every pledge should be met as quickly as possible. "No debt in this work" has been our slogan and it is up to you to see to it that we go over the top again as we have each year since the work was begun. Dear Reader, please investigate your pledge, whether it be personal or society or Sunday school or church, and stir up an early payment. Do it now.

Stereopticon Lecture

On our recent trip to Kentucky Brother Bowman carried a splendid camera and from the pictures secured and others already on hand slides have been made and a most interesting stereopticon lecture is being prepared. The lecture will be tried out first in the Miami Valley, where Brother Bowman will be the official lecturer. Write him for a date.

Receipts for March and April

C. E. Society, Dallas Center, Iowa	$ 7 50
C. E. Society, Warsaw, Ind.	10 00
The Sisterhood Girls for Kentucky Nurse	35 00
C. E. Society, Zion Hill, Ohio	5 00
Sunday School, College Corners, Ind.	5 82
Sunday School, Windber, Pa.	14 55
Young Ladies' Class, Fairview, O.	5 00
Sisterhood of Mary and Martha, Louisville, O.	5 00
Mrs. Frank Painter, Louisville, O.,	5 00
Brethren Church, Lost Creek, Ky.	36 62
Sunday School, Goshen, Ind.	25 00
Junior Endeavorers, Goshen, Ind.	5 00
Miss May Paul, South Bend, Ind.	1 00
Sisterhood Mary and Martha, Mt. Olive Church, Va.	10 00
Mrs. Chas. G. Leslie, Roann, Ind	5 00
C. C. Class, Cerro Gordo, Ill.	10 00
Maggie Rice, Douglass, Kans.	15 00
Junior Congregation, Conemaugh, Pa.	5 00
C. E. Society, Teegarden, Ind.	5 00
Friends for Farm Seeds to G. E. Drushal	21 00
C. E. Society, Elkhart, Ind.	7 50
The Sisterhood Girls for Kentucky Nurse	30 00
Miss Alice Garber, Lanark, Ills.	2 25
Altruist S. S. Class, Elkhart, Ind.	5 00

G. C. CARPENTER.

Peru, Ind.

"News From the North"

We will try and report a bit of news to the Brotherhood from this district as it has been some time since last heard from; but it is not that we have been idle in the Lord's work, as we had two fine meetings since. The meetings were not very long in duration but each one was a fine meeting.

Brother Johnson from the Bethel Church conducted them. The last one was held the latter part of March and eight souls made the good confession and are awaiting the rite of baptism. Five were baptized the first Sunday Brother Johnson was here.

The meetings were a great help to the church as well as the outsiders.

We want to thank the Brethren of the Bethel church for the loan of their beloved pastor. Brother Johnson is well liked in this church as a minister of the gospel and as a man by the whole community. The last time he was here was an extremely busy time for the people around here as it was in sugaring, but we had good crowds each evening.

If you want to know whether Johnson likes maple sugar, ask him, some of the people here could tell, but we dare not. But returning to the word of the church our State Conference is to convene at this church beginning the 28th of May and lasting over the 29th., We are planning on a good meeting. All isolated members are heartily invited to attend the Conference and also the Communion at the close of the Conference on the 29th.

The churches of the state are urged to send all the delegates that will come as we can take care of all the brethren that come.

Remember the Love Feast at the close of the Conference.

Isolated members desiring to come, let us know and you will be met at the station.

We ask the prayer of the brotherhood in behalf of the church and conference.

Correspondent S. J. MILLER.

Peru, Indiana

On the first Sunday in May six applicants were baptized in "The Little Brown Church," two husbands and their wives and two young people. Four of these made confession in the tabernacle campaign. Fifty-six members of the church joined the Soul Winners' League, a special organization began during the tabernacle meeting. What a work can be done by that many soul winners if they abide faithful to their vow. God grant that they may, for that is their business assigned by him who said, "As the Father sent me even so send I you." The Christian's business is to seek and to save the lost. The prayer meetings are well attended, thirty-five being present this week. The S. S. C. E. is adding some new members to their society. The Sunday school is very much alive with E. E. Frantz as the efficient superintendent. He is supported by a most faithful body of teachers.

G. C. CARPENTER.

Yoder Auto Fund

As I look over the pledges to the Yoder Auto Fund I find many that have not paid their pledge. Below is the amount I have received:

Cyrus Moss	$ 5 00
E. A. Myers	5 00
Center Chapel	5 00
E. A. Juillerat	10 00
Roann Sis. Soc.	5 00
O. E. Oxley	5 00
Huntington S. S. C. E.	5 00
Crawled in Class	5 00
De Wondel Class	5 00
Corinth Church	5 00
Willing Workers Class	5 00
Mrs. Sharp	1 00
Mrs. E. Wise	2 50
Ladies' Bible Class, Huntington	1 40
S. S. C. E., Manchester	5 00
Loyal Workers, Napp. S. S.	5 00
20th Century Class, Manchester	10 00
Rev. Brumbaugh	5 00
North Liberty Church	5 00
W. E. Horner	5 00
Mexico S. S.	5 00
Denver S. S. Men's Class	5 00
Elkhart S. S.	5 00
Mrs. Monroe, Helper	1 00
An Evangelist Reader	1 00
Union S. S.	5 00
Mrs. J. E. Ham	1 00
Mr. J. E. Millhersler	5 00
Collection at Conference	34 93
North Manchester S. S.	10 00
C. F. Davis	5 44
	$178 27

There is about $65 pledged that has not been paid. If you are going to pay it please do so at once or send the money direct to Brother Yoder. If you have sent money to me and you don't find your credit in this notice please write me at once and I will try and find the mistake.

ORA E. OXLEY,
920 Monroe St., Rochester, Ind.

CAMPAIGN NOTES

By the time these notes are read the campaign for permanent endowment in Pennsylvania will have been in progress for more than a month. Our long silence has been due to the fact that we were too busy to write reports, and that is the best reason for silence that I know of.

But we are able to report that the work in Pennsylvania has had a most excellent beginning. I believe when our friends see the result which has been achieved in the first three churches canvassed they will agree that no mistake was made in our choice of the first churches to be visited. The Myersdale circuit, consisting of Myersdale, Summit Mills, and Salisbury churches was our pastorate for three years before we went to Waterloo. And we decided that the churches of this circuit should have the distinction of setting the pace for the rest of the churches of Pennsylvania. These churches readily responded to the challenge, and they did set a pace, a real pace, a pace which will make all the remaining churches of Pennsylvania hurry a whole lot if they are going to keep up.

Brother E. D. Burnworth is the pastor of this circuit. Needless to say, he had the field ripe and ready for the harvest. The first big step he took in the preparation of his people for the campaign was to get the Evangelist into each home of the three churches of his charge. This was a fine achievement. I am not sure that any other circuit of three churches in the brotherhood has been able to do this. And I have said repeatedly in former notes that when folks read the church paper and are in touch with the campaign for endowment my work becomes at once very much easier. Moreover, Brother Burnworth had been reminding his people of the coming campaign. And when I arrived on the scene he entered heart and soul with me in the work. Thus, in reality I take very little credit to myself for the large piece of work which was accomplished. A people always loyal to all of the interests of our denomination, whose minds had been prepared and made ready by their pastor, explains the result of the first churches canvassed in Pennsylvania.

Now for the result. And I fancy I see Indiana waiting breathlessly to hear that

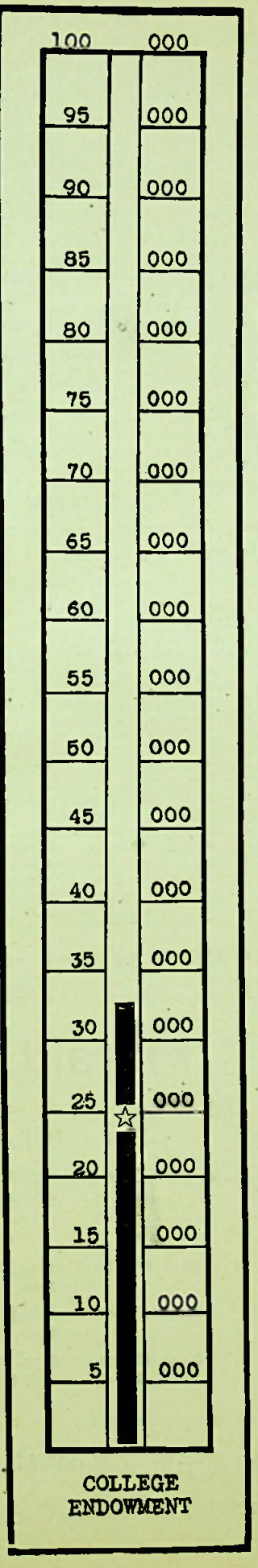
result. Well, it may sound a little cruel and ungrateful (but I don't mean it that way at all) to put it like this, but the first three churches canvassed in Pennsylvania surpassed the best three churches in Indiana. Now Indiana, I am sorry about this, but I just could not help it. Our work in the Myersdale circuit went beyond $7500. The report by churches is as follows:

Myersdale went a little beyond the $4,000 mark. We had here three $500 gifts; one $400 gift ;two $200 gifts; a fine lot of $100 gifts, and from that on down. The Sunday school and S. S. C. E. at Myersdale each gave us $100 Liberty Loans: And I also got Liberty Loans from a number of individuals here. The Men's Federation of the Sunday school also made a neat investment. One of the most gratifying things about the Myersdale canvass as well as in the other two churches was the greatest number of gifts. This is just the way we want it. It has been the policy of this campaign to enlist, not merely our wealthiest people, but to enlist the greatest possible number of our people for any and all sums. So I want to remind my readers when they read these fine results that while indeed I get some splendid gifts from our more wealthy people, yet our people of moderate means are also enlisting by the scores and hundreds.

Summit Mills church has reached $2500. Here is the place where I found company for Brother Henry Rinehart of Flora. Brother Rinehart and Brother John Wisler, of Nappanee don't need to feel lonesome any more. Elder John A. Miller and wife, of Summit Mills enlisted for $1,000. Will you believe it, that it is gifts like that, and those five hundreds, and four hundreds that make the secretary feel as if he were up in an airship? Well that is just the sensation those big gifts produce. It's "a grand and glorious feeling." And I want to whisper to Brother Rinehart and Brother John A. Miller that I will be getting some more company for them, as this campaign progresses. For there is going to be a fine list of thousand dollar gifts before this campaign is over. We had two two hundred dollar gifts at Summit Mills and a number of one hundreds also. One of the very encouraging features of the Summit Mills canvass was to see the splendid line up of young men and young ladies who enlisted for $25.00 each. The Sunday school and the S. S. C. E. at this place also enlisted for $100 each. I also got Liberty Loans here.

Salisbury has fifty active members. The canvass here will reach $1,000. On the basis of active members this result means $20.00 per capita, which result, figured from that basis exceeds I believe, any result thus far achieved. Our biggest gifts at Salisbury were $100 gifts. We got some Liberty Loans here also. And the Sunday school gave a good sized note.

In the canvass of this circuit there was far more than hard work: for the work was generously mixed with pleasure. It was a real joy and pleasure to renew acquaintance with those whom I had served as pastor in years gone by. And in addition to making the canvass for endowment I had the privilege of being present at the communion services at Salisbury and Myersdale. Would also have been present at the Summit Mills service except that I had to go to Dayton on that Sunday. For the many kindnesses and the genuine hospitality accorded us on every hand in these three churches, and for the royal response to the call for endowment, also for the tireless co-operation of the pastor in the entire canvass I have profound gratitude. And I covet for one and all in this circuit the rich, abiding blessing and peace of God. And the same splendid Brethren loyalty which was manifested in the Myersdale circuit I shall undoubtedly find throughout the churches of Pennsylvania.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

In this article I shall also embrace the first opportunity I have had to make mention of the splendid gift of endowment made by the present Sophomore class in Ashland College. During my few days at Ashland between the close of the Indiana campaign and the beginning of the Pennsylvania campaign I was given a special invitation to be present at chapel service on a certain morning since the Sophomore class was to be in charge on that occasion. I went and I am very glad that I did. The Sophomore class appeared, all togged out in their colors, and the chapel was also dressed in the same colors. And after a member of their class made a neat little speech, he handed to me for the Sophomore class a check for $125 for permanent endowment. I have received many gifts which have warmed and thrilled my heart; but I received no gift that more thoroughly touched me than this gift. For I know something of the needs of a student; and I know that those young people had to make some actual sacrifices in order that they might have a part as a class in the endowing of their beloved Alma Mater. This act only confirms what I have said dozens of times in this campaign, viz., that some of the very best friends of Ashland College are among those who have been former students or who are present students. But more than this, this gift from a class of students shows that these students know the needs of Ashland College and they are eager and anxious to see this campaign for permanent endowment go on to final success.

My next report will come from Listie and the First church at Johnstown. In the meantime remember that we take Liberty Loans—any amount, the more the better.

WM. H. BEACHLER,
Campaign Secretary.

COMMUNION NOTICES

The Fairhaven, Ohio Brethren Church will hold communion services on Sunday evening, May 26th. All of like faith are invited.

B. F. OWEN, Pastor.

The First Brethren Church of Flora, Indiana will hold their Communion Service on the evening of May 28th. The pastor will begin a series of preparatory services on Wednesday evening, May 22nd.

To all these services the membership is urged to come and especially the communion service holds out an invitation to all of like faith.

May the entire church be in a season of prayer in these days that are upon us. W. T. LYTLE.

The North Vandergrift Brethren church will observe Holy Communion services on

(Continued from page 1)

sublime and magnanimous spirit of Christ and is as different from that of the world as daylight is different from darkness.

Lastly, Christian puritanism should show itself in conduct or action. To be strictly scrupulous here is of supreme importance. Nothing will so surely guarantee against the discount of one's profession as the rigid observance of the rules of right conduct. And nothing so quickly brings discredit and reproach as a disagreement between profession and conduct. The world knows its conduct is not right and if it sees no difference between its life and the life of the church member it concludes that something is wrong which is decidedly true. The Christian should show up very different in his action from the world. How grand the Christian life would be if lived as He has planned it! How attractive it would be if every Christian lived up to his high privilege! God give every Christian the discernment, the courage and the determination to be truly puritanic according to the gospel of our Lord and Savior, Jesus Christ.

GEORGE S. BAER.

Saturday evening, May 25th. We extend an invitation to all who may have the opportunity to come and enjoy the services with us.

NORA BRACKEN.

Waterloo, Iowa. The spring Communion Service of the Waterloo congregation will be held on Sunday evening, May 26. Each evening of the preceding week, May 19 to 25, a special evangelistic service will be held, with a sermon by the pastor. A feature of the week's meetings will be that the devotions and music will be in charge of the Sunday school on Monday and Friday evenings, the Men's Federation on Tuesday and Thursday evenings, and the Women's League on Wednesday and Saturday evenings. All the members of the congregation, including those who live at a distance from Waterloo, should be present if it is possible. The service is always exceedingly helpful, and, besides, the congregation will fail to reach Goal 2 of the Four-Year Program unless 75 per cent of the members are present. The communion service in the fall was the best attended in the congregation's history, but 25 more must be present this spring or we will fail on this point. All members of the Brethren church who are isolated in this general vicinity are earnestly invited to meet with us.

H. L. GOUGHNOUR, Pastor.

Marriages

KNOX-MEYERS—At the Brethren parsonage on April 4, 1918, Mr. Paul A. Knox, Polo, Illinois, and Miss Hazel C. Meyers, Milledgeville, Illinois, were united in marriage by the undersigned. Both these parties are splendid young people, and the best wishes of a host of friends ateind them as they embark on their wedded life.

MILES J. SNYDER.

BOTT-GOSS—At the First Brethren church, Washington, D. C., on Sunday evening, March 31, 1918, Roy B. Bott and Marion B. Goss were united in marirage.

SPRADLIN—HOFFNER—At the home of the bride's mother, Washington, D. C., William H. Spradlin and Edna V. Hoffner were joined in the holy bonds of matrimony.

W. M. LYON.

SHAFER—Hahn—On March 27, 1918, Mrs. Carrie Hahn and Floyd Shafer were united in marriage by the writer. The bride is a faithful member of the Brethren church of Peru and the groom of the church at Mexico. May the Lord bless them and make them a blessing.

WORKING-HAY—On March 30, 1918, Miss Mildred Hay and Leo Working were joined in marriage by the writer. Both reside in Peru and many friends wish them well.

McKINLEY-BOWMAN—On April, 24, 1913, Miss Florence E. Bowman and Joseph McKinley, both of Peru, were united in marriage by the writer. May they enjoy a long and worthwhile married life.

G. C. CARPENTER.

LONGLEY-MATTHEWS—At the home of the undersigned on April 28th occurred the wedding of Dolta D. Longley and Mary C. Matthews. Miss Matthews has been a member of the Brethren church at Udell for some time. She has been one of our Sunday school and church workers. Both these young people are well respected and ave a host of friends around this, their past home. I am sure that all their friends wish them the best of success through life.

GEORGE E. CONE.

ELLIOTT-KLUCKER—On April 8th at the home of the bride's sister in Cerro Gordo, Illinois occurred the marriage of Mr. Glenn Elliott and Miss Ruth Klucker. The young couple left the next morning for Cambridge, Illinois, where they will make their future home. Ceremony by the writer.

H. E. EPPLEY.

Our Dead

HARLEY—Departed this life April 29, 1918, William E. Harley, of the Church of the Brethren. Brother Harley was a man of noble character. He represented manhood of the highest type. He resided in this city for about fifty years. Funeral services conducted by the writer from his late residence, 1127 Girard Street, Washington, D. C. Interment at Kennilworth, Pa. W. M. LYON.

BRIGGS—Ashton, died on April 8th, aged 82 years, 9 months, 21 days. This is the old brother who was the first to be baptized in the new church. His days for God had been very few yet seemed to be days of hope. He left no near relatives, and no estate, yet the church at Flora and his friends carried out his wishes, and he was laid away in a quiet country cemetery by the side of his wife who had departed this life years before. May those who read this bit of a report profit by these years that were passed in vain, and see the shortness of this man's days of hope. The funeral was conducted by the writer at the undertaker's parlors, where all things had been arranged in a very homelike way, on the morning of April 10th.

W. T. LYTLE.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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Brethren Evangelist

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Editorial

The Christian's Test

The market value of any product of man"s manufacture is increased by a process of testing that assures the purchaser that the article purchased has been tried out and has shown that it is able to do the work it is designed to do or to withstand the wear of real service.

This matter of testing is not applied to the material things of life or to the articles created by the hand of man, but in all departments of life the severest tests are made of men who would be workers or leaders in any important work or profession.

It is not enough that a man shall have spent four or six years in a medical college and then call himself a physician, he must be able to stand the tests established by the eductaional boards and by the different state legislatures before he is permitted to open his office and carry on further, in the great laboratory of life, the experiments in medicine and surgery he began in the laboratory and operating room of the university and hospital.. It is not enough that a man shall read through a certain number of law books and then open a law office, nail up his sign, Attorney at Law, and then expect the legal business of the community to naturally turn his way. Before he is even permitted to appear in court he must have passed the tests required by law for his admission to the bar.

As one considers these various tests that are visited upon those who would enter upon any of the important professions of this temporary existence in the world need one be surprised if the most important profession a human being can enter is not accepted as being true or genuine until the one who has made this profession can prove by having passed through a most rigid and real test that he is entitled to the place he assumes to occupy? It is no wonder that the Apostle Paul was free to say that "except ye possess the spirit of Christ ye are none of his," as he regarded the lives of some who would call themselves Christians. These words of Paul's make up one of the most heart-searching passages in the entire Bible. We may have claimed to be a Christian for forty years and we may have been active in Christian works all this time, but, according to this statement of the Apostle, the only proof that we belong to Christ is that we possess the Spirit of Christ. If we have not received the Spirit of Christ and if we do not let that Spirit have way in our lives, it is positive proof that we are none of his.

This thought may trouble some of us just a little, in fact it may trouble some of us a great deal, and we are inclined to think it should trouble a great many of us for most certainly many of us would like a little time to prepare for such a rigid examination or test.

If one gives thought to this matter at all it is very natural to make it a personal matter and to ask the quesion, How may I know that I have the Spirit of Christ? Let us enquire further and ask, How did the Spirit manifest his indwelling in Christ? To some this may seem like a difficult question, but the word of God gives a very satisfactory answer. In Hebrews, chapter 1:9 we read, "Thou has loved righteousness and hated iniquity, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." This then would indicate that the Spirit manifested himself in Christ, in part at least, as a spirit of joy. We are urged again and again to "Make a joyful noise unto the Lord," and just how any one can claim to belong to the Lord without manifesting a spirit of joy is beyond our comprehension. The Spirit of Christ is a Spirit of Joy. It is true he was "a man of sorrow, acquainted with grief," but above all his sorrows and out of all his griefs he could look forward to the joyful time when his love should conquer the world and to the time when men everywhere would lift up their voices in joyful praise to the one whose life and death accomplished what for them would otherwise have been impossible, even their redemption and salvation.

Once again the Spirit of Christ is manifested as a Spirit of victory over sin. If we have a full measure of the Spirit of Christ we will have a full victory over sin. If sin is getting the victory over us, rather than we getting a victory over sin, then we have not the Spirit of Christ, and consequently are none of his. Many a one may have failed in his struggle against sin and as a consequence may have become discouraged and have given up the struggle, when the entire trouble was he was trying to conquer sin in his own strength and by his own might which is an imposisble feat for any man, whereas had he surrendered his life fully to the Master and had he yielded fully to the Spirit's power his victory would have been decisive and complete.

Another manifestation of the Spirit of Christ is that of moral beauty. In Galatians we read that "fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." If such a life as that is not a life of moral beauty where can one be found? And to be able to live such a life is certainly worthy the greatest effort and sacrifice possible to the human soul, it is not so great a sacrifice after all, and the difficulties are largely overcome when the life is fully surrendered and the Spirit of Christ is given an opportunity to perform his proper function in a follower of Christ.

In the eighth chapter of Paul's letter to the Romans we read that "we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be told." This makes it clear, once for all that the Spirit of Christ is a Spirit of prayer. We may not be able to fully explain why it was so, but all Bible students know that Christ was preeminently a man of prayer. And knowing this fact it is not necessary that we should know the why of it. Christ did pray, and he was in the spirit of prayer and the Spirit of the Master that should differentiate his disciples from the world should be largely that Spirit of prayer.

There are just three more manifestations of the Spirit of Christ to which we would direct our reader's minds at this time, but we have not the space on this page to develop them at length, a brief mentioning of them will have to suffice. These three are a Spirit of truth, a Spirit of love for the perishing and a Spirit of power. The Spirit who dwelt in Christ and moulded his whole life was a Spirit of truth, and there is no room for the false in the life of any one who would be Christ's. Then Christ himself tells us that his whole life was dominated by a love for the perishing, that he came into this world for one purpose, that for one purpose he lived, suffered, prayed, wrought and died: namely seeking and saving the lost. As soon as the early Christians received this Spirit they were seized with this same passion for perishing men and women and went everywhere preaching Christ. Lastly the Spirit of Christ was a spirit of power and one who is in possession of this Spirit has power to witness for him in public address or in private life, one or the other, but the power is there. Have you this spirit?

From the Editor's View-Point

The Influence of Public Opinion

It is frequently spoken of as to how this man or that, or this woman or some other woman or this action or that action may effect public opinion. Public opinion is rather a strange thing when everything is taken into consideration. It is sometimes difficult to discover in a measure of exactness and at all times it is rather difficult to explain and hard to account for. It is not always possible to determine just why the public takes the attitude it does, and sometimes the public itself would be puzzled if it were asked to give a reason for the hope within you."

Politicians are supposed to be able to feel the public pulse and to be able to forecast its probable action, and their ability to "guess" right has much to do with their success as politicians. Religious workers who would shape their religion to suit public opinion rather than to try to shape public opinion to their religion are as anxious as politicians to know what the public will approve. Thus while some men, perhaps most men, for the sake of popularity may seek to conform at all times to public opinion, there are others who seem to delight in shocking the public by daring to assert opinions contrary to those which have received the stamp of public approval. To take a position on any question opposite to that commonly held by the public simply for the sake of startling the world is not a commendable trait of character, but to think independently and then to act up to one's convictions regardless of public opinion is a heroic attribute.

While public opinion exercises a wholesome restraining influence in most respects, yet if all men were afraid to defy the opinions of the world there would be very little human progress. Public opinion can very generally be depended upon as being measurably correct, but only measurably, for it is frequently as changeable as the winds and what receives its approval today receives its condemnation tomorrow; consequently it is not good to become slaves to public opinion, but rather to listen to it reasonably and then to act as one's best judgment and conscience dictate.

Sentimental Nonsense

It seems there has always been a struggle between sentiment and sense and there is no clear indication that the struggle is likely to cease at any time in the near future. As the conflict is likely to continue it will not be amiss to discover, if possible, the grounds for this incessant struggle. That it is largely a difference of temperament must be conceded at least by one side in the conflict whether the opponents will agree to the statement or not.

While it may be true that one who listens only to cold reason shorn of all sentiment may develop a rather hard exterior and may seem to possess as cold a personality as he does opinions based entirely upon reason, on the other hand the strong sentimentalist, whose emotions are more to him than his reasoning faculties, is possessed of a softness of character that is equally objectionable. The man who relies more upon sense than he does on sentiment may be hard hearted at times and may seem cruel in his judgment. but he is seldom intolerant in spirit. It is usually the sentimentalist who is intolerant and who condemns without reason those who disagree with him.

The famous Kansas journalist, Ed. Howe states a mighty fact when he says: "It has always been the way of poets to say a man of sense has no soul." He may not possess the soul of a poet, but it should be remembered that the poetic soul is not the only soul of of man, and because a man can not or does not think and see as a poet thinks and sees is no reason why he should be condemed for his thinking. There is a vital relation between real poetry and religion and religious emotions and aspirations have been numbered among the greatest factors in the poetic world. It has likewise been observed that too many people regard a Christian man who squares religion and business in a way that does not cause business to suffer is frequently regarded as lacking all spirituality. It has frequently been said that a deeply spiritual man can not be a good business man, and that a deeply spiritual minister of the gospel can not be a good manager of his earthly affairs, which is all sentimental nonsense. Many a man in both the pew and the pulpit has tried to hide his business shortcomings and his failure to meet personal financial obligations behind a cloak of spirituality. The man whose whole time is given to worldly things may suffer from a lack of spirituality, but the man who tries to be so spiritual that he makes no effort to meet his financial obligations is in as bad a condition, yes even in a worse condition than the man of the world. If religion and spirituality mean any one thing to the world that thing is honesty, and no one but a hypocrite will try to hide his financial dishonesty behind a cloak of spirituality or to let sentiment take the place of sense in his business relations with his fellow-men.

The Iron Cross

It has been regarded as a great thing to receive the decoration of the "iron cross" of Germany, and in past generations there may have been some honor attached to the decoration; but we are inclined to the opinion that in the minds of the coming generation of people it will be regarded as a mark of the beast more than a sign of a heroic soul. Once men who performed brave deeds received the decoration, now it seems that only those who perform acts of great cruelty are thus decorated.

The iron cross once may have stood for strength and nobility of character and action, but it must now give way before the power of a wooden cross. Billy Sunday speaks a mighty truth when he says: "Germany lost out when she turned from Christ to Krupp and from the cross of Calvary to the iron cross." It is not only true of Germany but as there is a God in heaven who rules and over-rules the centuries it must be true of any nation. There is no power that is greater in its influence over the lives of men and of nations than the "power of the cross," but it is the cross of Calvary, and to its mute appeal must all the nations listen, and to its requirements must they all submit to receive the commendation of the God of the universe, even Jehovah.

When Defeat is Certain

Few words have as great effect upon the human being as the word victory, and few motives have moved men to greater efforts than the desire to win a victory. It makes little difference in what line of endeavor one's energies may be directed there is that same strong desire to win. The man or woman who has no desire for success is a failure from the beginning and is about as good as defeated before the contest has begun.

Life is largely made up of overcoming, of mastering opposing forces, and is in the very nature of the thing is a battle, and while one may not approve the law, yet if left to itself it will result in the "survival of the fittest." No other way remains except that of the interference of the human mind and of the triumph of mind over matter. But in all these life processes the same principle holds and it is a constant struggle for the supremacy of one or the other, and the winning contestant is the one that has set about the struggle in the most intelligent and reasonable manner and in a spirit that is determined to win. Spiritual forces are after all greater than material forces and go further in making a life a success or a failure.

Of some battles it has been said that they were lost before they were begun and it may as truthfully be said that some lives have been a failure from the days even before they were born because there was an absence of all spiritual desire upon the part of the parents. Yet there is always a possibility of victory and of overcoming the elements of both birth and environment that spell defeat.

It is sometimes said of one that he is a failure, or he is defeated, or he is whipped and doesn't know it. It is doubtful if that statement is ever correct. We would rather accept the principle stated in a few memorable words of the greatest general in the European war, General Foch, who said: "A battle is never lost until its loss is acknowledged." There always remains the possibility of turning apparent defeat into victory, unless one has decided to give up the struggle, then defeat is certain.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

To Ohio Churches

At the recent state conference held at Fremont, the delegates voted to assess each of the Ohio churches for the purpose of defraying the expenses of the Four-Year Program campaign according to the following plan: Every church shall pay one dollar per year except those whose membership is one hundred or more which shall pay two dollars. If your church has a membership of one hundred or more, it should pay $2.00. If less than one hundred its obligation is only $1.00. This is the minimum. Those who want to be generous send more. NOW is the time to make payments. "Now then do it." Send money to E. G. Mason, West Salem, Ohio. New stationery now printed and all the postage bills of last conference year are unpaid for. Do not neglect this. a day. Further progress is waiting your response. The King's business requires promptness.

GEORGE S. BAER, Ohio Director.

By the Director of Goal Seven

When the delegates assembled at Winona Lake last summer, wished the direction of the Four-Year campaign upon a few of the men of the church, mostly ministers, it seems that they selected some fellows who were very busy in their own fields of labor. I would not have done otherwise, however, for it is generally the busy fellow who finds time to do almost anything worth while. BUT the placing of that work upon our shoulders will be rank imposition unless we get more thorough co-operation from the churches, or rather their leaders.

Taken by and large, the reports have come in fairly well, and in my own district of Pennsylvania I am fairly well pleased at the showing, yet there are those who come very close to being slackers. Folks you have placed a task upon those directing this campaign, and you can help make it comparatively light or "grievous to be borne." Personally I have given many hours and spent some good money in circulating propaganda. This has all been done willingly, but I surely would like to have a more complete report from the churches of my district, and also from those of the brotherhood at large, for general conference is coming on apace, and I can report things only as I find them. And won't it look nice for some of our "leading?" churches to have it said of them—"no report," "no progress," or "no something else?"

As far as circulating any more propaganda on Goal 7, I see no need of it. I feel that what has been sent you is sufficient, if you mean business. No one with a sense of business would decry an attempt to put in the sensible budget system, be his budget never so small. So wake up, and if you have placed the budget system or have made any progress along that line, please let your district director know, and he will in turn inform me and that will satisfy me that my time and money have not been used for naught.

It might be germane to inquire, when is a Brethren minister in good standing? Is it after he has met the local obligations, or is there somewhat more required of him? The Methodists require him to push all the movements undertaken by the denomination at large, and woe unto him if he neglects or falls down on the job. Conference hauls him over the coals.

Now our standing depends upon the approval of credentials by the district conferences. Wouldn't it nonplus or shame us if a motion were carried to withhold conference approval from men not boosting conference movements? Now then, let us put our best efforts forth and lighten the burdens of the goal chiefs.

E. L. MILLER.

Contributions

THE SABBATH QUESTION

BY E. E. ROBERTS

The question as it appeals to me is this: Is one day in the week better, holier, or more sacred than another? If so what day in the week is it? Having been taught from infancy to reverence Sunday, I well remember, as a boy of fifteen how I was shocked on hearing a man express it as his opinion that "Sunday was as good as any day in the week, if it did not rain."

While my parents would do nothing, nor allow anything done on the farm that was not absolutely a necessary work of mercy, yet it was perfectly free from that puritanical spirit, that would make it a sin to be as happy on Sunday, as any other day in the week. I grew to manhood feeling a deep reverence for the day, and it was a little better than the rest of the days in the week, and it was only after years of Bible study, and then very reluctantly did I give it up.

To intelligently consider, and rightly decide the question it is necessary to discover the Hebrew word translated "Sabbath" and also what it meant to those to whom it was spoken. We find that it is a translation of the word "Shabbath" meaning—to break off—desist—rest. Without a doubt they understood that on this day they were to desist, or rest from their regular labors, and if Deut. 5: 14 had been properly translated instead of transliterated it would read, "But the seventh day is the REST of the Lord thy God." In which they were to worship God for delivering them from their bondage in Egypt, and this same motive should prevail in keeping the Sabbath by all Christians—as a day of rest from all human efforts to win salvation through their own works,—resting upon the efficacy of the blood, of the Lamb slain from the foundation of the world, worshiping God especially on that day for deliverance from a bondage worse than that down in Egypt, the bondage of sin. We can safely conclude that there is nothing in the name that would indicate that it was any better than any other day of the week.

The next question naturally would be, When, and under what circumstances was it instituted? Is there anything in them to indicate it's being better than other days of the week? Exo. 20: 8-11—we find to be the first mention of it, or more than 2500 years after the creation of man. There is no positive proof that previous to his time a sababth was kept, but it is supposed that they did. While the presumption is that they did, yet it is quite evident that during their bondage in Egypt they had lost all knowledge of it, from the reason that in instituting it Moses had to tell them not only what to not do, as well as give them the reason for doing it, which would have been entirely unnecessary had they already been keeping it. I think that we can safely conclude that prior to this time they had not kept the sabbath.

A quesion is at once suggested to our minds: Did God at this time change his plans, and make one day better than the others? Personally I do not think so for the reason that he did not state any definite time for them to count from. Turning to the 9th verse of the 20th of Exodus we read "Six days thou shalt labor." When did the six days begin? There is no suggestion as to their beginning. Perhaps some one will say "Why on the first day of the week of course." But who can tell which day is the first day of the week? It is supposed that they to whom Moses was speaking knew which the first day was,—but in this day and age would any one dare to contend that they could prove that our Saturday was the true seventh day, and that our Sunday was positively the actual first day of the week? Would they contend that Adam had kept

a perfect roster of the days of the week, and that Noah had done likewise? That the Israelites through all of their more than 400 years of slavery in Egypt had never missed a day? When we have very good reason to think that they missed a day in Joshua's time when the sun stood still, so that Christ might die on the very day that the Lamb should be slain, and yet die "before" the Passover, then couple to this the fact that there is nothing that we know so certainly as that Christ was not born on the 25th of December, we not only do not know the day nor even the year in which he was born, incidents of a thousand times as great importance. In the light of these facts can anyone condfiently affirm that they BELIEVE that our Saturday is the true seventh day?—If they can they should be able to move mountains—by their faith.

IF it IS NOT the seventh—and it very probably is not—the seventh day from Moses' reckoning then it is no better than any other day of the week, and no more sacred.

Then had the keeping of a special day of the week been half so important as some of our good brethren would have us believe, for they tell us that if we do not keep the Saturday sabbath we will be cast into the lake of fire and brimstone, and be tormented forever, and forever. If such indeed is a fact do you think that a God of love, and mercy, as our God is, would have left us to grope in the dark as to the proper day, when He could so easily give us the means of knowing for a certainty the exact day? For instance—Had he said the first day of the new Moon shall be the first day of the week then we would have known for a certainty that the 7, 14, 21, 28th of each month were Sabbaths, and we would have known it as long as the moon existed. If that had been the Law then according to our calendar every day in the week would have been a sabbath, at some time in the year, and indeed he could have given us many other ways of knowing, and I believe he would have done so. Inasmuch as he did not do so, is it contrary to sound reasoning to contend that the keeping of a special day is not essential to keeping the Sabbath?

But some one may urge that it is important because they were told to "Keep it holy." Our answer to such is, That holy when applied to any one but God does not imply "SINLESSNESS" for the Hebrew word is "Quadesh" meaning to separate—set apart—sanctify, the very same word is translated sanctify in Deut. 5: 12 and should be so translated here for the subject is the same in both places.

Suppose we admit, for argument's sake that at one time there was special importance attached to the Sabbath, or seventh day, was it not done away with by Christ, in his teaching that man was not made for the sabbath, but that it was made for him, that is, for his good, and did he not repeatedly break the sabbath in the eyes of Rabbis? Was it not Christ and the disciples that did away with the old Sabbath, and not the Church of Rome as some contend? As a proof of this assertion I offer John 20: 1. Here we see Christ arose on the first day, then in the 19th verse we see the disciples gathered in worship on the evening of the first day, and Christ meets with them, twice honoring the first day as well as approving of their worship at that time.

Again in Acts 29: 7 we see the disciples gathered together to break bread on the FIRST day of the week and Paul preached to them. Then in 1 Cor. 16:2 he instructs them "on the FIRST day of the week (evidently the time of their public worship) to lay by him in store * * that there be no gathering when I come." He also rebukes the Galatians (4:10) because they "Observe days, and months, and times, and years," the same rebuke is given in Col. 2:16 or rather to those that insisted in condemning those that did not observe sabbaths, concluding the whole matter in the words of the Romans (14:5) "One esteemeth one day above another, another esteemeth every day the same, let every man be fully assured in his own mind." That is precisely our position, if it adds anything to a man's happiness, or to his love to God to keep the Saturday sabath, let him enjoy himself in so doing, but let him not seek to force us to do so. As a final clincher upon the subject I offer Rev. 1:10, "I was in the spirit on the Lord's day" this was the name the early Christians gave to the first day of the week, and is the one we should use now. The heathen named the first day after the sun, which they worshiped—why not name it the Lord's day in honor of the Christ we worship?

From the fact that Christ honored the first day of the week as his day of victory over death, and the grave, that he attended worship on the day and manifested himself then, that he selected it as the day on which he would make his revelation to John, coupled with his teaching upon it, while here it seems it should clearly demonstrate the fact that if there is one day better than another it is the first day of the week.

I think in the light of these facts we can conclude with perfect safety that all days are alike; that it is as great a sin to lie, swear, cheat, or steal on that day in the week as it is to do so on Sunday.

If such are the facts the question would arise, What was the object or design of the Sabbath? We answer that the purpose was a double one, First it was for the benefit of mankind, in providing a day of rest, as its name suggests. Experience has proven this to be an absolute necessity to the life, and health of men, and even machinery. Infidel France did away with the Christian Sabbath, and the life average fell to more than ten years less than the countries keeping the Sabbath. It has proven by actual test that the life of machinery is greatly prolonged by having a sabbath rest. Then a second reason that man should have his rest, that he might by reading and study, improve his mind, by becoming better acquainted with God, and his works learning thereby to love him all the better.

The second, or perhaps the principal reason we will find stated in Deuteronomy 12-14 in which God reminds them of something they seem to have forgotten. That it was HE, that had brought them up out of a land of bondage, and a state of slavery, giving them a land, houses, and vineyards which they had not secured by their own efforts, but as a free gift from him and that now he was entitled to one seventh of their time, in which they were to learn of him; being led to love him more, and serve him better. This in perfect harmony with Christ's teaching that man was superior to the Sabbath, because it was made for him, and that he was not made for it. His teaching coupled with his healing on the Sabbath, which was unlawful according to the teaching of the Rabbis all clearly prove that the highest service we can render to God is to serve our fellow men, by doing good, not only spiritually, but physically as well. This beyond the shadow of a doubt was the purpose of the Sabbath.

THE CHRISTIAN SABBATH! When Christianity was first established it followed Christ in keeping the Saturday sabbath, which was quite natural for them to do, but they also kept the first day but for an entirely different purpose, upon it they met in public worship to commemorate Christ's victory over death and the grave, but as the breach between Judaism and Christianity widened the keeping of the Saturday sabbath fell into disuse, until about 300 A. D., it was dispensed with, feeling that it had been abrogated.

Small Men in Big Places

It is worth while to remind ourselves occasionally how rare the instances are when a man is too big for his job. The men who feel too big for their tasks are generally sadly mistaken in their judgments, and their sense of superiority taints their service and destroys their power. A really big man will magnify his task in such a way as to make it a great work even if it has not heretofore been so. But on the other hand, nothing is more pitiful than to see a small man wobble around in a big job. We have too many instances of this sort, both in Church and State. In our municipal governments, for example, which have been particularly deficient and, in many instances, a reproach to our American life, we are having today the spectacle of two great cities like New York and Philadelphia humiliated because in the Mayor's chair there are men who seem so small that it is difficult to see them with the naked eye. In Philadelphia, the Federal government has, to all practical purposes, been compelled to take charge of the Police Department because there is not enough manhood in the Mayor to control that Department and to see that the laws are executed. Men who prate about their patriotism and shout loudly for the flag are willing to see the boys in Khaki and Blue shamed and disgraced by all manner of seductive snares, and treasonable traps are permitted to exist in violation of all law and decency. In New York, a Tammany Mayor seeks to show his contempt of those whom he calls "highbrows," by recommending the suppression of the Bureau of Public Health Education, and seeking to demolish all the safeguards put up by medical science to preserve the lives of babies and to instruct the poor and ignorant with regard to the requirements of sanitation and the prevention of disease. Here, too, the long arm of Federal power has already been exerted and is likely to be more fully disclosed to prevent the folly which would be per-

petrated by a little man who holds a big job. And who is to blame for the election of such men to such exalted positions? Surely nobody but the people themselves.. We have the sort of government and the sort of officials that the majority of us want.—Reformed Church Messenger.

Beer or Bread

This ten-minute speech was delivered in U. S. Senate, August 1, 1917, in behalf of the National Prohibition Amendment.

Why do we prohibit the boys in the Army and Navy from having booze and insist that those who remain at home shall have it?

When they are willing to die for us, should we not be "willing to go dry for them?"

Will not a sober nation win the war quicker than a drinking nation?

When the food controller asks every one in the country to conserve the food supply, why must the food supply going into beer be excepted?

Is it not as much waste of foodstuff to put it into beer as to put into whiskey?

If more food stuff goes into beer than into whiskey, why do we prevent foodstuff going into whiskey and permit it to go into beer?

Will rebellions come in the cities, as we have been told, if the workers do not have their beer?

If the beer drinkers are going to rebel unless they get their beer, will the temperance people rebel unless they get temperance?

Does the rule only work one way?

Why do not the temperance people claim that they will rebel also? No one has heard any such thing from them, nor will anybody hear such thing.

The temperance people will be for the nation no matter if beer and whiskey be forced on them. Their patriotism does not depend on having their own way.

Is patriotism purchased by beer worth while, anyway?

Sixty per cent of the nation, territorially, is dry. Are the feelings of people living in that territory entitled to any consideration?

If some one were taking as much foodstuff as goes into booze and dumping it into the sea, what would the people of the nation say?

If some one should advance the argument that this was necessary in order to appease certain people who believed in dumping foodstuffs into the sea, and that if they did not do it it would arouse riots, would we accede to their requests?

If some learned Senator, speaking as if the Almighty had delegated to him supreme wisdom, and in a tone indicating that such wisdom would perish from the floor when he retired to the cloakroom, should so claim, would we be sufficiently impressed?

Should not he, after all bulletins issued requesting the people to conserve the food supply, urge them also, for the interest of public peace, to have all the foodstuff they could made into beer?

Is it reasonable to ask the temperance people of the country to conserve and save every particle of food and at the same time permit some of it to go into booze?

Is beer more essential to the American people than bread?

What kind of people are they in this country who are not willing to give up their liquor to help the country?

Is the food conservation to be for the benefit of the many, or is it to be limited in order that the few may have their drinks?

Have we reached a point in this country where the war cannot be won unless the people who drink are permitted to tickle their stomachs with wines and beers?

Will beer-patriots win the war, anyhow?

Are the interests of brewers in this country more important than the winning of the war?

Are we willing to sacrifice everything in the country to win the war, except beer?

If the temperance forces in the Senate were responsible for delaying the food bill, as charged by certain liquor-interest papers, why is it that the food bill has been delayed for three weeks after the temperance sections of the bill were settled?

With the great demand for labor in this country and the high wages, could there ever be a better time, as far as the laboring men are concerned, for the transition from a wet to a dry nation?

When there is a shortage of labor in the important and necessary work to carry on the war, why waste labor in making booze?

If booze is essential to win the war, why stop selling it to the soldiers?

Around the Fireside

On Quien Sabe Creek

BY CORA GOODRICH PARMELEE

"Whoa!" cried Ezra Hay. Then he turned to Joe Woods who was seated beside him, saying, "Jest hold them lines a minute, Joe, while I take in the things I've brought from town f'r the Hermit. Don't look 'sif that feller'd been outside the door f'r some time, does it?" he continued, ploughing his way through the snow. Repeated knockings brought no response, so he opened the door and went in. The Hermit, dimly seen in the early winter twilight was seated before a table, his head fallen on his arms.

"He ain't asleep —he's sick," affirmed Ezra. "Help me get him into bed, an' then one of us can phone f'r the doctor. The nearest phone, I guess, is at the Ranger Station."

"And look here," suggested Joe, who had a strain of romance, "he was writin' a letter—I guess 'twas to that girl whose picter he had stuck up in front of him. He's got the envelope already addressed. 'The letter begins, 'Dearest Elizabeth,' so it's someone he thinks lots of. I don't like to read any more. But let's send a telegram to her."

"Well, it can't do no harm," agreed Ezra, thoughtfully, "though there ain't much to say."

"An' I tell you what," he went on, "if you don't mind, I'll go an' telephone an' then I'll get my wife an' bring her back with me." She's a good hand in sickness, an' this feller hadn't orter be left alone. We c'n bundle up the kids an' leave 'em at Birchs'."

On the way to the Ranger Station he mused over the wording of the telegram. "'Unknown man very ill. Was writin' to you.' How'd that do? I'm most certain the name he goes by ain't his own. He don't never answer to it right quick like a man would to his own name. So it ain't no use to give that. It'd only confuse her. That ain't much, though, for the telegram. I don't reckon she'll come. I wouldn't blame her."

A few days later the narrow-gauge engine was puffing slowly up the canyon, carrying its long train of freight cars and one combination baggage and passenger coach. The seats were nearly all occupied by jabbering Mexicans and the air was close with the mingled smells of bad whiskey and smoking lamps. But Elizabeth Howland noticed these things only with a feeling of detachment. Was it she herself who was here in these strange surroundings—or another? She was coming in response to a very vague telegram, and her friends—those she had had time to see—had tried to dissuade her. But she had acted on impulse—she, who was usually so reserved and self-controlled. "But suppose this is Harry sick and among strangers," she told herself, stifling a sob. "Oh, it is all my fault—I sent him away—and then—and then—he disappeared."

She pressed her lips together and looked around. Her sense of humor came to her rescue. "So these are the Western desperadoes," she reflected. "Where are their six-shooters? I can't imagine people who talk so fast as that ever taking time to kill anyone." And she giggled nervously.

But now they must be almost at their destination—it was the terminus of the road—for the people were all collecting their belongings.

As she dismounted, she was accosted by a kindly faced ranchman whose sunburn all the rigors of winter had not served to bleach.

"Miss Howland, I reckon?" he ventured. "I'm Ezra Hay, the man who sent you the telegram."

She followed him into a low, rough sled—not much more than a box on runners—but no courtier could have been more kind and attentive than he as he tucked the old quilt around her.

"We'll go to the hotel first an' have some supper," he began, "an' I'll tell you all I know about him."

All he knew was not much.

"The man is pretty sick—pneumonia. Us folks out there is takin' turns caring f'r him. Me an' my wife has been there considerable, seein' as we live near—only about a mile away."

"But tell me about him. How does he look? What sort of a man is he?" Ezra Hay smiled, then took a long and noisy swallow of coffee before answering.

"Well, he's a curly-headed, handsome feller, 'bout thirty years old, I sh'd jedge—goes by the name of Will Johnson."

Elizabeth's face fell.

"But I'm most certain that ain't his right name. An' he ain't a born rancher—I c'n tell that. But he's jest so pleasant thet everyone likes him. He won't never go to town though. We allays take his things out to him, but we don't mind that, he's so accommodatin' to us in lots of ways. An' he won't never go to the dances at the school house—he's funny that away. An' oh yes, one thing made me think I was on the right track in sendin' for you—I've took out lots of mail to him a'ready an' there's been papers from that place you come from."

Elizabeth's eyes gleamed. She thought "He wanted the papers to come to an assumed name. And that is the way he knew I was still—"

She did not finish the sentence, even to herself. She was not sure yet that this was Harry.

"We might's well be goin,."

Ezra Hay's voice struck in on her meditations.

He produced a quantity of extra wraps which he insisted on her wearing. There was a man's heavy sweater which she was to wear over her coat and a thick veil which had to be tied down over her hat to keep her ears warm. He also was having the brick for his foot-warmer heated.

"It's twelve miles out there," he replied in answer to her wondering comments.

It was a beautiful, moonlit night and the sky a deep indigo. The snow on the far-stretching(undulating hills was all blue, from the faint, grayish tinge in the foreground of the deep, mysterious shadows of the distant hills. The far-off range lay outlined against the sky by its uneven line of snow-clad peaks painted into the landscape with a fine brush carrying pigment of a steely gray. Single sentinel pines pointed weird blue fingers to the sky and others huddled together, sheltering mournfully howling coyotes. The crisp, cold air seemed vibrant with a blue light. The clear stillness producer a breathless, hushed expectancy—of what?

All this Elizabeth felt rather than thought. Everything was mysterious and unknown but she was not afraid. Perhaps at last those sleigh bells were her wedding bells. What had—Harry—been writing?

Her companion was silent. He had said his say and no other point of contact had been found.

In a surprisingly short time, so it seemed they reached the cabin from which shone the only light for miles around. At first, as Elizabeth stood in the doorway, she realized that her glasses were befogged. She snatched them off impatiently and then caught a glimpse of the bed in the farther corner of the room. Quickly she crossed to it. The face on the pillow was thin and white—but it was her Harry's.

She turned in dumb gratitude to the people in the room, seated by the table with its one small lamp, their faces averted.

As she approached them, one woman rose and went to the stove, remarking "It's a cold night, Miss.. I'll have a cup o' tea for you in a minute."

And Ezra Hay introduced Elizabeth to his wife who, he said, would remain with her that night.

She tried to protest but was interrupted by, "You got to have sleep if you'll be any good at all. I've made a bed f'r you there on the floor. I'm used to bein' up nights with them kids o' mine. Here's your tea. An' I thought this chokecherry jelly with bread an' butter'd sort o' taste good."

The others, after introductions and commonplace irrelevant remarks, left the cabin and Elizabeth's long waiting began. But in the days that followed she was surprised at how many people there were to drop in for a greeting or to relieve her watch.

"Good mornin'," one would say, "I jest stopped to bring you this glass of sarvice-berry jelly. I thought you might like it. Yes, I gathered them berries last summer up in Coyote Park. Thought maybe you'd like to taste 'em. How is he this mornin'? We all like him so much. One time we was goin' to hev a concert at the school house. There ain't much goin' on around here, an' thet's about all the chance we get to see folks, seems like. I was dead set on goin' but one of the kids was sick, an' do you know, he come in an' said he'd take care o' them kids—for me to go to the concert. He did too, jest as good's a woman. I wasn't a bit uneasy."

Or the presentation of votive offering and the testimony would run like this:

"I jest brought you some of our home-cured ham this mornin' an' called to see how he was. He was mighty good to us last summer. We was jest in the midst o' hayin' and hurryin' fer all we was worth to git through before it rained when one of our men was taken sick an' a horse got hurt at the same time. He come right over with his team an' went to work. Left his own hayin' too an' wouldn't take no pay fer what he done. Seems like he don't care whether he gits ahead or not. I don't think he makes much more'n enough to live on. But he says that time, when Charlie told him he hadn't orter, he says, 'You got your wife an' kids to feed. I ain't got nobody, only myself.' Now you go'n lay down an' let me take care of him fer a while. I c'n stay jest's well's not."

One woman told her, "At first we was afraid of him—thought he had killed a man or somethin', because he never would go to town an' seemed so afraid somehow o' bein' with people. Then he was allays so nice an' kind, an' ready to do a favor thet we decided there wasn't no harm about him an' we didn't care about his past. You know it is that way out in these parts. It's what a man is that counts, not what he's been or what his folks was."

At last there came a day when the crisis was expected, and those in the little cabin watched breathlessly for the change. It came—and the patient started his weary climb upward.

"If he had been a drinking man, we never could have pulled him through, remarked the doctor.

Elizabeth started. Then he was not drinking and had not been drinking for some time! It was true there had been no hint of that in anything she had found in the cabin or that the people had told her, but—it seemed like disloyalty even to think about it now.

The next day she came across the unfinished letter which had been so carefully put away that it was mislaid.

It read, "I could not resist when with others; but for your sake, though I have lost you, I have not touched a drop in years. I am sick—I think it will be my finish. But I wanted you to know what— "In a rush she understood it all—his fear of going to town or even to the little social gatherings among the ranchers on Quien Sabe Creek. She knew what it meant to a bright, sociable fellow like her Harry, but now she could share his isolation and loneliness and help him to look to Christ for strength in his constant struggle against the temptation that had so often beset him in the past. At last in the little cabin, far off from the associations she had known, in the company of one who was at that moment too sick to understand or share her joy, she was happy, and the bells that jingled on the passing sleighs outside sounded in her ears like a prophery of wedding bells to come.—American Messenger.

The Sunday School

Daily Devotional Reading

There are many homes in which daily devotional Bible reading should be followed if it were not for the feeling on the part of the head of the household of inability to conduct such a service. This inability may be real or it may be merely timidity and self consciousness.

The reader may not know that provision for daily devotional Bible reading and meditation has been made in our Home Department Quarterly for use by members of the Home Department, which, in late years has become a very important part of the Sunday school.

It has occurred to the editor of this publication that if attention were called to this feature of the Home Department Quarterly

an interest might be awakened which would result in a larger use of this publication, not only by members of the Home Department, but by others as well. The use of this publication would quickly encourage daily devotional Bible reading and meditation in hundreds of homes if once it were known that ample provision has been made for this purpose.

With these daily meditations fresh suggestions come for each day's communion. Opportunities for service that the rush of life have hidden from us are right at our door. There is something worth while going on in all of our contact with people and affairs. Our inner life takes on new meaning.

The editor of the Home Department Quarterly feels sure that the daily use of the devotional Bible readings and meditations provided in this publication would brighten each day as the members of the household go forth to their daily tasks and duties, and each battle would be better fought, and each trial more cheerfully borne, and the Father's will better understood by using these suggestions for the day. It would enable us also better to appreciate the psalmist's prayer:

"Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight,
O Jehovah, my rock and my salvation.

For the benefit of those who have not seen the Home Department Quarterly, and for those who have seen it but never carefully examined or followed these daily devotional readings and meditations, we herewith submit a sample which is characteristic of the entire twelve lessons. It is the lesson for next Sunday (June 2), or rather the lesson that should be followed during week beginning the past Monday (May 27). The title of the lesson is SELF-FORGETFUL SERVICE, based principally on the beautiful story of the anointing of Jesus by Mary in Bethany. The lesson comments and suggestions are as follows:

The Bethany Home.—What memories gather about that Bethany home! The names of some towns and places have become immortalized because of their association with the Son of God. Bethlehem, name ever dear as the place where Jesus was born and with him a new hope for the world; Nazareth, the place where Jesus spent his childhood, youth and young manhood; Galilee, sweet Galilee, whose waters carried the Son of God back and forth on his mission of love, whose shores contain the prints of weary feet going to and fro in the earth carrying glad tidings to the children of men; and Bethany,—no other name carries with it sweeter memories than the name of the town in which God's Son found a quiet retreat away from the world's turmoil. Millions of homes since that day have been made sacred and immortalized because they have housed the Christ, God's own Son. Have YOU room for him in your heart?

Our Lesson Today is the third glimpse we have of this Bethany home. Every time we get a look into that hospitable home we are a little better for it. The first glimpse was when Jesus came into the village and Martha opened her door to him. Her hospitality was very beautiful. She wrought earnestly to give him fitting entertainment. During this visit we see Mary, too, for the first time and find her sitting at Jesus' feet listening to his words, which sank into her heart and sweetened her life. Every time we meet her she occupies the same place,—at Jesus' feet.

Since That First Glimpse into the Bethany home, a scene which we shall never forget, some months have passed, and meanwhile there was a great sorrow in the home when again Jesus came, this time to bring sympathy and comfort and life! And now, the third and last glimpse shows us Lazarus and both his sisters. Martha serves—Martha always served. Mary also is in her wonted place at Jesus' feet. And here something wonderful happened, something the world has never forgotten, and never will, for the Master himself gave it the touch of immortality, and as I write and as you study his own words are being fulfilled.

Attar of Roses.—It is said that it required 400,000 roses to one ounce of attar of roses, when pure, which costs as high as $100 an ounce. This ointment Mary poured upon the head of Jesus and then also bathed his feet with it. The act shows the highest mark of honor that she could have shown her Master. It told of her love, love unspeakable. The perfume was a fit emblem of her heart's affection, and the house was filled with the odor of the ointment.

Since That Night the odor has been diffused everywhere, and now the world is filled with it. Wherever the story has been told the sweet story of Jesus and his love for a dying world, this also, that Mary did nearly twenty centuries ago, has been told as a memorial of one who poured out her heart's affection on the Christ whom she loved far and above everything else in this world. Of this woman Jesus said what he said of no other, "She hath done what she could." And again, "Let her alone, for she hath wrought a beautiful work on me." And Jesus had a high sense of appreciation of the beautiful.

Love's Expression.—Like the Master himself, love can not long be hid. There is no such thing as a silent affection. Love always expresses itself in some outward way. It did the soul of Mary good, and it refreshed the heart of her Lord, to pour on his head the precious ointment which she had secured at a cost we do not know. We must not forget the value of such sentiment as Mary displayed. Fine churches and beautiful pictures have their place and serve their purpose. Judas pretended to want the price of the ointment to feed the bodies of the poor; Mary was spending it to feed their souls, and it is the Mary, not the Judas spirit that this day cares for the poor. There are some things that cannot be appraised in terms of money, and they are the best things of life.

The Best for Jesus.—The best we have is not too good for Jesus. Mary could have gotten a cheaper box, of perfume that would have cost less. But she got the best box and put into it the best perfume—the costly spikenard. We owe Christ the best,—the best. Do not give him the odds and ends of your life, the tired moments, the exhausted faculties, the money you can spare after all other expenditures are made. Paul made great speeches, but he made his best speech for Christ. Give Christ the best word you can utter, the gladdest song you can sing, the strongest heart throb you can feel,—give it all to him, he will sanctify and glorify it and transform it into rich treasures for heaven.

A Timely Act.—Such was Mary's act; the Master so said. She anointed Jesus for his burial. It is a fine thing to be able to seize the one great opportunity for doing the fitting and beautiful deed. Just to do the right thing at the right time,—how much it means; to say the right word when your friend is in secret despair, to do the kindly deed at the opportune time. Speak the words of appreciation and kindness while the loved ones are alive and can hear them. Do not save the eulogy for the funeral services. Scatter flowers along the pathway of life, do not save them all for the casket. One never knows how much good may be done to a despairing soul by a touch, a word, a thoughtful act. So little is required to make a dark day bright.

And Judas,—what shall we say of him? His was the blackest deed in history. He went out from that love-laden atmosphere to sell his Lord into the hands of them who lusted for his life. It was this that makes his crime so hideous; he committed it with the memory of the holiest associations fresh in his mind. What nobleness a man can witness and still be base! Watch yourself after you have been in the room with Christ and those who love him. To descend to carnal things then is to desecrate the soul in its holy of holies. We have in imagination been sitting at that table, witnessing that scene, approving the loving service,—to what sort of deeds shall we now go out?

Personal Thought.—How many burdens would be lightened, how many hearts be made glad if the wealth of love and gratitude of which the world is full were but lavished instead of hoarded. Let us not longer hoard our appreciation, our thanks, as a miser hoards his gold. Let us scatter freely. Before love broke the flask of ointment, the perfume was all there, but it could not fill the house. "A hint to the wise is sufficient."

The publishers will be glad to send you sample copies for distribution in the homes represented in your Sunday school and the members of your church.

In the pages not devoted to the lesson articles of special interest and helpfulness will be found, among them these:

In Patience Ye Shall Win Your Souls.
The Bible and God's Angels.
When Altar Fires Burned Bright.
The Habit of Happiness.
The Meaning of Our Lord's Ascension.

A postal card will bring you copies of this publication.

A. D. GNAGEY.

REVIEW OF

The Thought and Work of the Church

ASHLAND COLLEGE TRUSTEES, NOTICE! The meeting of the Board of Trustees of Ashland College is called for Tuesday and Wednesday, JUNE fourth and fifth and NOT May fourth and fifth as the official call stated through an error. All trustees should come, if possible.

The great difference in the nature of people is incidated by the character and tone of the letters recieved by an editor. We will not say anything about the hard things that are sometimes said; we try to forget those, but the hearts of kindness that are revealed to us in the words from others we would cherish forever. This morning we received a letter from a good sister with a remittance for the Evangelist and an apology because it was one week late, and some of our readers seem offended if we remind them of their arrears after they are six months behind with their remittance.

Another report of the splendid work being accomplished by the First Brethren church of Dayton is furnished us by Brother Teeter this week. Their Anniversary Day was celebrated on May twelfth and nearly $5,000.00 was raised to apply on the indebtedness of their church. W. H. Beachler was secured to help them in the work of this day and his efforts were greatly appreciated and brought forth ready response. Brother Bell and family will remove to Long Beach, California early in the fall and L. S. Bauman will come to Dayton to conduct an evangelistic meeting, and E. M. Cobb will then take charge of the Dayton church for a year as supply pastor.

The closing days of Ashalnd College are near and a few notes of interest are furnished our readers this week. Other notes and reports will follow and give the events of the closing exercises, commencement, meeting of the Board of Trustees and other important events.

Though it is a busy time of the year Freeman Ankrum has taken time to report the progress of the Carlton Brethren church, near Garwin, Iowa. From his report we learn that the church is endeavoring to go forward in every department of its work. The greatly increased offering may be viewed from two directions. It was either an extraordinary offering or previous offerings were away below par. Eleven hundred percent is a great increase for an offering and many other churches would have to make a similar increase to do their full duty to God.

While church news may grow scarce through the heated summer months there seems to be something to report from Kentucky at all times, and Brother Carpenter seems to have the happy faculty of finding out about it and of giving the news to the entire brotherhood. Just a few miles above Krypton where Brother Cook has labored faithfully for several years a new work is opening up. One confession was lately received at this mission point and they now propose to build a new church at this point.

Campaign Secretary Beachler's second report from the Endowment Campaign in Pennsylvania is almost as good as his first one. The report this week comes from Listie and the First Brethren church of Johnstown. Listie reached the sum of four hundred dollars, which is good considering the membership and circumstances. The First church of Johnstown came forward with three thousand dollars already made up when Brother Beachler arrived on the field. It seems that Pennsylvania is determined to keep up the high expectations of the brotherhood for the achievements of that state. Watch the thermometer.

The call for teachers to take up the work at Lost Creek and at Krypton, Kentucky has not yet been fully answered. One of Ashland's College students will take up a part of their work in July, but Miss Ruby Brewbaker should have companions to go with her in this work for the Kingdom.

I. D. Bowman met with splendid success in the short revival meeting he recently held in the Brush Valley congregation near Kittanning, Pennsylvania. Crowded houses greeted him night after night and the meetings were brought to a close with many people unable to gain entrance into the church. The total number of confessions was twenty-nine.

Around the Editor's Table

The Habit of Giving

A few years ago many people would have been afraid to launch any kind of a campaign to secure funds for colleges, churches or missions in the face of the demands made upon the people of a country that was engaged in the greatest war of all history, but experience has taught that such fears are without foundation and that instead of the one great demand made upon the people being a hindrance to other causes of benevolence in many ways it is a help.

We are largely creatures of habit, and habits are sometimes easily formed, and when a habit is once formed along one line it is not difficult to direct it along other similar lines. Having formed the habit of giving some people who were not used to answering calls for financial support to any special works of benevolence may be more readily induced to recognize other claims upon them as well as the one that first reached them with its appeal. Thus the many appeals for support for every institution that is supporting the American Government in the present war have caused the people to form the habit of giving, and the fears in regard to loss of support for the church and missions and colleges have not been fully realized. In fact there are indications that these things have been helped by the many "drives" for financial help. Many colleges are seeking endowment funds and many churches are raising large sums for various purposes, and the Brethren church should not be behind in this great movement for it is in the atmosphere. A recent number of a Kansas City paper contained the following appeal which we reprint for the sake of the good it may do the Brethren cause and for the help it may be to Brother Beachler in his campaign for endowment for Ashland College.

Endow Now

The Christian college must be adequately endowed. The truth of this statement is abundantly proved by the failure of hundreds promising institutions that tried to carry on their work without endowment and, after struggling vainly for years to maintain their standards, have yielded to the inevitable and closed their doors. Their work has not been in vain. Thousands of lives have been helped by them, and, though their work has ceased, its influence goes on, and always for good.

Our State schools are supported by the State with a lavish hand. We would not take one dollar from their support. But we cannot look to them for the Christian leadership we must have if our Christian civilization is to be maintained. However much they might wish it otherwise, the very plan of their organization and support prevents them from being the fountain of Christian influence, and past experience shows that to hope for it from them is to hope in vain.

The Christian college is the hope of our Christian civilization. To it the world as well as the church turns for men and women consecrated to high ideals and noble service who will stand always for the best things, and will so lead that what is worthy and good in our time will be the safe possession of our children. But, if the Christian college is to survive, if it is to furnish the church and the State wth such leadership, it must be so endowed as to be able to meet the intellectual needs of our young people, and by its moral and religious emphasis to fit them for leadership.

So patriotism, as well as religious zeal, calls for a large, glad, enthusiastic response to the campaigns for adequate endowment now carried on by our colleges. Kansas City university is ready to enter upon a period of expansion, a career of enlargement that will make it a tremendous force for righteousness. The endowment campaign will bring to our people the privilege of sharing in the glory of realizing this end.—W. S. Reese, Dean Kansas City University.

When the Truth Does Not Make Free

Sincere seekers after the truth have long been encouraged in

their seeking and have borne the hardships attendant upon their search gladly in the strength of the promise of the Master that "the truth shall make you free." While the greatest freedom in the world is freedom of soul and such is obtained only through truth yet there are times when this soul liberty and the truth that assures it must be obtained at a terrible price.

The one great empire that has stood out from among all other nations of the cultured world in its searching after truth has apparently failed to grasp the real meaning of its search and has at last placed a severe penalty upon the telling of the truth, and today Germany stands as the father of a group of the most monumental lies and misrepresentations and false principles the world has known, and in the place of being a nation of "free-thinkers" its people have practically come to be nothing more than venders of canned thought and the thought has not been any too well preserved in the canning. And today instead of honoring one who dares to tell the truth such a one in the "Fatherland" is pronounced insane and truth has become lunacy to the extent that its advocate is liable to a period of rest and retirement in a sanitarium. Since Prince Lichnowsky's revelation that Germany started the war the Upper Chamber of the Prussian Diet has solemnly debated what shall be done with this indiscreetly truthful diplomat. While a minority of the members considered the Prince insane when he proved England innocent, and thus should be let alone, the majority decided to press for his arraignment for treason before the High Court.

This attempt to crucify the truth is no new move on the part of despotic peoples, for it has long been known that a despot has no more regard for the liberty of thought and soul than he has for the liberty of their political subjects or slaves. Truth and despotism can not exist in the same empire; one or the other must be crushed, and in the crushing process truth must sometimes suffer temporarily, yet in the end it must prevail.

What Real Truth Seekers Say

Germany has not succeeded as yet nor can she ever succeed in crushing out the truth, nor in covering it up with her materialistic philosophy so deeply that it will not rise again, and there are still left some German subjects who will not subject the "freedom of the will" which they regard as a gift from heaven, to the iron will of the Kaiser and his henchmen. They would rather become "lunatics for truth" than to enjoy the favors of Berlin for a season. Such a one is Dr. Hermann Rosemeier, now a democratic refugee in Switzerland, but long a journalist of Berlin, and a most influential political editor of the great Morgenpost.

In the Berne Frie Zeitung, Dr. Rosemeier says:

"In Germany it is permissible to describe Imperialism in general as the cause of the war, but one dare not discuss the question of the Germanic Powers' share in the blame for the war. Liebknecht, the one Social Democrat who opposed the war from the start, is a convict in prison. 'Red Rosa' Luxemburg, called the 'tigress of German Socialism,' is under preventive arrest, and so are thousands like her. Professor Nicolai is in jail. Lieutenant-Commander Paasche, of the Imperial German Navy—the son-in-law of the Vice-President of the Reichstag and nephew-in-law of Maximilian Harden—is serving a sentence of penal servitude. Poor old Baron von Eckardstein, former Chancellor of the German Embassy in London, wanders from preventive arrest to jail and from jail back to preventive arrest. The harmless Lilly Jannasch, secretary of the New Fatherland League, has been locked up for months.

"That unfortunate nobleman who belonged to the political division of the great General Staff and was a Knight of the Iron Cross has been stuck into an insane asylum for giving publicity to Prince Lichnowsky's memorandum, while there is a threat to visit the same horrible fate on Lichnowsky himself.

"August Bebel, the dead Socialist Generalissimo, once coined this aphorism: 'In olden days disagreeable people were banished to a monastery; today they are put into a sanitarium.' Prince Lichnowsky may console himself. As the Prussian junkers are now threatening him, so the slave barons of the American South once swore that they would intern John Quincy Adams in a madhouse."

The London Pall Mall Gazette, however, thinks that Prince Lichnowsky—who is described as "that rarest of things, a German and a gentleman"—is safe enough because he enjoys the support of Maximilian Harden. It says:

"Herr Harden, whose practical immunity from interference is one of the many mysteries of Germany's internal politics, is giving his powerful protection to Prince Lichnowsky. As the princely families of the Fatherland have a fear of what the exposer of Eulenberg may let out, it is quite on the cards that the proposed prosecution of the Prince may be dropped."

Credit Where It Belongs

There are two extremes common to the matter of placing credit. Many people receive credit for things they have never done and many others do not receive proper credit for what they really have done. Sometimes we are made to feel that our efforts are not appreciated and that our accomplishments have not secured proper respects for ourselves.

While the Christian religion is largely a personal religion and one's attitude toward it has much to do with his eternal destiny yet it is doubtful if many of us deserve as much personal credit for what we believe and what we accept as truth as we really desire. There are some things that seem to be human accomplishments while there are a great many others that are apparently gifts from God himself. The Apostles who were so closely associated with Jesus in his earthly career developed many virtues and seemingly overcame many weaknesses and shortcomings, but just how much credit belongs to them personally it is rather difficult to say.

We have long been accustomed to giving great praise to Peter for what has been termed his great confession. When men were questioning as to the personality of Jesus Peter was the one that boldly declared, "Thou art the Christ, the son of the living God." And for this bold confession we have praised him, but we should not forget that it was no great discovery on the part of Peter at all for Jesus very plainly told him otherwise. Peter had not worked this out for himself; flesh and blood could not, but as Jesus said: "My Father hath revealed it unto thee."

There are a great many things about the religion of Jesus Christ that can not be discovered by flesh and blood or that can not be fathomed by the human brain, for it is a part of the plan that these things shall be revealed by the heavenly Father. Too many people are disappointed in their religious experiences because they have tried to discover undiscoverable things and have not placed themselves in a position to let the Father reveal the things to them that are so essential to a saving faith. Reason has its place, but God stands above human reason.

Conditions of Discipleship

There are three conditions to true discipleship that must be met by every one who would become true followers of the Lord. We are inclined to the belief that one of the chief causes of failure on the part of many would-be disciples is that they try to lay down their own terms of discipleship or endeavor or to determine their own conditions when the truth of the matter is that these terms and conditions have been established for many centuries and can not be altered or revised.

Jesus left no doubt about this as he taught his disciples while they were with him in personal association. First of all there is the condition which relates to self. In other words until one has not only learned the lesson of self-denial but has also learned to translate the principle into active life. This does not mean the modern self denying sacrifice that is much spoken of, but rather the denial of self itself, the ignoring of self, taking no credit to self for any irghteousness whatever.

In the second place discipleship is conditioned on one's relation to the world. Man can not live unto himself, especially is this true of one who has a desire to become a follower of the Lord. A disciple must take up his cross, not his crosses, daily or he cannot follow Jesus. The cross meant death to the Master and the cross must mean the placing of one's life at the disposal of Jesus, to be ready to bear the constant burden or even to die at Jesus' command should the need of the world require it. This must be a daily or a constant attitude of a real disciple, in fact it is one of the absolute conditions of discipleship.

The third condition of discipleship has to do with one's personal relation to Christ himself. Jesus said, "Follow me." Following Jesus means trust and obedience. Discipleship means God first and "none of self." We must trust without question and imitate without reserve, and obey without hesitation.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

A Spiritual Clinic in Africa

By MISS JEAN MACKENZIE, Metet, West Africa
Author of "Black Sheep," "An African Trail," etc.

At the conference for evangelists at Elat, in December, there were 574 evangelists and 379 wives. If I seem not to have written much about it, that is because it was too big to write about so soon. I am still getting my breath. Those nine hundred people all looked at us with that combined demand which is like a wave coming in from the sea. You dig your toes into the platform to meet it. We white women looked after the women. But at noon I used to sit in the great church where Mr. Johnson met with somewhat over 500 evangelists to answer their questions on the practice of their profession. It used to delight me that the men were no less disorderly at this session than the women when I answered their questions. And the women, being only the wives of evangelists, married to their profession and sold to it, and not always people of a vocation, might have been expected to show poorer form than the men, besides being just women.

It was exciting to both these tribes to be able to put their perplexities up to the doctor, and I never felt more the difficulties that torment them, in their quality of pioneer, than at those noon hours when Mr. Johnson must answer right off the bat the questions which I was likely to meet in the afternoon. We talked on different days about such practical matters as visiting the sick, comforting the mourners, addressing the passerby—when I think how to write of these things I know how little they reveal themselves in their local aspect and it is hard for me to speak further about them.

You see, with us the heathen do actually and exactly rage; they do, to the immense horror and disaster of their townspeople, "imagine a vain thing." Blood and tears lay the dust of the village street in moments of emergency when there seems to be a call for action and, when it seems best for the common good, to deal without gloves. And there stands the evangelist who must not interfere with custom, with the authority of the headman, with "another's thing" bought and paid for, and now to "be the goat." I suppose you know that the goat, so much with us, was not originally a joke. When you live here you see the grim shape under the pantaloon of more than one joke. Well, here is the evangelist from backwaters of the forest, on his feet in the shadow of the great roof of Elat Church, his hand urgently stretched out to Mr. Johnson on the platform, waiting his chance to ask how he is to deal with the goat. Is he privileged to rescue the goat? And Mr. Johnson to whom the goat, in the pitiful form of widows in the ashes, babies whose mothers have died, little girls sold for marriages, bewitched unhappy people—poor Mr. Johnson must answer for the twentieth time that half hour that really the evangelist must use discretion in his function of shepherd. The benefit of the church as sanctuary is certainly limited. After all, the evangelist is not a potentate, though his heart very much draws him to the exercise of all the temporal power that a priest may acquire, and the danger of a hierarchal development is not absent from our pastoral system.

Some Curious Questions

All this white man's wisdom colors every answer of Mr. Johnson when he stands to answer the questions of the evangelists. I hope you don't think that all our evangelists are terribly clever—many of them are certainly the silly babes of the promise and rise solemnly to ask:

"May the bereaved wail on Sunday?"

"Let them wail on Sunday," says Mr. Johnson with a kind of weary patience, "as if it were another day."

"What shall we do," a woman asks me at my own clinic, "when the townspeople beat widows, but will stop if the Christians will pay them? Because in our hearts we very much pity the widows, but we do not know if it is right to pay them."

I say very firmly, because my heart certainly pities the widows, that the townspeople are not to be paid, as they would certainly then find other widows to beat.

"We too have said so," assents the woman, but she is not happy in her wisdom and still looks at me with shadowed eyes. This type of blackmail is ancient; it used to be imposed upon the relatives of the widow, but has been revived for the benefit of the Christians.

It is hard for my women not to be personal in their questions. When we speak of the things of consolation there is one and another woman on her feet to say:

"Tell me what to do, my mother is old, she is all I have, no one else remains to me but just my mother, we are just two, and I know that soon she must die—I ask you how shall I bear that sorrow?"

I turn over the leaves in the hand-book which Mr. Johnson has just got out, and I read to her that verse which says in the Bulu:

"I will not leave you orphaned, I will come to you," and for a minute we speak of the loss of father and mother. That is so unique, because husbands can always be replaced in this country, and because a woman has borne one child may perhaps bear another, but who will ever mother and father us again?

Thus we strive to widen our sympathies as we must do, if we are indeed to serve. And the women look at me with soft eyes and sigh, and say to one another that even the white women know. Well, it is my opinion that the white women can hardly know the forlorn orphanage of this country, where every human being may profit by the sale of women but a woman's mother.

We speak of the duties of women to orphaned babies. Mrs. Hope has been talking of the care of children for an hour each morning, and her pleas must have gone home, for Mendus, young, intelligent, very earnestly a Christian, happy in a good husband and a baby, rises to say that she has never taken thought for the babies of dead mothers until now, and if now she should indeed rise up to pity and to care for them, will the Lord forgive her the things of the past? It is hard, you see, for us to be anything but personal.

Here is a common matter of question: "My husband has brought into the house a poor oppressed widow, she lives with us until her affairs are settled—but will she help me at the garden work or the housework? Not she. And she is cross to the children. I don't say that I grudge the help we can give her, for she is certainly to be pitied. The scars on her body are only now healing and if we don't help her no one will, but I ask you how am I to put up with her?"

To this question, as with all questions which bear upon quarrels, I "pussy-foot." I remind the women that hatred, like a child, is never born of one parent. But in my own heart I despise that widow—her vices are so familiar.

Well, excitement runs high at our clinic, disorder breaks out at the more vital queries, and when every heart is awake there begin to come to the surface the passionate questions about envy. Yes, when these hearts give up the fundamental bitterness it is seen to be envy. How to cope with the envy we meet and the envy we feel. It is well at this point to let Christ reveal himself, who could pass all the traders in Jerusalem and never grieve that He might not adorn himself with their bright wares; who was obscure; who was so little popular with the elders of the church in his own town; who never had a child. We do well at this point to remember the Lord Jesus. This remembrance subdues us and tempers the heat of our heart's fires.

We go out into the later afternoon, where the young girls of the neighborhood have been caring for our many darling babies. We reclaim these and go back to our crowded quarters down by the "engine" or over in the school town, softened surely by a sense of that presence which has not been absent from the "big meeting" at Eclat. The evangelists and their wives say that there must be every year a meeting for them. That is their version of the "three tabernacles" that were to have been the permanent home of those three disciples of Christ had not been a wanderer and a Master of wanderers.

So back again by the many ways of the forest the evangelists and their wives have

gone with that leisurely domestic gait that we Bulu call "woman's walk," with their little packs of treasures new and old. These they will be displaying this very night by the light of the one lantern in the town, in the towns of how many tribes, and to the admiration of how many faithful hearts.—Missionary Review.

Who Are The Nupes?

The announcement that a Nupe grammar had recently been published in England would lead most readers simply to ask, "Who are the Nupes?"

They constitute one of the oldest and last of the tribes to be subdued in Northwest Africa. The Nupes were finally conquered by the British. Their country became part of Nigeria, whose territory it increased by something like sixty-four square miles and added to its population about 150,000 persons. For many years it was believed the Nupes had no literature of their own, but lately there have been discovered songs and religious poems written in a corruption of Arabic characters, the Aljemi. These productions date back more than a hundred years, and it is believed were inspired by Mohammedan priests, for they contain distorted, although unmistakable Moslem doctrines.



Our Youngest Readers



TWO SUPRISED BOYS

Anne Porter Johnson

"Sure enough!" exclaimed Mr. Nelson at the breakfast table. "There's no school today—you boys have a holiday, sure enough!" He looked across the table at Edwin and Carl. "If the signs don't fail, we're going to have a fine day. Maybe I can think of something for you to do!"

Edwin shot Carl a worried glance. That was exactly what they did not want their father to bother about. It was a holiday and they wanted to do just as they pleased. "Something for you to do," sounded very much like work, a long, hard job, very likely.

After breakfast they went out noiselessly to the barn. "That's just what I was afraid of—that Father would think up some work for us today," said Edwin.

"I think I know what Father has in his mind. You know the cellar—old potatoes and so on. I heard him say it should be cleaned. Gee, that's the meanest job I can think of--I'd rather go to school any day!"

Edwin gasped. "I never thought of the cellar! If I had, I couldn't have swallowed another bite of breakfast. Well, what shall we do? Father will be out here any minute now. Let's vamoose. We'll go down along the creek to hide, and then we can decide what to do."

They went out of the back door of the barn, picked their way through the orchard, dodging along behind trees and fences, until they came to the bend of the creek.

"If Father doesn't see us around," said Carl, "it may slip his mind. He'll forget and think we've gone to school as usual."

"We'll cling to that hope," replied Edwin. "Anyway, he'll not come down here. I I don't think he knows anything about this sheltered little place at the bend of the creek."

The boys sat on the bank of the creek and threw skippers across the water. "I'll tell you what I wish," burst out Edwin. "You know there's a big parade in Fremont today. I'd give all I have to go!"

"Same here!" agreed Carl. "But it's twenty miles away—no use in wishing. We'll consider ourselves lucky if we get out of that work Father spoke of. I wish you hadn't mentioned that parade over in Fremont—I'd give my head to go."

"It's to be a mile long," announced Edwin. "And six bands! The little dinky parades we've seen don't amount to—"

"Bob Stone is going, and Lester McCune and Harold Dent, and—"

"O' keep still, Carl! Let's talk of something else. If we had an automobile like those folks, we—"

"Boys! Boys!"

The boys jumped. "There, Father has thought of the cellar, I suppose!" reasoned Edwin.

The big strong voice came ringing out again. "Boys! Boys! Whoopee! Boys!!"

"Sounds just like, "come and clean the cellar, boys," said Carl.

"Sounds like work of some kind," Edwin declared, taking a long breath.

"He'll give it up in a minute," Carl said. "He'll think we're out of hearing."

"This is a holiday—our holiday, and it isn't fair to ask us to work at some horrid job all day, and that cellar will be an all-day job, let me say!"

Once more Mr. Nelson's voice came booming through the orchard and across the field. "Edwin! Carl! Whoopee!!!"

"That's three times," said Edwin. "Now he'll give it up."

"It doesn't seem quite right—"

"No, but it's very likely we'll get to clean the cellar anyway, one of these days—it's only that we don't want to spend our holiday at the pesky job."

The calls stopped, and the boys felt relieved. They ventured on down the creek as it wound nearer and nearer the road. A machine came tooting past. "Hello boys, we're going to Fremont!" yelled Bob Stone.

Just behind came another automobile. The boys caught Lester McCune's voice, "Hurrah for the parade!"

"Pshaw!" exclaimed Carl. "I'd give anything—"

"There's another machine," broke in Edwin.

The automobile whirled past, but back on the air floated Harold Den's cry, "So long, boys! All aboard for the parade!"

Edwin and Carl watched the dust of the three machines clear away. Edwin then kicked at a stone, and Carl, with a stick in his hand, whacked at a stump.

"It's a great holiday for us—seeing all the other boys whirl off to Fremont, while we are home dodging work! Great holilay!" Edwin kicked the stone a little harder.

"Here comes another automobile," exclaimed Carl. "Wonder who—it's a new one. I don't know whose—"

The machine came to a sudden stop. "Well, land alive, boys, I've been hunting for you high and low!"

Both boys ran to the road. "Father! Father!" gasped Edwin.

"Whose machine?" asked Carl.

"Ours! Ours!" Mr. Nelson declared, laughing. "I wanted to surprise you, and I believe I've done it. I've been leaving it in the garage down the road, and then while you've been in school, I've learned to drive it. You're really surprised, aren't you?"

"Surprised!" exclaimed Carl.

"Ours!" breathed Edwin. "I—I' can't believe it, Father!"

"Well, it's so, whether you believe it or not! You remember this morning I said I thought I could find something for you boys to do today. And then when I got all ready to start to Fremont for the parade, I couldn't find you anywhere. I called three times! Well, jump in, and we'll be off to Fremont! It's lucky I found you."—Evangelical Messenger.

What I Would Do

If I were a rose
On the garden wall,
I'd look so fair
And grow so tall;
I'd scatter perfume far and wide,
Of all flowers I'd be the pride—
That's what I'd do
If I were you,
O little rose!

If I were a bird
With nest in a tree,
I would sing a song
So glad and free
That birds in gilded cages near
Would pause, my wild, sweet notes to hear—
That's what I'd do
If I were you,
O gay, wild birds!

Fair little maid,
If I were you,
I should always try
To be good and true;
I'd be the merriest, sweetest child
On whom the sunshine ever smiled—
That's what I'd do
If I were you,
Dear little maid! —Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Kentucky Mission Notes

One Confession and a New Church

Brother Cook reports one confession at Napford, two miles above Krypton, where he is conducting a Sunday school and is preaching regularly. It is a union work but Brother Cook is right on the job and he writes, "They are going to begin a new church at once. They are planning to buy an organ. I expect to hold a meeting this summer at Napford."

Dedication

The dedication of the Krypton church will likely take place on Sunday, June 16. If any of the friends of this work can drop down into Krypton on that day a welcome is assured. Go at once to the most beautiful spot in the town and you will be in the place where you want to be.

Brother Cook has been very busy painting and finishing the building and beautifying the grounds preparatory to the dedication. He has not had the usual amount of time for calling but we note in his monthly report to our misison board that during that time Mrs. Cook had made more than a score of "pastoral calls." Maybe that has some relation to the item in the report which shows an average attendance of more than sixty at prayer meeting. Thanks, Sister Cook, your loyal help is greatly appreciated.

"A New Song Needed"

"Riding toward the station to catch an evening train, I was attracted by the sound of a childish voice coming from an humble home near the roadside. It was growing late and by the light of an open wood fire I could see a little girl with a baby sister in her lap. In a sweet, childish voice she was singing 'Liza Jane.' As I stood there listening, the tears came to my eyes. There was song in this childish heart but the only words with which she could express this song were unworthy of her childish lips.

"She needs a 'new song in her mouth.' Our home missionaries are trying to meet this need. The teaching and training that will give this little girl a 'new song' will also place a new joy in her heart and a new light in her life. Is it worth while? Are you doing your part toward the support of our missionaries during these trying times?"—The Soul Winner.

"Better Things""

Brother Drushall writes that he expects to have "better" things" than ever to report at the coming conference at Winona. He is anxious that we find another teacher soon who will help at Riverside this year beginning in July. Two more teachers for grade work are needed, a young man, if he can be found, and a young lady. Who will say, "Here am I, send me?" Miss Ruby H. Brewbaker of Ashland College will be one of the Kentucky workers this year and another will be Miss McKinley Rodgers of Port Republic, Va. Those who will consider taking this work or who know of possible applicants should write us at once.

Peru, Ind. G. C. CARPENTER.

Filipino Boys and the Base-Ball Missionary

BY PAUL P. FARIS

Editorial Staff of The Continent

The town boys stoned the missionary when he first entered Cebu in the Philippine Islands. Four years later they triumphantly carried him on their shoulders from the Cebu baseball-field. Consecrated athletics, principally consecrated baseball, produced the climax to this remarkable contrast.

Ten years or more ago George Dunlap was catcher on the Boone baseball nine of the Iowa State League. There often he opposed Archer, later catcher on the Chicago National League team, but then behind the bat for Ottumwa. The same season that saw Archer's call to the Chicago "Cubs" brought a "scout" of the Pittsburg "Pirates" with a hint about the possibility of taking Dunlap to Pittsburg.

"There's no use in asking him," the Ottumwa captain told the scout.

"Why not?" demanded the Pennsylvanian.

"Because he is going to what he calls a bigger job than any National League baseball berth," was the emphatic reply. Even the captain of the team that was opposing the Boone catcher knew of Dunlap's ambition to become a foreign missionary.

And a foreign missionary Dunlap became. Having been ordained a minister, he was sent by the Presbyterian Board of Foreign Misisons to Cebu, in the southern part of the Philippine archipelago, where he came into intimate touch with the Cebu high school. Then the street boys stoned him, not violently but mischievously, for he was a Protestant; and not once, but whenever the suggestion and the opportunity smiled on them.

Mischief was not the only characteristic of Cebu boys ,the young missionary early discovered. They loved to foregather about a cockpit and bet on the relative prowess of two bleeding but game roosters. They rejoiced in gambling of other forms, too, and they had become quite expert in the pastime. Whether gambling or cock-fighting, stoning a missionary or quietly talking with one another, moreover, they swore and cursed as naturally as they ate and breathed. The Cebu boys, from environment and inclination, were unquestionably "a bad lot." And not one of the Cebu high school students was receiving any instruction in voluntary Bible classes as sources of counter-impulse; they had interests greater than those offered by any proposed Bible class.

Then the American remembered his early athletic training, and proceeded to organize among the high school boys a baseball nine. He organized it; he coached it; and he made it a winning team. Other nines were formed under his direction, and an inter-island league was established. He took his team to other islands, and then achievements of the Cebu nine brought fame to Cebu and to the Cebu missionary wherever it traveled.

An education in itself was what the new league early became. Boys of one tribe soon were talking freely with boys of another clan and language; for they found that they needed to speak English, the common tongue of the southern islands, if they expected to play effective ball. At first many of the players knew only a few words of English, and these were oaths. Later they learned the baseball terms, and so gradually they waxed fairly fluent as speakers of English. With a common language and a common athletic sport these representatives of different provinces and islands rapidly lost their age-long provincial spirit, and began to develop into veritable Filipinos.

One reason they had to grow beyond the merely swearing stage of their English knowledge lay in the spirit of the Cebu nine. "Don't swear on the diamond, you!" ran an expression common to the Cebu field. "The missionary doesnt' like it." Because the Cebu team itself outgrew the cursing stage other nines followed its leading, and swearing among southern Filipino ballplayers now is in danger of becoming a lost art.

Baseball did not mark the limit of the missionary's consecrated enthusiasm, however. After a while he was organizing track-teams and developing runners, shot-putters, record-making swimmers, and volley-ball players. With the co-operation of Secretary Brown of the Manila Young Men's Christian Association a great international league of sport was organized, which prospered so notably that now the "Far Eastern Olympic games" are held regularly, the meets being staged in Shanghai, in Manila, and even in Japan.

Always the Cebu boys are winning fresh laurels at the Far Eastern Olympic games and at All-Philippines games. Mr. Dunlap has taken his teams to Manila—an honor that in itself pays one for submitting to many a perhaps irksome athletic rule—not only one year, but five years. Four times out of the five, furthermore, the missionary's teams have gone back to Cebu bearing away the highest athletic honors of the Philippines.

Meanwhile what has happened to the early habits of the Cebu boys? They have stopped swearing; there's one habit gone. They have discovered also that they have no time for cock-fighting, if they are to win in baseball, basket-ball, volley-ball, and the rest; that makes two habits shattered. And it has dawned on them that gambling presents no more numerous or promising facilities for excitement, exercise of skill, and abundance of uncertainties than the American game of baseball; and there a third bad habit goes glimmering.

What of the Bible? Among the six hundred boys of the Cebu high school there

were organized within four months fifty-four classes of voluntary Bible-study. No, it is not a misprint; fifty-four is correct. From these and later classes many efficient, consecrated Bible-teachers have been graduated for the instruction of peoples and tribes in other parts of the island. Each of the fifty-four classes was formed, moreover, through the direct influence of the Filipino captain of the Cebu baseball nine. Thus mighty has been the power of baseball on young Filipino moral and spiritual life.

Scores of ball teams of brown-skinned Filipino lads are playing baseball today in the ports of the islands, in mountain fastnesses, and even in jungle hamlets Dialects of two-score or more island tribes are being merged on diamonds and along the side-lines into the baseball language, the English tongue. But, whether in native tongue or in baseball talk, the spirit of that Cebu dictum is likely to find wholehearted expression: "Don't swear on the diamond, you! The missionary doesn't like it."—C. E. World.

The Worm

By HARRIET PRESCOTT SPAFFORD

The slow worm crept along the stem,
And ate the green leaf just before him,
And in some dull instinctive way
Knew that an unknown change hung o'er him.

The butterfly went flashing on
Above the loathly worm's slow measure,
Folded his wide emblazoned wings,
And sipped his honey-dew at leasure.

In his bright life he gayly flew,
And had no thought or pain or dolor,
A part of the great azure plain,
A gorgeous flame of living color.

Perhaps he wondered at the worm
Cropping his leaf by morn and even,
Who never saw the butterfly
Fluttering across the great blue heaven.

—Selected.

News From the Field

College Notes

It has occurerd to the writer that the readers of the Evangelist might be interested in a few Ashland College notes. We are nearing the close of another year's work and everybody is busy.

Dr. Furry has been doing considerable speaking at patriotic meetings during the past winter and spring. Last week he spoke at Mansfield and Jeromeville on the Red Cross work. He also delivered three Baccalaureate sermons during the past week and will give the Memorial address at Savannah.

Prof. J. A. Garber delivered the Baccalaureate sermon at West Alexandria, Ohio last Sunday. Upon his return from there he attended the Ohio State Sunday School convention at Springfield. On this same trip he gave the Teacher Training commencement address at Dayton. Prof. Garber has been very busy and has been doing a fine piece of work in the College and among the churches along the lines of his work. Churches and Sunday schools ought to use him more.

The Board of Trustees of the College will hold its Annual Session during Commencement week. Ashland has been most fortunate under the stress of the times to be able to carry on her work so little interrupted. At this meeting of the Board, perhaps from many points of view the most important of many years, plans will doubtless be perfected to carry forward the work of the College. Dr. Furry has these plans well worked out and the co-operation of Faculty and Board, and what is most essential the united co-operation of the brotherhood, will assure to the whole church a better Ashland and greater service than has hitherto been possible.

Monday morning, May 27th, four more Ashland College boys responded to their Country's call and entered upon the service of a soldier. A week ago Prof. Nielson answered the call. Our Service Flag now has more than forty stars. Who from among the men of the church will take the places of these at Ashland College and enter upon a preparation for service to the church?

The first session of our Normal School has been in progress for three weeks. There are about twenty-five people in for this work. Prof. L. L. Garber, Superintendent J. A. McDowell of the Ashland Schools and our own professors are doing this work. The second session will begin June 17th, and continue six weeks. This work is accredited, and there are many from the Ohio churches who teach that ought to take their Normal work here at Ashland.

The graduating class of this year has eight members who received the A. B. degree. Seven are ladies and to say the least we are very proud of them. The only gentleman of the class is a Seminary student. The speaker for the class address this year is President J. Campbell White, of Wooster. See the program below. A full report of the Commencement exercises will appear at which time the complete class roster will be given.

The following is the full program of Commencement week. The readers of the Evangelist and friends of the College are invited to these exercises.

Sunday, June 2, College Chapel at 3 P. M.
Baccaulaureate Sermon,
Pres. W. D. Furry, Ph. D.

Monday Evening, June 3, College Chapel at 8:15 P. M.,
Senior Expression Recital.

Tuesday Evening, June 4th, at 8 P. M.,
Patriotic Pageant (written by Advanced English Class), presented by the two Literary Societies.

Wednesday, June 5th, at 1 P. M.,
Junior Luncheon (Dormitory).

Wednesday Evening, June 5th, Presbyterian Church at 8 P. M.,
Class Address by J. Campbell White, President of Wooster University.

Thursday, June 6th, College Chapel at 9:30 A. M.,
Commencement Exercises.

Brazzaville, French Equatorial Africa,
Mar. 5, 1918.

Dear Little Friends:

We are now in the French Congo. I wrote you from Loanda, and now I want to tell you about the days between. We left Loanda on the "Wall" a strange little boat without sufficient railings; Little Lokangi and I could very easily have fallen off, but mamma told me she could take no risks, so Daddy tied a rope around me, and the time on the Wall became an irksome one to me, for I was always either tied to a post; or some one was leading me by my little rope. It was easier after Daddy explained to me that the rope was to prevent my falling in the water.

Our next port was at Boma. Here mamma got me a new hat called a helmet. It was the first place she had found where she could get a child's helmet. There were some other little white children in Boma, and I would see them walking on the street with their black nurses and wonder how they could do it, for I am a poor sort of a missionary and am still afraid of the black people. We staid in Boma only two nights. Everywhere we change we have to sleep in a hotel where they charge Daddy and mamma and Aunt Mae and Aunt Toddy many francs, but I am glad to say that except at Cape Town and New Orleans they charge me nothing at the hotels. So far we have traveled on many boats with very strange names—The City of Cairo, The Outeniquea, The Wall, The Mouette, etc., but they have only charged me on one of them. Mamma often speaks of how wonderful the Lord's provision for me is in making it possible for me to take such a long journey with so little expense.

When we left Boma we came up the Congo River to Matadi on the governor's launch which is called the Mouette. We were only on this launch about four hours, but it was rainy and cool and I enjoyed the trip. At Matadi we stayed all night with a Baptist missionary named Dr. Sims, who has been in Africa many years, for he came out here before Daddy was born. When he looked at Lokange and me, he said, "Those beautiful children, it is a shame to bring them out here to die." Then he told Aunt Toddy, who was sitting at his table how other beautiful children had gone up the Congo River with their parents never to return. But although the tears came to mamma's eyes, she says I belong to Jesus, and she cannot take me anywhere for his sake where I shall not be safe in his arms.

After staying one night at Matadi, we left at 6:30 the next morning for another far away place called Kinshassa. And now for the first time since we left America we traveled by train. Such queer little cars I never saw. The seats had very small tables

between them, and Aunt Mae held me while I sat on a table and looked out of the window. Uncle William's (Mr. Haas) hat blew off, and they stopped the train and went out to get it. At one of the stations they left some papers and they stopped the train and waited while a man brought them. We had only 200 miles to travel by train but it took us two whole days. We did not travel at night, but the train stopped on top of a mountain where there was a town with a fine hotel in it. Aunt Mae said it was the finest building she had been in since she left Dayton, Ohio. It seemed nice to be able to sleep without our mosquito nets, as we do not expect to be able to do so again. The next day we arrived at Kinshassa, we expected to cross the Congo River that night, but the boat had gone so we had to stay at the hotel in Kinshassa until Monday. Mamma is going to write you herself how wonderfully the dear Lord opened up the way for us to go on.

While we were in the hotel in Kinshassa mamma and I were accidentally locked in a little room. Mamma said, "Marguerite, let us kneel down and pray that Jesus will send some one to unlock the door." So we knelt down, and I am sure in all my little life I never wanted anyone so badly—I said, "Dear Lord Jesus," but mamma had to say the rest. When we got up, I said, "Mamma, pound," and mamma pounded and called. Aunt Mae was looking for us and she heard mamma call and came and unlocked the door. I shall always remember how Jesus answered my little player, and mamma says I must always remember when I pray to ask Jesus if he has anything for me to do. Mamma says you at home must pray and we out here must pray and pound, and some day here in the French Congo, Satan will be defeated.

I asked you in one of my other letters to pray for me that I might control my naughty temper. Jesus does help me to be a better girl, and he has given me not only Daddy and Mamma, but Aunt Mae and Aunt "Toddy" too, to help me to be good. Some day I shall be more worthy to be called

YOUR LITTLE MISSIONARY.

Garwin, Iowa

As this is a very busy time in this part of the state it is very easy to neglect writing for publication. After spring came and the roads returned to a normal state our attendance regained normal. And has been good since, except when the weather interfered. The Sisters' Society presented the church with a fine Service Flag. Five stars are thereon and two more to be added. An Easter program was prepared and given before a large audience. We went over expectations and raised more than our portion for Forign Missions. While I do not say that many gave until they felt it, in the light of past events this is the best response and the largest offering ever given here for missions. It is an increase of eleven hundred per cent over the offering for the same cause a year ago. Those who are acquainted with this field know that there are conditions here that are different from many of the fields. For example the majority of the members have little knowledge of the history and fundamentals of the Brethren church at large. Thus a course of education is necessary. Growth may not be so slow but the long distance necessary to be traveled may make it appear so.

A Mother's Day program was given, and the large audience that packed the house pronounced it the best they had ever heard.

Three farewell receptions have been given for the boys who have left for the service. Special services are being prepared for Decoration Day. A committee is now at work preparing a Children's Day program for next month.

Plans as yet have not been completed for our meeting this fall, but we hope to have them completed in the near future. We desire the interest of the brotherhood at large in the work here. We are not striving to make any advance that cannot be held, we have so far held all the trenches captured. We have reached a number of the goals of the Four-Year Program and still have some to reach.

FREEMAN ANKRUM.

Kittaning, Pennsylvania

We just closed our meeting at Brush Valley. This is a country church about ten miles from Kittaning. We started in here on the first day of May. We had large congregations from the beginning. We intended to hold but two weeks but the interest was so great that we ran four nights more.

Again and again the house would not hold the people. Several nights there were almost as many outside as inside the church.

Interest continued to increase until the last night of the first week we had the first confession. The end of the second week we had 25. Ten came the night we were to close. Almost unanimously they voted I should stay on. We stayed for four more nights, two confessions the last night. We had 29 confessions altogether. We closed Saturday night, May 18, with an overflow house. Possibly 100 could not enter.

Twenty-five of those who newly confessed were seated together, and arose and sang "Nearer My God to Thee." This was a beautiful and touching scene.

It would have been better for us to have continued another week but the summer is so rapidly approaching that we felt it was necessary to open up at once in Kittaning.

We have preached here two nights. Sunday night it was as hot as in July. This cut the first night's congregation almost in half. Last night a great thunderstorm came up just before church time. Hence I preached to one-fourth of a congregation. Tonight we have a funeral of a popular young man within a few doors of the church ,and Brother Smith and I are to conduct the services. Hence we lose a half week in getting started here.

We expected to hold this meeting first, but a smallpox scare hindered. Now the hot weather is here. This is a prospective field. whether we will be able to reap much of a harvest or not may depend upon weather conditions.

We will give a full report when this meeting closes.

ISAAC BOWMAN,
1942 S. 17th St. Philadelphia, Pa.

Doings at Dayton

In our last communication to the Brethren Evangelist readers, we forecasted a drive to be made by the First Brethren church of Dayton, for Anniversary Day of dedication to be observed. Since the new church was dedicated six years ago on May 12th, and as Sunday fell on May 12th, this year, it seemed very fitting to observe Anniversary Day on the Twelfth, and "Woman's Day" was set forward to the Nineteenth instead.

In the preparation for its observance a men's get-together service was slated and enjoyed on Friday evening the 10th, in which a hundred or more participated, and the women of the chruch served fine refreshments. Outside speakers made the occasion very helpful and inspiring, among whom were: Rev. J. B. Lambert and Rev. Alva J. McClain, Attorney Pearl N. Sigler, President of Montgomery County Dry Federation, and Mr. C. C. Palmer of Dayton. The special drive was anticipated by the speakers and other vital topics discussed, particularly the saloon issue, which is again before Ohio for 1918, to the profit of all present.

As mentioned in advance, the services of our esteemed brother, Elder Wm. H. Beachler, of Ashland, were secured to assist us on Anniversary Day. He preached for us morning and evening very acceptably and made us feel like doing things worth while. Having assisted us several years since on a similar occasion we knew what to expect. Since he is becoming known as a prince among the Brethren as a money getter for important interests, we felt sure he could help us "Go Over the Top." The goal was set at $4,000 for the day, but a drive for $5,000 was rushed instead, and would have been realized except for the unfavorable weather which prevented many from being presnt, yet $4,750 came in view, and the $5,000 was reached till "Woman's Day." Thank you, Brother Beachler, come again!

The following Tuesday evening our semi-annual communion was celebrated, and we quote from our Sunday church calendar of the 19th. "One of the largest attended communion services ever held in the First Brethren church was conducted last Tuesday evening. If six more had been present we would not have had room to accommodate them. Larger provision will have to be made in the future and the balcony utilized to furnish ample space. It was a disappointment and regretted that Brother Beachler could not remain over the communion season as we had planned. Brother A. J. McClain and local officers of the church assisted Pastor Bell in the conduct of the services which were enjoyed by all present, and declared to be the "best ever held!"

On Wednesday evening, May 15th, a specially called congregational business meeting was held. As Pastor Bell had placed his resignation into hands of the Advisory Board about the first of the year to be considered as final or for leave of absence for

a year, the matter was taken up for disposition. The church would not consider the final resignation of Brother Bell, and was sorry to lose his services for a time, but in view of the urgent need of a change for him and his family for awhile, his request for a year's leave of absense was granted. When his wishes were made known to the Advisory Board they appointed a pastoral committee to secure a supply during his absence. This committee was called to report their findings, and reported that fortunately they had secured the consent of Elder E. M. Cobb of Los Angeles, California to act as supply pastor. The report was accepted and passed the house with no opposing vote and Brother Cobb was called.

Pastor Bell and his family will leave early in September for Long Beach, California, to take charge of Brother L. S. Bauman's work while he is in the East conducting revival work. The church also at their meeting invited Brother Bauman to hold a revival for us this fall, which he had consented to do in view of the situation.

On Sunday morning, May 19th, Woman's Day was very fitly observed and the women of the church conducted the program. Miss Mary Maud Billman of Ashland College gave a very helpful address to an appreciative audience! An offering was lifted for the College and some $22.00 was received. During the services of the day four were received into church fellowship by letter, relation and consecration. Since our last report some twelve or fifteen have been received in the church by baptism, consecration or relation. Pastor Bell is a great evangelistic pastor and we regret to be necessitated to give him leave of absence for a year, but trust he may return after his vacation more invigorated and the family in better health for future years of service amongst us, though we believe our supply pastor will serve us very acceptably during his absence.

Elder W. C. Teeter of our congregation is acting pastor of the First Brethren church at Camden, Ohio, for the summer, and reports the work holding up well for a new congregation, with 83 at Sunday school, May 5th, just one year from the time of its organization, and that all stay for church services which is very unusual in many places. We solicit the prayers of the Brethren everywhere for our work at Dayton and Camden, and assure you of our mutual obligation to the whole Brotherhood.

May 22nd, 1918, Dayton, Ohio

WILLIAM C. TEETER,
Publicity Agent.

Ashland, Ohio

On April 21 our Sunday school lesson was the beautiful story of the transfiguration, one of the marvelous scenes in the life of Jesus, when he took Peter, and James, and John up into the mountain to meet two of the saints that had gone before.

What an inspiring gathering that must have been on the mountain top, away from the noise and bustle and hustle of the world with its folly and wickedness communing with the heavenly guests. No wonder Peter wanted to stay there, for it was indeed a very good place to be. And I have wondered since how many professing Christians ever climb as Jesus did to the top of the mountain for quiet communion with the heavenly Father and the saints that have gone before.

Just recently I read in Evangelist No. 8, page 3, the article by Brother Bell in which he reminds us of the place of prayer and the rebuilding of family altars, advising pastors to make the prayer service the best and most inspiring service of the church. Verily they need such advice. Show me a praying church and I will show you a growing church, a church alive for the kingdom. A church without a prayer meeting seems to me like one without a pulse. It has been said that the prayer meeting is the pulse of the church. At any rate it is the place where we enjoy the mountain top experiences of communion with the Father.

While it is true, we can have these mountain top experiences in our homes, in our closets, alone with none but God, yet we should not be selfish in this matter. Let us invite Peter, James, and John to accompany us. Those who are interested in Christ and his work are the ones that will be there, and that is the place to get power and strength for the work God has for us to do in the world. If we could get church members sufficiently interested to seek the mountain top of prayer, the picture shows would get less of our money and our missions more. The prayer meetings would be crowded while places of foolish amusements would go begging. If we could get people interested to attend that inner prayer circle, we would be more ambitious to get our children into the Master's service rather than push them into worldly fame. We talk about the children of Israel being slow in traveling to the promised land, but let us look at ourselves for a moment and see what we are doing.

We have a splendid S. S. C. E. at Ashland. Our devotional meetings the first Sunday of each month are well attended and very interesting. At our May meetings we had talks by Mrs. J. A. Garber, Mrs. J. Allen Miller, and Mrs. Slotter, a song by Miss Kanaurer, a reading by Ruth Lichty, and a splendid talk by Rev. A. D. Gnagey. These also are mountain meetings and much enjoyed by all. Let us keep close to the Master.

ELLEN GNAGEY LICHTY.

CAMPAIGN NOTES

We were at Listie from Tuesday night to Saturday night and preached each evening to nice audiences. Brother H. S. Myers of Scottdale is now serving this congregation as pastor. It was not possible for Brother Myers to be present during our canvass at Listie. I am sorry, as I would have been glad to have become better acquainted with him.

All things considered, the results of our work at Listie were satisfactory. There are a number of people in the Listie church who have given considerable assistance to the College in years past by way of Temporary Endowment. And I found most of these folks ready to help in the cause of Permanent Endowment. The Listie congregation is not large, and their membership is badly scattered. Besides, they have their own local obligations, which are particularly heavy at this time owing to certain improvements which must be made in their church property. Hence the $400 which Listie gave was good when all things are considered. And I am glad to say further that there are two young men in the Listie congregation who are thinking seriously of entering Ashland College to prepare for the ministry.

Brother Clarence Larmon aided me greatly with his Ford in getting over the congregation. And in his home, and the home of his parents, Brother John Larmon and wife, and the Mostoller home and in other homes I was afforded genuine Christian hospitality.

From Listie I came to the First church in Johnstown and preached one Sunday morning, May 19th. The report of my canvass of this congregation will necessarily be brief, because I did not make a canvass here. A committee of the laymen of the church executed the canvass before I arrived on the scene: And when the results of the canvass were placed in my hands at the close of the Sunday morning sermon it came as a complete surprise. The results were $3,000 in notes, Liberty Bonds and cash. However this result may be reguarded by the brotherhood and the other churches of Pennsylvania, whether good, very good or medium, the Campaign Secretary is in no way responsible for it and is therefore entitled to no mention in the matter. I think I might say, however, that the committee of laymen who made the canvass are satisfied with the result, in view of two considerations, first that in time past much money has flowed from this congregation into Ashland College; and second, in the comparatively near future this congregation will erect a new edifice.

Now then, it is the judgment of the Campaign Secretary that no other committee of laymen in the brotherhood could have done a finer piece of work than this——without the aid of the Campaign Secretary. But naturally the Secretary laments that he did not have his finger in the pie too. Because he is conceited enough to believe (pardon his conceit) that if he had helped in the canvass, the Johnstown pie would have been bigger around, deeper, and more juicy. But I have a lingering suspicion that Myersdale is glad that the Secretary had no part in making this pie; for now I suspect Myersdale will feel that her place at the head of the list of Pennsylvania churches is assured. And I may confess that I have about come to share the same notion with Myersdale. However, I shall remember a remark which a member of the Johnstown committe whispered in my ear—said he, when you come to the close of the Pennsylvania campaign and you need more money, maybe Johnstown can hit this harder. That sounds good. And now listen—All of you churches yet to be canvassed don't get it into your heads that because Johnstown could do this splendid piece of work you can too. Maybe you can and maybe you can't. At all events you will find that I will prove of real help to your churches in determining your part of this $100,000 and I believe I can

help you a lot, too, in working the canvass. See?

In this part of the report I have not mentioned the name of the pastor, Brother J. F. Watson. You might think he had no part in this just because the laymen of the church did it. And yet I know he did have a part. In looking through the notes I saw his name signed to one which was very substantial for a preacher to give. And I also know he helped in other ways because he is a former student of Ashland College and in hearty accord and sympathy with the Institution.

Just briefly, the other day I went to see Juniata College at Huntingdon. It was a privilege I long had coveted. We were shown extreme courtesy on every hand. It was Alumni Day, and the special feature of the day was the launching of what is called "The James Quinter Memorial Foundation." The aim is to raise in a very few months $100,000 Permanent Endowment in addition to what the school already has, in honor of James Quinter. Governor Brumbaugh was present and made the main address of the afternoon. There were present from 250 to 300 pople—many of them former students of Juniata. The striking thing about it all was to see $22,000 was raised in about 25 minutes to start the campaign. The Governor set the pace at $1,000. (I wish we had a couple of governors in our church). The present student body of Juniata gave $1,200 and they are going on up to $2,000. And there were several more $1,000 gifts.

The lessons I brought away with me were at least two—First, our old mother church can teach us some valuable lessons on how to make right and proper use of the sentimental in our nature; and second, she can teach us a whole lot as to what it really means to dig down deep in our pockets to endow our Educational Institutions.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Meyersdale	$ 4 000 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00

COMMUNION NOTICES

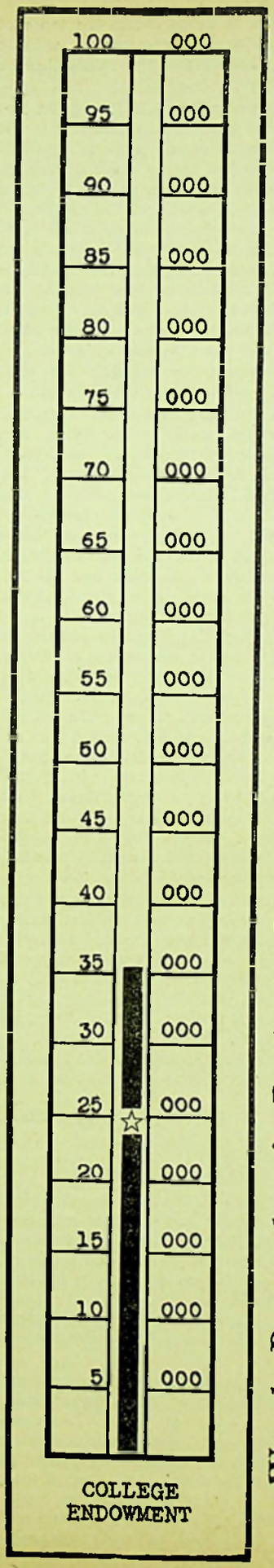
The Brethren of Louisville will hold Communion service on Sunday evening, June 2nd, preceded by preaching services on Tuesday, Wednesday, Thursday and Friday nights. The distinctive doctrines of our church will be considered on those evenings. All neighboring Brethren are invited to these services and especially the Communion service itself.

The North Georgetown Brethren church will observe the Holy Communion service on Sunday evening, June 9th, preceded by several nights of meeting for the preaching of Brethren doctrine. All Brethren who live near are invited to share the blessings.

GEO. S. BAER, Pastor.

The Gratis, Ohio Brethren church will observe Communion services Sunday evening, June 2nd. A cordial invitation is extended to all of like faith who can come and enjoy the service with us.

C. E. BEEKLEY, Pastor.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

COMMUNION NOTICES

The First Brethren church at Loree, Indiana will hold their Communion Service on the evening of June 3rd, Monday. All the brethren of like faith are especially asked to come and enjoy the blessings, in memory of the Savior. W. T. LYTLE, Pastor.

The Brethren church at Gretna, Ohio will observe the semi-annual Communion Service on Sunday evening, June second. All of like faith are cordially invited to be present. W.R. DEETER, Pastor.

The Brethren at Sidney will observe the Lord's Supper and Communion Monday evening, June 3rd. There will be services Saturday evening, Sunday morning and and Sunday evening preceding. All the members of the church are urged to be present and neighboring brethren are invited.

The Brethren church at Denver will hold their Semi-annual Communion service Monday evening, June 10th. The Sunday morning and evening services will be preparatory to the Monday evening service. Every member of the church is earnestly requested to be present. All neighboring churches are invited. L. A. MYERS.

Brethren Home of Ohio

An Incorporation with over $10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

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Editorial

Buying Up the Opportunity

In St. Paul's very earnest letter to the Ephesians, 5:16, and also in his equally serious and thoughtful letter to the Colossians, 4:5, he uses the words at the head of this editorial. These are most portentious words when noted in their setting. For he immediately adds in Ephesians "For the days are evil." In Colossians the context is ,"Walk in wisdom toward them that are without." In both places the words are addressed to the "Saints." Let us note their import and apply them to our day and our tasks.

The authorized and the revised versions render the words, "Redeeming the time." This is quite right when we remember the words in their original meaning. First is the verb, to redeem or to buy. This comes from a root meaning to frequent the marketplace. The proposition with which the word is compounded is an intensive. I am saying all this just to be able to stress the real meaning of the word. It is,—"Buy up for yourself, for your own use." Now the words rendered time or opportunity is also worthy of special notice. It is not just time; it means the fit time. It has the idea of suitableness in it. It may be a fixed and definite period but with the aded idea of opportune, suitable. In the language of another the two passages have the same meaning and it seems to be;" "To make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are as it were the purchase-money by which we make the time our own." This is a characteristic of a Christian, namely, that he with wisdom, promptness and discerning zeal makes every opportunity his own, permits no fitting season to pass unused.

Apply this exhortation to the individual. Opportunity for service is constantly passing. The saddest words of tongue or pen yet remain, "It might have been." This is true in the daily affairs that pertain to this present age. It is far more true and insistent as it pertains to the spiritual life and work of the Christian. It is zeal as individual Christians that we lack most of all. Zeal for the Lord's work,—oh, that we had it! The greatest defects in the personal life of the average church member of our day is just here. We are often too much engrossed with the affairs of the present life. Our time and our money, our thought and our effort, sacrifice and laborious endeavor we freely give to gain a transitory and oft-times doubtful reward. We buy up every opportunity for material gain or a fleeting pleasure. Paul's word to us is far otherwise. He means that we should know what the "will of the Lord is" and spare no pains to meet its ends. And he adds that unless we do this, that at least as "Saints," we are foolish and lack the Spirit.

Jesus has a solemn word on the awfulness of the lost opportunity. He speaks of the supreme loss, that of life itself. I refer to Matt. 16:26 which is as follows: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Read this also in Mark 8:37. Note the terrible words: "Forfeit his life!" The second member of the question really means, "What price will a man pay to buy back his life?" Have you wasted your opportunity for this life? What would you not pay to buy it back? Have you thrown away the gift of God for the world to come? What price would be too high to pay to buy it back? But both are impossible. Not long since I was deeply moved by the plea of a young man whom I met. He plead with the passion of youth and the fervor of an intense appeal, "I want another chance."

But the exhortation of St. Paul applies to the individual church. Again and again I have noted Brethren churches which had an open door before them. They failed to enter. Time, the fit time, passed. I have rarely seen opportunity return to any such congregation. Vacant houses of worship and a lost and discredited cause are the silent but convincing proofs of lost opportunities. Lack of leadership and lack of vision, weak and dim faith and a worldly spirit spell the death sentence of many a congregation's opportunity. Many times between a firm establishment in a community and total and shameful failure after a long death struggle there is only the matter of a single strong evangelistic service. An awakening along this line of a considerable number of our local churches is absolutely essential if they are to at all meet the requirements of our day and times. Many a struggling congregation could by a supreme effort of faith and consecrated life in a place of power and usefulness in the community. Brethren churches,—You must buy up for yourselves your opportunity.

But the words of the Apostle apply with especial fitness to the work of our church as a whole. We have a great Four-Year Program on. The program is really worth while and to any man who has an abiding interest in the work of the Brethren chuurch it seems to me it ought to appeal with persuasive eloquence. The program embraces just those elements which will give us a measure of success and without which we must be doomed to stagnation. There is no disgrace in being small as a body of Christions but it is an unpardonable disgrace to remain small and powerless as Christians. I want to commend the efforts of our committee in carrying forward this great program. Brethren, strike hard and often. The church must rally to your commands.

As a denomination I believe we have set before us a great open door to press the call, "Back to Christ." I covet for our churches everywhere the reputation of being thoroughly and loyally devoted to the Word of God. I believe our churches ought everywhere be the masterful champions of the New Testament doctrines and the New Testament type of the Spirit-filled Christians. We need a slogan. Our slogan must be a propaganda. Always and everywhere all of our churches should have the same watchword. I suggest we make it: For Christ and the Church, all he taught and wrought, the saintly life, the joy of service and the realization of all his promises."

I believe we can as a people become great in our ministry. I plead for a freedom from the conventional and the stereotyped in the ministry. I plead for the banishing from the minds of all the thought that the gospel ministry is a profession, however dignified. I protest that it is the means by which a man gains a livelihood for himself and his family. I insist that no man has a right to occupy the sacred office of the Christian minister as a matter of choice on his part. It is wholly a matter of the will of God ,the plan of God for a man's life. God has given to the ministry of the Brethren church an opportunity. Ours can be the greatest message ever delivered to any age. As we find and deliver the message our ministry will be great. Brethren of the ministry buy up the opportunity!

"The night is far spent and the day is at hand." "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."

MILLER.

From the Editor's View-Point

Combing the State

This week marks an epoch in the state of Ohio that may or may not prove the mettle of which the state is made. When the order went out a year ago for all men between the ages of twenty-one and thirty-one to register for military service it was supposed that though many people preferred not to enter the service that most of the men of the specified age would register, and most of them did.

Occasionally a man of draft age was found who could not show a registration card during the past year and in some sections of the state some attention was paid to the "rounding up of slackers," but no really systematic effort was made to get the last man that may have failed to comply with the law of the nation in regard to his registration; but now a special effort is being made by the authorities and the whole state is to be carefully searched and with a sort of a "fine comb" system that is expected to reach every man of the state of draft age in an effort to discover any slackers that may remain. It is said that Ohio is the first state in the union to make such a systematic search and the success of the effort will be watched with interest by other states that may have a number of slackers among their own citizens.

While all of us should be interested in the aims of our government and in the attempts made to realize those aims and should lend what assistance we may be able at such times as this, yet to some this effort of the state and federal police to discover all slackers in the state offers a valuable suggestion as to how Christian forces might organize to leave no part or section of the state or people unevangelized.

There may be some who are not in favor of overmuch organization in the work of the church, and in some instances it seems the work has been over-organized but it has never been so effectively organized as to be able to reach every man in the state within a period of one week and to discover his standing in regard to his relation to God and Jesus Christ. The church can learn many things, if it will, from the plans and methods of the state or nation.

Human Vultures

The words of the sacred scriptures which declare, "where the carcass is there will the eagles be gathered together," are found to be true in every age of the world. When the present great war was brought home to the American people and it seemed impossible to longer remain out of it there were those that hoped that this would be one occasion when graft and greed should not be permitted to prey upon the American people because of war conditions, but all who had hoped such things seemingly must be disappointed for all such hopes for a patriotic response on the part of all men of big affairs have been blasted.

Earnest efforts have been made by the government to forestall all attempts on the part of "profiteers" to take undue advantage of the situation and to fatten their purses on the needs of the people, but these plans have met with only partial success, for quite frequently men are found who are not only attempting to profit unduly from their dealings with the people or the government, but in some instances these endeavors are made in a manner that may effect not only the health but the lives of the American men who are in training for service in the army that is going to France to help civilization's fight against the brutality of what has hitherto been known as the highest culture of the world.

In spite of the efforts made to furnish wholesome food to our men in training it has been reported on good authority that two of the five leading packing companies of the United States have been furnishing meat and chicken that have been pronounced "unfit for human consumption" to our armies.

These charges have been pretty well substantiated, but because no penalty is attached for the violation of that portion of the law which governs this case the charges have been dropped by the federal authorities.

The boycott may not be the best system of dealing in many cases, but it does seem that human vultures who will prey upon their fellow Americans in this manner should not be permitted to do business in the United States.

High Wages and Personal Industry

It has long been charged that the colored portion of the American people have a peculiar habit of doing only enough work to manage to keep body and soul together and that the average negro will not work more than three days out of a week if in that time he can earn enough to support himself in idleness the remainder of the week. While such a charge, if true, does not speak well for the habits of industry of our colored brethren, when you come to think about it is it not about the same principle that controls the man who attempts to make enough money by the time he is fifty years old to enable him to retire and cease all productive labor or business?

If a man has a mission in life that mission does not cease as soon as he reaches a point in his finances where he can live the balance of his days in idleness. If there is nothing more to be desired for himself or for his own comfort there are always other demands that are made upon the time and labor of any one who has any time he can devote to the welfare of others.

It has sometimes been claimed that many men become indolent and thriftless because they have so little opportunity to get ahead in the world, and that their earnings or wages are so low that they feel their condition is helpless and as a consequence they make no effort to better their station.

Some have asserted that one of the greatest inducements to cause a man to become industrious is to compensate him sufficiently to make his efforts to get ahead worth while, but it has been noticed that in a good many cases a sudden increase in wages or earnings has a very marked tendency to cause one to feel that the necessity for constant labor has been removed by this advance and as a result the earner of high wages does as little as he possibly can and yet draw his pay; and quite frequently he becomes like the colored brother who does not feel the necessity of working every day. Recently Theodore Roosevelt said, "If any man works three days at high wages and loafs the next three because of the high wages he has received during the first three, he is an enemy to America and an ally of the Kaiser."

The Normal Life

For many years health enthusiasts have been urging upon the people the necessity of living the normal life if they would be well and happy. It has been pointed out again and again that any abnormal living is sure to work harm in some manner and that sooner or later this condition will be manifested in the broken down physical and perhaps mental condition of the one who has insisted on living the abnormal life. "Back to nature" has been the cry of the physical culturist as "Back to Christ" has been the slogan of the religious restorationist, and from such advocates as the late Count Tolstoi and Pastor Wagner down to the simplest rustic that has sought to live close to mother earth the cry has been "Live the normal life." And why should this not be the best life that can be lived? Is man able to improve upon the laws of nature? He may direct the law of nature in a manner to improve the quality and quantity of some of nature's products, but nature itself is beyond his reach.

It is well known that many people have been living an abnormal life for so great a length of time that they would about as soon die at once as to be compelled to reduce their lives to normal channels. In speaking of our present day civilization a lady of prominence recently said, "Our civilization as it stands is built only for normal conditions." We take it that this statement was meant as a reflection on the efforts of those who have been responsible for the making our present civilization what it is.

We are compelled to admit that present conditions in the world demand just a little more than normal action upon the part of the best nations in the world, but because this is true in this once case does it indicate that our civilization has failed because it has been only normally developed? We think not, and so far as we can understand life the best civilization that can exist is that which is and can conform to and co-operate with normal conditions even though abnormal work must sometimes be done in order to restore the world again to a normal state.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

A Systematic Drive for Goal Four

The writer has always considered the tasks falling under the Church Extension Department as the Herculean labors of the Four-Year Program; namely Goals IV, V and X. A year's exhaustive study of the situation has not minimized the magnitude of the situation at all. In fact, at this moment all other goals seem so sure of accomplishment at the present rate of effort that the result can be safely discounted. Therefore, I feel perfectly justified in calling to the whole church to concentrate its thought and prayer on the tasks involved in the righteous, spiritual, Christ-like objectives we have set for ourselves under the heading of these goals. As a matter of fact, the initiative, toil, planning, sacrifice, and adaptability demanded of the whole church by these three goals is at least equal to that required by all the other goals put together. The truth of this apparently radical statement will come to every one of us before we succeed in our purpose; and our success will be indefinitely postponed till that day that a large part of the church realizes its truth. Mind you these things cannot be attained by a few weeks' campaign ending in a day. On the contrary, they call for an unremitting program of toil, prayer, sacrifice and giving extending into the years.

To build one new church from the ground up requires toil and sacrifice with the sweating of blood for from ten to thirty years. Just look into the history of your own congregation and see. There is no royal road, no hocus-pocus, no strange and miraculous power in any man to do it quicker and easier.

We are saying these things not to discourage but simply to warn against any visionary calculations and to prepare the church for drastic and far reaching suggestions which we shall make as we go into this whole situation from this page in the months that intervene before the next general conference. Is it too much to ask that every pastor shall consider them prayerfully with his local leaders and that every district mission board as well as all the members of the General Missionary Board upon whom this burden also rests shall give them the closest attention possible? This battle is to be won only by unprecedented team work and a general policy of advance supported by all. Until we agree on methods and policy no real advance can be made. Final decisions will be made at the meeting of the General Missionary Board at Winona. All district board secretaries should be there or send representatives and come with an open mind to plan together for the extension of the Kingdom of His Grace. So much in general. Now for the specific work of Goal Four.

June to be Membership Month

As our annual statistics are gotten out soon after July 1st, we have set the month of June for membership month for the whole church. We urge all pastors to conform to our suggestions and make the membership list their chief thought and study for this month. The suggestions are gathered from the successful experience of the whole church and are workable plans. Others have made them work and so can you by thought, prayer and effort in the proper proportions.

Our plans to attain Goal IV fall under two heads: Conservation and Increase. By conservation we mean definite efforts to reclaim some of the dead wood in the membership lists and thus gain a part of the thirty thousand required by the standard. Increase refers to definite efforts for the year following in the nature of an incease campaign for new converts.

Conservation Plans

1. Cull from the list of church membership all doubtful members, arranging them into resident and non-resident lists. It is very convenient to have these lists as well as the regular church list in a vest pocket note book always with you as many of your best opportunities will come incidentally. This is the plan of many pastors. Successful pastors are generally thorough students of their membership lists as a merchant must be of his customers.

2. Resident members in this list should be looked up by classes and individuals and a systematic, prayerful effort be made to reclaim them to active service. This work can be directed without publicity by the pastors and officers. The pastor should visit them and have a few words of prayer if possible. The latter is too much neglected in pastoral visiting. If only a few words, standing, at departure it will do its work and bring a blessing and results that cannot be won by hours of persuasion. Don't forget the prayer. It is the peculiar and only wizardry that great soul winners among us use.

3. Non-resident members should be reached by correspondence at least once annually. The letter form is suggested and recommended to official boards for action after which the pastor may feel free to use it to the full. A method almost identical is used by several of our churches with great effect and has been for years. We hope it will have a wide use this year and by another year will be universal.

Suggested Letter Form

Dear Fellow-workers in Christ,—

The month of June has been adopted as membership month by our church for the purpose of checking up on the membership of the entire brotherhood. Accordingly, I am sending out this letter in common with my brother pastors. Read it carefully as the question involved is of vital importance to the progress of our beloved faith. The church ought to know with certain definiteness where you stand. It is only fair and right that we should not be in doubt regarding any of the names on our church books.

As a general guide we are enclosing the following:

STANDARD OF MEMBERSHIP FOR BRETHREN CHURCHES

1. It is expected of the members of the Brethren Church that they shall live a consistent Christian life.

2. Members of the Brethren Church are expected to attend the communion services of their church unless prevented by sickness or unavoidable circumstances.

3. Members of the Brethren church living within reach of their church are expected to attend the public services of the church with some regularity unless prevented by a legitimate reason.

4. Members of the Brethren church living within reach of their home congregation and so unable to attend the regular services of the church or its communion services are expected to make some financial contribution to the church at least once a year, and to write the pastor annually at the time of this notice, of their desire to be continued as members of the church. Others must be counted as uncertain after July 1st, and so reported to the official board of the local church for whatever action seems best. Those who are not able to contribute and will so inform the pastor will be continued on their simple request.

5. At least one dollar a year should be contributed by every member, as the local congregation is assessed more than this amount by the various general agencies of the church and delinquent members become a liability to the active members of the congregation.

All members, whether local or isolated, who do not measure up to the above standard must be considered uncertain in standing and subject to definite action of the official board without further notice. Kindly let me hear from you.

Fraternally your pastor,

Increase Plans

1. Every pastor should begin during this month a list of prospectives for the increase campaign of the ensuing year. Start with the lost members from the church list and put them down. Go over the church list in order and work out all the relationship of the members who may be available. Interested members will assist

in this as the pastor goes about in his regular visiting. It will form a most vital topic of conversation with many a fruitful by-way. Take in, as you go, the immediate neighbors of all members. Catch the names of visitors at regular services. Keep a close watch on newcomers into the immediate neighborhood of the church or the members. Such are generally lonesome for acquaintance. Enlist the Home Department and Cradle Roll visitors, as these two agencies are very fruitful of results. By all and every means build up your list. Do not wait for the revival season. Do it now!

2. Make a map of your entire parish with roads and streets on which the names of the members are written or numbered and starred. Use a different mark for the location of the prospectives. Have this map large and in a prominent place where you and your people (workers) may see it often. It makes no difference how well you are acquainted with your field, this map will be a time saver and clear up the confusion of the unfinished task which is the bane of every pastor's life. Also it will serve as a reminder till the system becomes a habit.

3. Take up definite prayer for the prospectives every day by following either the map or your note book from page to page. Intercession must be the real leverage and results will be beyond belief. It is remarkable how many are trying to save souls without the leverage of constant, systematic intercession for individuals. If Goal IV is to be won at all it must be won by prayer.

4. Let the church plan its increase campaign at once. Either by personal evangelism, the use of a professional evangelist or neighboring pastor, pastoral evangelism, gospel teams, or a combination of all. Conditions differ from place to place and year to year. Whatever the method, ask God to fit you to win men.

Let us make June a great month of checking up on all things and if we do our part God will give the increase.

G. T. RONK, Extension Director.

Contributions

A Memorial Day Sermon

BY MILES J. SNYDER

TEXT: "Their line is gone out through all the earth." PSALM 19:4

Memorial Day has come again with all its hallowed memories. It is a day devoted to the memory of those who in the hour of their country's need offered their lives on the altar of service for the preservation and perpetuation of our American institutions. And as we think of the day and what it should really mean to us our hearts beat faster and our heads are bowed in reverent gratitude and our souls are thrilled anew with a deeper love for the country of our birth.

The love of country is not only a natural sentiment in every true heart but it is also right in the sight of God. Go far back in the dawn of human history and we hear these words fall from the lips of one who was loyal both to God and to his native land: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." And then later when we stand in the radiant presence of Jesus Christ we find that he too loved his native land. He loved his own nation above every other in the face of the earth. He came first to his own people, preached first to them, and wept when they would not attend to the things which would have made for their joy and peace and righteousness.

But, with each recurring Memorial Day we are reminded anew of the cost of patriotism. The day comes with a flood of memories and we recall again that they were purchased at the cost of blood and sacrifice. The memories that cluster around this day and its annual observance come to us as a priceless legacy stained with human blood and scarred with the conflict of battle.

Though comparatively young in years, it has been my lot to know something of the cost of which I speak. At the age of nineteen my own father responded to his country's call and entered the conflict and gave three years of his life before the issue was finally determined. And as one journeys through the southland and sees the national cemeteries, those silent cities of the dead, one after another, he realizes something of the price that was paid. This thought was strongly impressed upon my mind several years ago when I visited the national cemeteries at Chattanooga and Memphis, Tennessee and Vicksburg, Mississippi, where many thousands of brave soldiers and sailors found their last resting place. And a few years later this same thought was uppermost in my mind when on a number of occasions I spent many hours tramping over the battlefields of Antietam and Gettysburg and looking at the almost endless rows of white markers breaking the monotony of God's green sod stretching above the many thousands of patriotic dead buried there who made the supreme sacrifice that the union of these states might be preserved and that a government of the people by the people and for the people should not perish from the earth.

Bitter was the conflict known as the Civil War, or the War of the Rebellion, and the intervening years have been many and long but neither time nor events have availed to diminish the importance of that struggle nor to lessen the value of its results. Long ago the grass and flowers healed the scars that cannon-balls had made, but still the southern hillsides are billowy with our country's dead. Quite fittingly then is Memorial Day dedicated to the sacred memory of fallen heroes, and we do well to recall their struggle and to celebrate again their undying victory.

And today our chief joy is that this can be done by a united people. For over the mouths of cannons now marking the fields of battle from which once belched fire and death, the spider today silently and undisturbed weaves his web. The crimson swords once crossed by blood-brothers are now sheathed nevermore to be drawn from their scabbards; while tattered banners now hang as cherished tokens in the halls of fame. And this morning, whether living where the wild Atlantic frets against the rock-ribbed New England shores or amid the beauties of the Golden Gate, whether dwelling in the region of the Great Lakes or in sight of the cypress groves of the sunny south, one united chorus rises to heaven:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee we sing.
Land where our fathers died,
Land of the Pilgrim's pride,
From every mountain side
Let freedom ring."

Great wars, like great mountains, need perspective. And now that fifty years have passed, we are far enough removed from the Civil War to understand something of its meaning and message. Slavery as an economic mistake and industrial sin has fastened itself like a cancer in the very vitals of southern life, while for a generation the people were drilled and steeped in the un-American doctrine of state's sovereignity. In the north national sovereignty was persistently emphasized while there was a growing tendency to coarseness and a dangerous drifting into materialism. With such conflicting and opposing fundamental differences, the war came on and was fought to a bitter end while the nation moved toward perfection through suffering. Looking back across the intervening years we clearly see how God and not man overruled the events and outcome of that conflict.

The first and most direct result of the Civil War was the burning away by the battle-fires of all barriers between the north and the south so that henceforth there should be one nation united and undivisible. You would better appreciate how effectively this was done if you could have attended, as I did, the fiftieth anniversary of the battle of Gettysburg, when in July 1913 the veterans of the conflicting armies met in a great reunion on that memorable battlefield. There once more, from all over the nation, the Blue and the Gray came together, not as enemies this time but as true friends under the same glorious flag. And joyous was that reunion and most touching were some of the incidents there showing the honor and respect and love of the men for each other. And now in the south you will find the same fidelity to the republic that you will find in the north, and Chicago and New York have no monopoly on patriotism and love of country above that of New Orleans and Atlanta.

But the greatest and most far-reaching result growing out of the war in which these battle-scarred veterans participated was the focusing of the thought and attention of the old world monarchies upon the American republic. Seldom considered in any respectful

or prominent way before the Civil War, suddenly that war caught and held the attention of foreign governments. They began at once to compete for our favor, and students of government came from foreign capitals to study our institutions. In letters of living fire God wrote across the sky the lessons of this young republic so large that people beyond the seas began to read our message of freedom and justice and liberty.

In a very true sense it was that war under the providence of God that put this republic on the map of the world. And out of the smoke of that conflict came two of the world's six greatest generals. It gave us three of our country's greatest inspirational orators. And from it emerged one of earth's greatest statesmen—Abaham Lincoln. If some historian were to call the roll of those whose names give distinction to the pages of our history you would find many belonging to that period which culminated with the great Rebellion.

Well may you rejoice then this morning that you were privileged to have a part in that historical event. Important therefore are these national anniversaries which recall the past and give continuity to our country's history. They enable us to touch hands with heroes gone by and inspire us for the tasks of our day. And as we seek in our Memorial Day services to show our appreciation of what you have done, and place on the graves of your fallen comrades wreaths of flowers symbolizing the living fragrance of their sacred memory, listening hope faintly hears their footsteps yonder and love is stirred by the rustle of their presence; for men and women faithful to the call of duty are never forgotten, and we gladly celebrate their valor, their loyalty, their devotion to a righteous cause.

Turning from the past and looking at the present and into the future, it can truthfully be said in the words of the text: "Their line is gone through all the earth." Time was when we were an isolated people, when our nation exerted little if any influence upon the affairs of the world. But long ago the seeds of democracy as opposed to aggressive autocracy were planted in this virgin soil. And through the one hundred and forty years of our national history each succeeding generation has contributed its part, whether in war or peace, in nurturing, developing and strengthening this new government, until it has recently stepped to the forefront among all the nations of the earth; and today there is no man in all the world whose every utterance is listened to with such breathless concern and who is so universally respected and admired as the beloved, God-fearing President of this republic, Woodrow Wilson.

It therefore becomes the sacred obligation of the American people today to take the great institutions of our government which our fathers in the providence of God created and hand them on both to the coming generation and to the whole world not only unimpaired but enlarged and enriched. Heretofore they have largely been our own cherished possesisons but now old world barriers are breakiny away and "their line is gone out through all the earth."

The ideals for which the people of this nation in the past have lived and fought and died, and which have made it supremely great in the parliament of the world, may be broadly described as three:

First is the ideal of freedom. For this our forefathers crossed the pathless seas and endured the rigors and hardships of a new world-freedom for the individual, freedom for the individual government.

The second ideal may be expressed by the word equality—equality of all men before a uniform law, the full enjoyment of the inherents rights of every man.

The third might be called national altruism. It means forbearance toward others, and a desire for the good of others. Our freedom, our equality, our liberty, our institutions, are not for our own selfish purposes but to gladly and generously share wtih all mankind.

It was for these three major ideals that the American people heroically contended in the past, and they are still uppermost in the hearts and minds of the people amid all the din and confusion of the present world war in which we are now engaged. We entered this war for no selfish purposes, prompted by no unworthy motives. Over and over again the reasons for our being in this conflict have been clearly stated. Without hate or pride or wrongdoing we are engaged in it and it is the united purpose of the nation to battle with patience and tenacity and unswerving devotion for justice and righteousness and humanity's good. And this same glorious flag, in which are blended the fadeless colors of the light of heaven and the lifeblood of humanity and the purity of the overarching sky, is again leading the way, and we believe and confidently hope that it is once more the way to victory.

But this morning I would not close without referring to a still more important thing, for I am thinking of another warfare than that which makes sacred to us this Memorial Day, more important even than that in which the nations of the world are now engaged. As we scatter flowers upon the graves which make billowy the cemeteries of our land, I would have you think of another battlefield than the one upon which our fathers bled and died. I would have you think of the Christian warfare; I would have you contend earnestly and faithfully on the battlefields of life; I would have you think not of fading flowers upon earthly graves but of a blessed immortality beyond the skies.

You have fought a good fight, but have you kept the faith? You have been good soldiers of your country, but are you true soldiers of the Cross? You were obedient to your commanders, but have you responded to the call of the Captain of your salvation?

True patriotism is that love of country which translates itself into terms of service and consists in the faithful performance of duty whatever that duty may be. And no one has done well his full duty and performed his highest obligation, to himself and to his country, who has not answered the call of the Christian life. The highest type of patrioitsm is that which seeks to get one's country in right relation to Almighty God. For it is righteousness that exaleth a nation; it is a sin that is a reproach to any people.

What is the matter with Germany? What has caused the devastation of western Europe, and all the suffering and sorrows and atrocities of which we have read and heard? Why, a nation has forgotten God and rebelled against his commandments. Long ago Martin Luther and the Protestant Reformation gave the Bible to Germany and through it she became a mighty nation. But for the last fifty years she has been tearing the Bible to pieces with her destructive "higher criticism" and has substituted for it a false, godless philosophy of her own making. The result is that she has reared a generation of atheists, agnostics, infidels, and unbelievers, who scoff and sneer at the Bible, the supernatural, the deity of Christ, his atonement, resurrection and church. And their present day religion is the heartless doctrine of the survival of the fittest and its resultant dictum that might makes right.

But Germany in all her ruthlessness is no miracle among the nations. Any other people may become as heartless and cruel and godless as that country is today. Germany now is only a frightful exhibition of what any nation will come to that forgets God and throws away the Bible. And with such an outlaw abroad in the world today the future looks dark enough, but there is one bright ray of hope; and we have the confident assurance that there is one power, but only one that will bring order and happiness and peace out of the present world chaos, and that power is not money, not men, not munitions, not ships, not food, but it is the unadulterated Christian religion. As Henry Watterson has recently said, "Even democracy is a side issue. The paramount issue confronting the world is the regilion of Christ and him crucified. That is the bedrock of all enduring civilization, the source and resource of all that is worth having in the world that now is and that gives any promise in the world to come. The gospel of Jesus Christ, delivered by the Man of Galilee upon the hillsides of Judea, sanctified by the cross of Calvary, must save the nations of the world, and the individuals in the nations, or they will not be saved at all."

May we then so live through all the days of our lives, and manifest that true patriotism in the performance of every duty that when the great roll is called and taps sound for the last time we shall be able to say with St. Paul, that faithful battle-scarred hero of the long ago, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his apeparing."

Milledgeville, Illinois.

Around the Fireside

The Deacon's Tenth

MARY S. CHAPMAN

Ye see, the elder had preached a most powerful sermon on Christian givin', in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearing these ministers forever a dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth —try it for one year anyhow.' '

"My!" says I, "as if I didn't give more'n that now; it's two shillin's, an' fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, with that queer little smile o' hern that she sometimes has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather ag'in it, but somehow Huldy has a cool way o' takin' things for granted, an' though the mildest of all women, she ginerally manages to carry her p'int.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off and stitchin' on to 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Hudly jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I, a wrigglin' an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, and I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there a begredgin' that money. I most wished the wheat had'nt come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scripters. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due. The year before old Uncle Nat had died, an' most onexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she; "we hight read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd ruther pay the whole thirty dollars then wade through all them dull books. An' then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good pecooniary speckerlation to give to the Lord. They tell about throwin' out crackers an' comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don'e ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, but who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee', and 'Prove me now herewith,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No' He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I had; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heerd o' such a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to earn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas; 'My God shall supply all your needs,' an' 'Lo I am with you.' These are all yea an' amen.

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin', His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs' I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that. I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breaking the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the

same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin a livin' jest out o' the village that would take good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she," an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a big revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' and' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o' sech oncommon blessin', an' with Huldy besides me a cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bedridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We spent hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' for anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus' an' to see 'em listenin' an' a comin' into the kingdom.

As I'm closin' I've got this much to tell you: if you want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.—Selected.

The Sunday School

World Wide Sunday School News

Wayside Sunday Schools in Korea

Hundreds of Sunday schools in Korea have started in the following manner:

A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon one child and another gather in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "Schools" we have seen have met Sunday after Sunday through a long bitter winter under a tree by the roadside, but the good done was not measured. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "It is curious that when I used to go to such and such a village the children sang all sorts of heathen songs, but now I only hear "Jesus Loves Me."

First the children, then the home and then the church. This is the story in thousands of cases in the Orient. Such work is part of the rising tide of Sunday school interest as promoted by the World's Sunday School Association.

Flashlights in a Year's Progress

Sunday school progress of world wide scope was reported at the recently held Executive Committee meeting of the World's Sunday School Association, which met at the home of the Chairman, Mr. H. J. Heinz of Pittsburgh. From Rev. George P. Howard, South American secretary, comes such heartening items as an evangelistic campaign in Chile. Under his effective leadership 657 adults decided the all important question of personal relationship to God. In one school 90 of the adolescent age came up and made ther choice for Christ and His Kingdom. In Buenos Aires Howard prepared for and presided over the first Father and Son banquet ever held in South America. There were more than 100 fathers and 100 sons present. Howard's report closed with this ringing message, "If we can capture the children of these lands for Christ, if we can train their boys in the virtues of the Christian gentleman if we can teach the sweet voiced daughters the songs of the Christian home, these republics will feel the mighty influenc of Christianity and you will behold the genius of a mighty race awakening from its sleep of centuries."

Bishop Hartzell, for the Moslem Lands, told of the administration of Relief Funds under the direction of Secretary Stephen Trowbridge, who has temporarily left his important work in Egypt for this special need in Palestine. More than $50,000 is being expended each month among those who live in the land of Jesus' birth. Money sent to Persia for Sunday school work has been well used in conducting Refugee Sunday schools and in publishing a catechism in Turkish for the combined use of the East and West Persia Mission. Dr. S. M. Zwemer has just made a trip in the interest of Moslem work to Malaysia and China. He states that the Moslems in China are more open to Christian approach than in any of the Mohammedan fields. Suitable literature is being prepared in Arabic-Chinese for use in China.

In the Philippine Islands there is no indication that the growth of recent years is lessening. The increase is from 8,000 in 1911, to 60,000. Organized adult Bible classes are making good. Such a class among the university students in Manila had a membership of twenty. They decided to get real busy and increase that membership to 1000, and called themselves "We Brothers of 99." As will be shown in a moving picture film during the Sunday school Convention at Buffalo the class at last account numbered 717.

China's growth is indicated in part by the number of lesson helps that are now printed regularly. In 1911 the Uniform lesson issue was 27,000, and in 1918 the edition amounted to 184,400. There are 10,000 graded helps in addition. The estimated number of Sunday school scholars in China is no less than 200,000 in 4,000 schools.

Japan Sunday schools as well as those in Egypt, and Brazil gave liberally for the Armenian and Syrian Relief Fund last Christmas. The summer training school at Karuizawa, Japan, is an outstanding feature of their work in training a leadership. The session lasts for ten days. Scholarships amounting to $10 each are being sought in America for Japanese students who could not otherwise attend.

REVIEW OF

The Thought and Work of the Church

The main contribution for this week is that furnished by Miles J. Snyder, Milledgeville, Illinois, and is the Memorial sermon preached by Brother Snyder on Memorial Day just past. Brother Snyder's contributions are always of the highest order and we are sure our readers enjoy them all. If we could persuade a sufficient number of our pastors to furnish us with an occasional sermon we are sure the isolated members of the church who are faithful readers of the Evangelist would be greatly pleased. We have had a number of requests for more sermons.

W. T. Lytle who is closing a seven years' pastorate at Flora, Indiana is endeavoring to make the closing months of his work as profitable to the church as possible, and as easy for his successor in the work as it can be made. Brother S. C .Henderson has been called by the Flora church to become their pastor in October. During the past few weeks sixteen members have been added to the church at this place.

It has been frequently said there are people still living far back in the mountains of some of the southern states that do not yet know that the Civil War is over. We have long regarded that statement as a joke, but we are almost made to believe it may be true, for there are still some members of the Brethren church, and pastors at that, who do not seem to know that Brother Gnagey has not been editor of the Evangelist for nearly three years. Only last week Brother Gnagey turned over to us a letter that had been written by one of our pastors to him as editor of the Evangelist and asking for certain consideration in the paper. We refuse to admit that we are jealous in any way, but do think any PASTOR in the Brethren church should know who the editor of the church paper is.

A. E. Thomas, after a season spent in evangelistic work is at his home in South Bend, Indiana waiting for the season to open next fall. His last meeting was held at Brighton, Indiana and resulted in nineteen conversions.

These are busy days at Ashland College. By the time this paper reaches our readers the college year will have come to a close, and only the normal department will be in session. We hope to have a full report of the closing exercises of the College for next week's paper. Many visitors are already here, a number of them coming in time to attend the baccalaureate services on Sunday vening. W. H. Moomaw and son and daughter were here last week, the father and son going on to Detroit after automobiles, but the daughter, Reba, remaining for the College commencement exercises. A number of the relatives of Mrs. A. L. Lynn have also been here for a week. Mr. and Mrs. John Lichty are here fom Nebaska. Mr. and Mrs. Wm. Smith and several members of the family are here from Syracuse, Indiana, as is also Mrs. John Bricker from Rossville, Indiana. Mr. and Mrs. Ira C. Wilcox are here from Pittsburgh, and Mrs. Wogoman and daughter from Clayton, Ohio, and still other visitors will be here for the commencement before this paper reaches our readers.

The second Ashland College annual, gotten out by the Junior class, is now on sale. It is a book of real merit and is gotten up in a practical but yet artistic manner in half morrocco. The Junior class has put over four hundred dollars in this publication to "boost" the College, and to make it a financial success practically every copy must be sold. To help the class we give it this free notice and we trust there may be many members of the church who will feel inclined to invest $1.50 in a copy of this book. You will get value received and help the class of the College. Order a copy from Pauline Teeter, Business Manager, Ashland, Ohio.

If there are any young men of the Brethren church in the training camp at Camp Custer, Michigan and they will make their presence known to Mrs. Roy Decker, Augusta, Michigan, she will promise to invite them to visit her home which is near the encampment. Parents can take notice and send word to Sister Decker, she will render what service she can for them.

Around the Editor's Table

The Summer Slump

What a multitude of shortcomings and sins are hidden behind that one little expression, the summer slump. It is a veritable rock of defense for many a preacher, Sunday school superintendent or teacher, or Christian Endeavor president. That there is such a thing we will not deny. We served too long in the pastorate not to have learned that much, but we feel that we learned something else while we were learning. It may startle some of our Brethren in the ministry, but I hope they may not feel too greatly shocked when I say that in a great many instances the summer slump begins with the pastor himself, is handed down to the Sunday school superintendent and is then passed on to the Christian Endeavor president, and by that time the entire congregation is pretty well inoculated with the germ, which apparently, like the whooping cough, must run its course; and it is to be noted that the disease is both a contagion and an infection so that it is readily caught either coming or going.

It is easy for the pastor to let up a little in the thorough preparation of his weekly messages and to lessen his efforts to have the prayer meeting lesson or mid-week talk thoroughly prepared. It is easy for the Sunday school superintendent to feel that because some of the members of the school, including a number of his teachers, will go visiting and automobile riding on Sunday it will not be necessary for him to plan as many interesting surprises for the school as a part of its regular morning session; and it is not at all hard for the C. E. president to say,and the prayer meeting committee to feel that since so many of the young people would rather take a sunset stroll than to come to Endeavor meeting it will not be necessary to lay such careful plans for the meetings, because those that do come will come any way for they are always interested and will be present whether any effort has been made or not to make the meetings of special interest. In these ways the summer slump begins with the leaders, and it is now on. It has come early, and it has begun with the preachers this summer. Do you ask how I know? Let me tell you. Not since coming into the position of editor have we had such a famine of church reports and news as during the past week. Wo have become used to receiving scanty reports from the churches during July and August but that the slump should come upon us the last week in May is something to consider both carefully and prayerfully.

We said the slump has begun with the preachers, and we intend to stand by our guns until the fortress falls or until the victory is ours.

A Strenuous Season

We know the past season of church work has been a strenuous one. We know it as few of our pastors know it, for much of the strenuousness has passed through our office; and we know the pastors and workers of the church have been exceedingly busy considering the requirements of our Four-Year Program and they have been endeavoring to meet the requirements of that progam, thus a busy winter has been passed, but the Four-Year Program is not a winter program, it is an all year program, a program that can have no letup until its goals have been accomplished in nineteen twenty or until the program has been abandoned. The question is, What are we going to do about it? Do we think the goals can be reached through a campaign covering eight months of the year and that the remaining four months can be spent in idleness or in resting? If we do we are badly mistaken. There can be no letup in this effort. It must be pushed twelve months in the year and seven days in the week. The churches, Sunday schools and Christian Endeavor societies must be busy when the thermometer registers ninety-eight in the shade as well as when it registers twenty degrees below zero. Practically every church in the brothrhood accounted for some of its failure sthe past winter by getting behind the cold weather and the fuel shortage. We should hesitate now to hide behind the sunshine that God is sending us. Let us keep busy, every one, and pastors send in church news and reports of your work, so it will not be necessary for us to convert the Evangelist into a fashion plate or a farm journal.

The Power of the Gosped

St. Paul had in mind distinct things the gospel could and would do when he said he was not ashamed of it and declared it to be "the power of God unto salvation." It is the power of God unto salvation as millions can testify who have come under this power, but the salvation it brings is something more than a mere saving from the future punishment that sin deserves; it is something more than a preparation for entrance into heaven to be with the Lord where he is and where he expressed his desire to have his disciples.

The power of the gospel is manifested in its frequent success in turning its enemies into zealous friends. The Apostle Paul was himself one of the most striking examples of this power, and practically every age since has furnished the world with similar examples.

It has been said of some who came to religious services to scoff that they remained to pray, and this may be said of some who have directly opposed the gospel and its principles, for they have come to see its most beneficient influence and instead of offering further opposition they now are offering their assistance in maintaining it where they had formerly opposed it.

One of the great obstacles that foreign missionaries have had to overcome in sections of the heathen world where commercial interests are at stake has been the opposition of men and corporations that are engaged in exploiting the labor or the products of the labor of the people the missionaries would teach the way of life. Many an organization that has only its personal greed for its motive to enter foreign lands has offered this oppostiion, but such opposition is gradually breaking down. Many years ago it was said that one of the greatest obstacles in the way of missionary work in India was the opposition of the old "East India Company," and only recently an example of the gradual breaking down of such opposition has been made known. It has been reported that a tea company in Assam that lately did not allow missionaries to work among its employes is building a church and helping the missionaries.

It might be a charitable view to take of the incident to say the directors themselves have been converted and want to give expression in this way to their change of heart, and we hope this is the truth of the matter, but from past experiences we are almost compelled to say that what these directors or managers have done is to recognize that Christianity will make their workmen more faithful to them and to their interests and that from a business standpoint alone it is a good move on their part to lend some practical assistance to the missionaries. In either case it is a good work and in either case it shows the power of the gospel, not only to change the hearts and the lives of the natives of heathen lands but also to change the attitude of hard-headed and sometimes hard-hearted business men in their attitude toward the work of the missionaries. Such men may be of great help to the missionary workers of the world and they really are paying only a small portion of their indebtedness to Christianity and to missionaries when they do so great a favor as to build a church for the natives.

Safety First

This slogan has been pressed into most every conceivable service since it was prominently brought into notice a few years ago by the railroad corporations and made such a conspicuous part of their advertising plans to further their business. It is a good slogan and could well be adopted by practically every industry in the country to the advantage of both the industry and the workers carrying it on. Some lines of industrial work are especially dangerous and too great precautions against the injury or death of those engaged in it cannot be taken, for after all human life is one of the most valuable commodities that the world offers in its market and trade.

But a new movement has been started only recently that should prove as popular as that which sprang into prominence so quickly as the result of nation-wide posting of "Safety First" advertisements. Publicity is one of the greatest factors to be reckoned with in the pushing forward of any business or propaganda. The new movement to which we have reference is the effort now being made to post the Ten Commandments in large type in prominent places in courts, schoolrooms, and factories throughout the country. Not every one who sees such posters will stop to read them, but some will do so and in doing so make acqquaintance with rules of conduct that the world very much needs. Then Ten Commandments were not good for the ancient Hebrew alone but they are good for every people and for every age since. Not that the strict letter of these commandments is binding upon people who have passed into the higher atmosphere of the Grace of Jesus Christ, but the foundation principles are such that they need to be made familiar to all people. And if there is an advantage to be gained by posting safety first, and test your seed corn, and fire prevention and food conservation bulletins in every conceivable public place then it is good to call the attention of the people to the greatest bulletin of all times: the very commandments of God who has promised to be with the people who keep his laws .

Milk and Honey

The great inducements offered to the descendants of Abraham to become a people separate and apart from the ungodly nations of the world were many and varied, one of them being the promise of a land for a habitation that should be flowing with milk and honey; and we have been told of the fat valleys and rich plains of the Palestine of old, but of recent years or even centuries the fatness seems to have been consumed, the milk has apparently dried up and the bees have ceased gathering the honey.

Few lands have suffered more from poverty and starvation than those very ones that God had said should supply his children in abundance. Is it a question of the veracity of God or of the voracity of man? may very properly be asked of the condition. While the hills of the Holy Land do seem barren and the valleys may seem exhausted, yet we are told that they only seem that way and that in reality there are yet great possibilities lying undeveloped in this promised land and that there are sources of riches untouched.

Now that the miiltary posession of the land has passed from the hands of the Moslem rulers and into the hands of a people that recognize the religion of Jesus Christ we have a right to expect to see some of the promises of old fulfilled before our very eyes and the Holy Land may again become a land flowing with milk and honey, that is with the products of the earth that shall supply the needs of many people.

A recent magazine article tells us that there will be much to exploit in this ancient land and that the hope of the country is in the Zionist movement that shall save it from the parasites of progress.

The Dead Sea and Hasbeya produce asphalt of a superior quality; there are numerous beds of phosphates throughout Transordania, notably near Es-Salt. The water of the Dead Sea contains nearly twenty-five per cent of salt desopits rich in bromides and potassium. There is oil, too in the district. In Sidon there are iron ore, coal, and yellow ochre. Chalk deposits exist in the mountains and in the Jordan valley. There are great possibilities in the cultivation of sugar cane, which thrives on the coastal plains and in the Jordan valley, and in the extraction of olive oil. The Jordan valley, too, is declared by exports to be suitable for cotton growing, while the differences of level of the river afford a ready means of motive power.

From these statements of this magazine writer one is made to feel that a new world has been discovered and that great riches are yet in the earth and only awaiting the hand of man to uncover their abundance. And yet in the face of all these facts we presume there are critics of the Word of God who stand ready to contend the promises of God were never made to Abraham as we have them recorded in the Word, or if they were there never was any hope of their fulfilment. There may yet be Jews who feel that God failed to keep his covenant with their father, Abraham, and that their sufferings through the centuries have been the result of a delusion. But we believe God's promises are sure and that though it may take centuries and many of them to work out his plans yet God is faithful to keep his covenant with them that fear him.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

The Sixth Sense in Missionary Training

Ever since writers began to write and lecturers began to lecture on open doors in missionary training they have shown us charts with five avenues through which the individual may be reached. We have had the missionary possibilities of the five senses presented again and again. Woefully overlooked, however, has been the importance of the sixth sense in missionary training.

What we do is not only a result of missionary training, but a part of it. Only three-tenths of what we see is so impressed upon us that we do not forget it, yet we remember nine-tenths of what we do. A man may forget in a few days the most eloquent missionary address he ever heard, but he remembers for years, as if it were a thing of yesterday, the dollars he gave to missions. Cyrus Hamlin may have forgotten many of the best missionary addresses he ever heard, but never did he forget that seven cents he droppd into the missionary contribution box. As a venerable old man with a snow-white beard, the famous founder of Robert College remembered to a penny that thing he did as a boy, when he gave up his gingerbread in order that he might put the whole of his lunch money into the contribution box.

Pete Parker, as a boy, visited the poor and suffering and ministered to them. As a Yale student heroically he nursed the stricken ones during a cholera epidemic in New York and New Haven, when some other students were so terror stricken they scarcely dared to put their heads out of the door. The things that Pete Parker, the boy, did entered into the making of the great Dr. Peter Parker, the famous surgeon who opened China to the Gospel with his lancet.

No part of the training of that faithful-unto-death young missionary, William Whiting Borden, was worth more than the actual missionary work he did, when he put the automobile he might have had during his college days into funds for the Yale Hope Mission and knelt there, night after night, with his arm around some "down-and-out" trying to lead him to Christ.

Expression is not only a result of, but is a part of, impression. The old story of the boy who cried "Wolf, Wolf" has been given a new interpretation by a modern missionary leader who says:

"The first day the boy called 'Wolf, Wolf!' the men ran out with their arms ready and their purpose unhesitating to kill the wolf and to protect the boy and the sheep. But there was no wolf for them to kill and nothing for them to do, so they went back home. The second day the boy called again, "Wolf, Wolf!" A few men answered his call with less determination than on the preceding day. There was no wolf and they returned home having done nothing. The third day a terrified call rang out, but the men paid no heed, even though there was a wolf to be killed. Had they killed a wolf the first day they would have returned in full force the second day ready to slay a dozen wolves. Had they killed another wolf on the second day they would have been ready to face and extinguish the whole wolf tribe by the third day."

The deadening effect of constantly receiving impressions through the five senses without deepening and expressing those impressions through this sixth sense makes our missionary zeal a matter of sham and vencer. Here lies the explanation of the contradiction of the people in our churches who can listen to the presentation of the dire need of non-Christian peoples with a casually sympathetic murmur of "Poor things. Isn't it a pity?" Here lies also explanation of that other group who are moved to tears by the recounting of those needs, but whose tears so flood their eyes that they are completely blinded and they do not see the contribution plate or any other relief agency which offers opportunity for speedy betterment of the conditions which they so much deplore. Truly "Impression without expression results in depression."

Program Preparation. The people who get most out of a program are those who put most into it. Here indeed is something to do. Most of our denominations furnish to their societies excellent canned programs. The writer has conducted a program cannery for years and pronounces the same to be a legitimate and needful business, but this pronouncement is followed by a plea to the presidents and program committees that they prove themselves something more than mere can openers. Misisonary programs have a distinct tin-can flavor if they are merely run around, poured out and served. The cannery officials expect the local societies to run out into their own gardens to pluck a crisp, fresh sprig of parsley which has grown since those programs were published, with which to garnish them before serving. They expect the program leaders to sometimes add a few ingredients from their own larders and once in a while to evolve appetizing croquettes from the plain canned salmon shipped to them.

"How can we get our women to take as much interest in the missionary programs as they take in the Woman's Club programs?" comes the query.

"By getting them to put as much into the missionary programs as they do into the Woman's Club programs" is the answer.

Instead of having programs which show the wonderful versatility of the pastor's wife or some other woman who is expected to open the church, distribute the hymn books, play the organ, lead the singing, lead the prayers and do most of the talking, make your meetings depend on as many people as possible.

Missionary Personals

Miss Jean McKenzie, author of Black Sheep and other fascinating stories of African life, is returning to America from West Africa, Kamerun Mission, where she went at the special request of the missionaries to help establish the work that had been somewhat unsettled by the war.

Gipsy Smith has been made a member of the British Empire Order, an honor bestowed by King George for exceptional service to Great Britain. This service has consisted of work for the soldiers in connection with the Y. M. C. A.

Dr. John R. Mott and Dr. Charles R. Watson have gone to England in the interests of the work of the "Continuation Committee of the World Missionary Conference." From there they expect to visit the Y. M. C. A. camps in France and Italy. They plan to return to America in June.

Rev. S. Guy Inman,, secretary of the "Committee on Co-operation in Latin America" has just made a hurried trib to Cuba in the interests of missionary work.

Bishop F. W. Warne, of India, has arrived in New York and will take part in the Methodist Episcopal Centenary campaign. Bishop W. F. Oldham has come from Buenos Aires, Argentina, to participate in this campaign.

Dr. John Fox, secretary of the American Bible Society, has suffered a paralytic stroke, but is slowly recuperating.

Dr. G. Sherwood Eddy is engaged in the evangelistic campaign began in China in February. A missionary in Canton says that over one hundred students of Canton Christian College have accepted Christ as a a result of this campaign.

Wm. E. Holloway, a lawyer, banker and Sunday school superintendent, has become a member of the secretarial staff of the Laymen's Missionary Movement.

Rev. Alfred Williams Anthony, D. D., has entered upon his work as Executive Secretary of the Home Missions Council, with headquarters at 156 Fifth Avenue, New York.

Brigham H. Roberts, the Mormon is serving as a chaplain in the United States Army, in Southern California, by appointment of the Governor of Utah. A few years ago this polygamist was barred from Congress by the representatives of the country as a whole, but now is selected by a governor of a state to help mold the character of the young men of the Army.

Henry O'Neill President of the Board of Foreign Misisons of the Reformed Presby-

terian church, died at the age of 87 in New York on February 25.

S. P. Teng, a Chinese indemnity student at Princeton University, died on March 21. Mr. Teng was near the end of his senior year. He took a prominent part in all student activities, being the first foreign student to become a member of the senior class cabinet.

Commissioner Charles Jeffries has been appointed by General Booth to take charge of the Salvation Army's work in China. He has been Field Secretary for Great Britain in Australia for six years.

Bishop Hiraiwa, of the Japan Methodist Episcopal church, will visit America this month and attend the General conference of the M. E. Church South at Atlanta.

Bishop Burt, who has been visiting the Methodist Episcopal Missions in Asia, and has presided at twelve Conferences, has returned to America.

Fennell P. Turner, general secretary of the Student Volunteer Movement, has accepted the appointment as secretary of the Committee of Reference and Counsl and began his service on April 1st. Mr. Turner will continue his work with the Student Volunteer Movement.

Miss Elizabeth D. Putnam, of Davenport, Iowa, assisted by two women of New York City and one of Birmingham, Alabama, will have charge of the Y. M. C. A. canteen activities at Camp Upton. In France there are more than two hundred women in canteen service, and it is expected that this number will soon be equalled in American camps.

Relief Work in the Jerusalem Zone

The American Relief Committee in Cairo have received the $50,000.00 cabled recently from America for relief work in the Eastern War Zone, according to a despatch received fom Stephen Trowbridge. In the same mail with the acknowledgement of the money came a report of the relief work in the Jerusalem Zone.

Eleven hundred children are being cared for in the orphanages, and plans are well under way to greatly increase this number.

Clothing Distribution

Up to date 2333 garments have been given out by Miss Fisher, the relief worker, 31 persons have received tins of milk, 22 received rice and 1001 soup tickets for the new soup kitchen.

Industrial Work for Women

Mrs. Vester, in charge of the industrial work for women now has 250 refugees employed for plain sewing. Thousands are asking for work and the wide-spread distribution becomes more apparent. Women previously in excellent circumstances gladly accept the most menial kind of labor. Mrs. Vester will soon extend her industrial work to the towns of Ramallah and Bethlehem.

Major Scrimgeour reported 12 free dispensaries in the Jerusalem Zone. Approximately 6,500 cases have been treated. A nurse goes out from headquarters and gives one hour a day to the refugees in the Bokhara quarter.

The Food Supply

The committee are purchasing corn and other foods locally as far as possible, because of the difficulties of transportation from Egypt.

For Jerusalem

$10,000.00 has been sent by the Christian Herald of New York to the American Colony in Jerusalem for the encouragement of the lace industry. The Syrian women have long been famous for their beautiful laces and the editors of the Christian Herald, who have so generously given to Armenian and Syrian Relief, have felt that they could best help the refugees in Jerusalem by giving them an opportunity to earn a livelihood.



A Refugee Boy

Work Among the Greeks

A great number of Greeks have been deported from the coast regions along the Black Sea, the Marmora and the Aegean into the interior, especially into the villages of Konia, Tocat, Sivas and Angora. Some have been sent as far down as the Chilican plains in the regions of Adana and Tarsus, and several thousand have reached even the Syrian desert. Thousands of them are in a pitiful condition especially the women and children.

The American Committee for Armenian and Syrian Relief is doing all in its power to relieve the terrific suffering. During the recent fighting in Trebizond many of the Greeks escaped to Batoum and other places in the Caucausus and fifty thousand or more are reported in flight to Crimea. Trebizond, when it was in the hands of the Russians was a place of refuge for thousands of exiles from the Black Sea coast towns and villages.

Syrian Relief

The American Committee for Armenian and Syrian relief have 70 workers, chiefly American missionaries working without expense to relief funds, distributing relief in Syra. These 70 are in addition to an equal or larger number of workers engaged in other areas throughout Asia Minor.

Our Youngest Readers

"For Greatest Usefulness"

By Hilda Richmond

Mrs. Benner was washing in the laundry of the big house up on the hill from her humble cottage when Archie French came in with his curly dog in his arms. "Please, Mrs. Benner, will you wash Toodles?" he asked politely. Archie was a polite little boy of seven and a great favorite with poor Mrs. Benner. "Why do you put that blue stuff in the water?"

"Wash Toodles!" cried Mrs. Benner with her wet hands held up. "You don't wash dogs in with the clothes, Honey. The blue stuff is to make the clothes nice and white." "We're going to have a Pet Show," said Archie, "and all the other children are going to have their pets washed up slick and clean. Maybe that blue stuff would make Toodles nice and white."

Toodles was a fluffy, curly white dog that had just come to live with Archie, and of course he thought his pet was the finest in the world. He was sure the little fellow would win a prize if only Mrs. Benner would wash him. Mrs. French was away from home taking care of her sick father, so there was no one else to ask. Archie's young lady sister was supposed to look after him, but she was very busy getting ready for a party and could not be bothered.

To please Archie Mrs. Benner put Toodles into a tub of warm suds and scrubbed him well, though all the time she kept saying it would do no good. But when he was washed and rinsed and blued and dried in an old blanket he was so beautiful that they were both delighted. "I'll bet he'd never win a prize if Johnny Smith took his dog," she said when Archie was sure Toodles would get one of the prizes. "Dandy is the smartest and nicest and best dog I ever saw. And tricks! Why Dandy knows almost as much as folks do."

It cost Archie a great effort to say, "Tell Johnny to bring his dog to the show. It's tomorrow afternoon and it doesn't cost a penny. There's prizes and ribbons, and the ladies are going to serve cake and ice cream. It's on Mrs. Turner's lawn." Of course if Johnny Smith had the nicest dog he would get the prize, but then he ought to have it if he could get it, for a ragged boy with very few good times and a boy who has to

work all the time out of school deserves some fun.

Mrs. Benner hurried home as fast as her tired feet would carry her and hunted up Johnny Smith. Together they put Dandy into a tub of warm water, and for the first time in his life he had a bath, that is, a bath that he did not give himself by swimming in the river. By this time all the neighborhood was interested, for Dandy hitched to an old cart did errands and carried washings and delivered parcels for all the people in Jimson Court. Emmy Peters gave her best hair ribbon for a bow, Cobb'e Brooks made a collar of a piece of old leather, Mrs. Brooks brought some scraps of fat meat to help fill out the thin sides, for even making his matted locks clean and silky could not conceal the fact that Dandy was thin, and each and every one felt sure that Dandy would get the prize.

The children with pets could scarcely wait for Saturday afternoon to come, and before one o'clock Mrs. Turner's lawn was the noisiest place in town. Many of the children carried their pets to the place for fear they would soil their feet, but Dandy being too big to carry had his feet nicely done up in old stockings made for him by Mrs. Benner. These Johnny whisked off when they reached the velvet grass.

But when Dandy was tied to a stake, and his master made the rounds of the beautiful dogs, cats, rabbits, white mice, birds, chickens, and other pets, he began to feel a little doubtful about that prize that had seemed so sure when he left home. Though Dandy had been stuffed with all the things the neighbors brought, and though he wore the big red bow ribbon, somehow he didn't look quite like the pampered pets of richer homes. Johnny was troubled, but his loyal little heart would not allow him to admit even for a minute that any dog or any pet was nicer than his own. He felt like slipping away with Dandy and sneaking home, but he could not do that because so many of the ladies were crowding about his dog and asking all kinds of questions.

"That's the little boy Mrs. Benner told me about," said one lady to the judges as they were making their rounds. "He hitches up that big, ugly,—that one with the bright red ribbon bow,—and does errands for all the folks around. Mrs. Benner says some of the old people would never have any attention if Johnny did not do their errands. We're going to look up the old folks on Jimson Court right away, for one little ragged boy must not put us all to shame. No wonder the dog is thin. Mrs. Benner says he drags an old cart that is too heavy for him with washings and parcels until he is almost ready to drop."

And when other ladies said the same things to the judges they retired behind the big clump of lilacs and whispered together earnestly. In a few minutes they came back and some of the ladies were rubbing their eyes, as if the sun were too strong that beautiful afternoon. "We've decided to offer an extra prize," they announced, "and it will be the first one given. It is a prize to the pet that has shown the greatest usefulness, and it goes to Master Johnny Smith for his Dandy. Of course Dandy could not appreciate a gold-piece, but we are sure his little master will use it to buy a new wagon for him. We also give to Dandy this collar with the silver plate. Now we will give out the other prizes."

Johnny did not wait to hear anything else. He even forgot to put Dandy's stockings back on his clean feet. Together they raced joyously to Jimson Court where the folks were all waiting anxiously, and as Johnny displayed the five-dollar gold-piece and the beautiful collar they all said with one voice: "We knew it. It's a wonder Dandy didn't take all the prizes. He deserved them." And I think they were right, don't you?—Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Three Dreams

By Rev. Francis E. Clark

President of the United Society of Christian Endeavor and of the World's Christian Endeavor Union

The executive committee of the foreign-mission board of the Southern Presbyterian church has a full-page advertisement in the April Dixie Endeavorer, which is significant in more ways than one. Here is the "ad" as it apepars, only condensed in smaller type:

Three Dreams

Livingstone dreamed that some day one man would support a whole mission station. That dream has come true.

Our dream is a Christian Endeavor society in every one of our 3,409 Southern Presbyterian churches and every Endeavor society alive to the preaching of Christ in the regions beyond.

Earnest Christian Endeavor leaders dream of having Christian Endeavor missionaries supported by Christian Endeavor gifts and prayers in every one of our seven foreign fields.

Executive Committee of Foreign Missions,
P. O. Box 158,
Nashville, Tennessee

The significance of these three dreams is threefold. First, that the leaders of another strong, conservative denomination like the Southern Presbyterian should dream of having a Christian Endeavor society in every one of its 3,409 churches. Other denominations have dreamed this dream, and in some of them it has largely come true, as it doubtless will in the course of time in this great communion of the Southern States. Because the Society has had the right of way and has been fostered and welcomed it has taken its place loyally side by side with the Sunday school and the distinctive missionary society as one of the agencies of the church.

In some denominations the Society has had to fight its way for recognition; the young people have received no encouragement, and, in some, obstacles have been put in their way in the shape of purely denominational societies without any interdenominational features.

The significance of this deliverance from the South lies largely in the fact that the Southern Presbyterians fully and fairly considered the question, weighed it in every respect, tried other organizations that were purely denominational, and did not rush into Christian Endeavor hastily. For more than thirty years the Society had very little standing in this branch of the church of Christ; but deliberately and with painstaking care to do the right thing the denomination decided that it would indorse and adopt the Christian Endeavor movement, and now it "dreams" of a society in every church.

But this is only one of its dreams. The second and third are equally important, that "every Endeavor society should be alive to the preaching of Christ in the regions beyond," and that in the course of time Christian Endeavor missionaries may be supoprted by Christian Endeavor gifts and prayers in every one of the seven foreign fields of this church.

It is by no means an extravagant dream. Already the Dixie Endeavorers have a goal of $15,000 for missionary work through their churches of all denominations for the coming year. As the societies in the Southern Presbyterian church grow stronger and more numerous, they will doubtless be able to support seven foreign missionaries; and have as much money for home-missionary work and other important causes of benevolences that come before them.

Of course the leaders in the various denominations will remember that the Christian Endeavor gifts are largely an extra, which would not come except for the existence of these societies; for the Endeavorers, almost without xception, belong to the Sunday school and give through the Sunday school. A great majority of the older ones are members of the church, and give through other channels of the church, so that what comes from the Endeavor society is over and above what would otherwise be received. This is true in the Congregational denomination and others, where the gifts from the Endeavor societies are all in addition to what the members give through the other church channels.

I feel confident that the cordial adoption of the societies by the Southern Presbyterian churches will meet the equally cordial response on the part of the young people of these churches, and that in the course of time they will come up to the full expectation of their elders and leaders. A

grudging, half-hearted attitude, which is continually finding fault with the young people, questioning their loyalty and striving to substitute something else for the society which achieve these results. The Southern Presbyterians surely have shown themselves wise in their day and generation, and have set a worthy example to others.

Now consider for a moment the other side of the shield. What is the duty of the societies to the denomination? This is not a new subject. Perhaps you will think that I have worn it threadbare. A fundamental principle of the Christian Endeavor movement from the beginning has been loyal co-operation with the denomination to which we belong, co-operation in all kinds of service, in working and giving and praying, co-operation even when the denomination has been, as has sometimes been the case, indifferent to the claims of the young people upon it for care.

But let me wear the subject even more shing and threadbare by urging that a place be found in our State conventions, as there always is in our international conventions, for a denominational programme. Let a session of the State convention be set aside, or at least an hour of the day for the presentation of any plans that the denomination wishes to present to the societies. If any authorized denominational leader wishes to speak to the young people of his own denomination, give him a chance. There will be plenty of time left for our interdenominational and fellowship programme. The two features are not inconsistent with each other.

All who remember the great Boston Convention of 1895 will recall some of the overwhelming denominational gatherings. It was said that more Baptist young people met together in the Baptist Christian Endeavor rally than had ever come together before. The same was true of the Congregational rally, and would doubtless have been true, as it has been at other great Christian Endeavor conventions, of the Presbyterians and the Disciples of Christ, had Boston been in the territory where the churches of these denominations were numerous.

Even in some of our great county gatherings an hour out of the day may often be profitably given to denominational interests. We shall not love our brethren of other denominations the less because we feel that we have a special obligation to the work of our own. "Loyalty and fellowship," "fidelity and fraternity," have been the watchwords of Christian Endeavor from the beginning. They mean no less today than they ever have done; and, as the denominations are becoming more and more interested in the Endeavor movement, indorsing and adopting and promoting it as have the Southern Presbyterians, the obligation of the Endeavorers becomes even stronger to do their part for the support of every good work for which their denomination appeals.

I am confident that no wise denomination will wish to weaken the interdenominational ties or begrudge the comparatively small sums of money that are necessary to carry on the interdenominational work.

Like my friends of the Southern Presbyterian Church, I, too, have three dreams:

First, an Endeavor society in every church in every evangelical denomination.

Second, every society contributing to and supporting the missionary work of its denomination.

Third, a constantly increasing fellowship of the young people of the churches, challenging one another and stimulating one another in their united capacity and through their denominations to spread the kingdom of our Lord Jesus Christ throughout all the world.

Amen, so let it be!—C. E. World.

Georgette and Gingham

By Janet T. Van Osdel

For the third time Irma Inness, in the hammock under the horse-chestnut tree, heard her mother call. The slight scowl that marred her pretty face for a fleeting second after each call was the only indication that she heard. With one slender foot upon the ground she pushed the hammock back and forth as she read. Occasionally a stir of air brought the scent of the blossoms to her and she stopped reading to raise her eyes to the green and white canopy above her.

Her mother appeared in the doorway. Mrs. Inness had been making currant jelly and jam. Her face was flushed and her hair, damp with perspiration, lay matted against her forehead. Stemming the currants had blackened her fingers, and on her gray gingham dress there showed spots of red where the juice had splashed. Irma viewed her mother with distaste.

"Oh, here you are!" said Mrs. Inness, dropping down on an upturned box. "My, but it's warm! I suppose the heat put you to sleep., I've been calling you for the last half hour."

"Finished the currants?" asked Irma.

"I've just sealed up the last jar of jam—fourteen quarts of it and fifty-nine glasses of jelly. It's mighty nice to have in winter, but it is a job to make it this hot weather. I thought maybe you'd do up the dishes, Irma. The sink's stacked full—all the dinner dishes, besides those I made with the currants."

"O Moth-er!"

"What's the matter? You surely don't mind helping me that much! I have to go over to Mrs. Black's to pick gooseberries. She telephoned that I could have what I wanted if I picked them. You wouldn't want to do that and get all scratched, to say nothing of sunburn. So do the dishes like a good girl."

"Mother,I—won't!"

The word out, Irma looked chagrined. Never before had she used it to her mother.

"Irma!"

"I can't help it, mother. You oughtn't ask me to do such work. It's always something. This morning John asked me to mend his knickers, and yesterday Frances wanted me to show her how to knit."

"And I suppose you did it?"

"Can't you understand, mother? Am I to be treated just as I was before my story was published? How can I ever become a famous writer if I have to do such common things?"

"Helpfulness isn't such a common thing. We could stand a lot more of it," remarked Mrs. Innes. "What are you going to do then, this afternoon?"

"I'm going to call on Ainslee Persons. This is one of her books I'm reading. Mother, she's wonderful! And isn't it great to think that she's taken the old Douglas place and will be within two miles of us all summer?"

"If you wait until I get over this berry rush I'll call with you," suggested Mrs. Inness.

"But I don't suppose she'd want everybody calling on her," protested Irma. "I wrote to her that I was a writer too, and she said that I might come to see her."

"That was kind of her. Did you tell her the extent of your writing?"

"No-o. That's why I've got on my Georgette dress, mother, because I'm going to see her. It was too early to start, so I thought I'd read in one of her books so as to get into the spirit for my call upon such a great woman."

"Your new gingham would have been better suited for a walk over these country roads, and then you could help out as soon as you get back without changing."

"Well, I pay Ainslee Persons the compliment of having a soul above gingham. She'll appreciate this Georgette. You never did care for it."

"No, I like you in other things better. You'll probably want to be starting now, and since you pass Mrs. Black's I'll walk that far with you."

Irma looked at her mother's currant-stained gingham and then at her own dainty dress, made with such infinite care by those toil-soiled hands, and wished that she need not walk down the road with her mother. There was no excuse to be thought of, however, so they set out together.

The thud of hoofs on the road behind them caused Mrs. Inness to look back.

"Who do you suppose that is coming?" she asked. It's a new outfit to me."

Irma turned to see a tiny pony drawing a small cart, from the sides of which there seemed to overflow a bulk of black and white polka-dot calico.

"Somebody who wants to make herself ridiculous riding in that baby rig," said Irma scornfully, and then uttered a cry of dismay as she stubbed the toe of one of her white pumps against the gnarled root of a tree.

"Botheration! Why couldn't you let me watch where I was going?" she scolded, stooping to smooth the scuffed leather. But Mrs. Inness did not even hear her daughter's remark.

"I believe it is!" she was exclaiming joyfully. "It is! It actually is!"

When Irma looked up from her damaged shoe it was to behold her mother in the arms of the polka-dot lady, who, in the low cart, was at just the proper level to embrace Mrs. Inness comfortably without moving from her seat. Between laughter and tears the two women were kissing one another and exchanging tender words of recognition and greeting.

Why would her mother take on so with such an ordinary woman? thought Irma despairingly, and when Mrs. Innes presented

her to Mrs. Worsfield she acknowledged the introduction none too graciously.

"And where are you bound for, Mary?" asked Mrs. Worsfold. "I'd say jump in, but where'd you jump to? Hop-O has a cartful when he has me, but it's not cruelty to animals, as you might think to look at us. It's the delight of Hop-O's life to take me about, and he's as strong as an ox."

"I'm going to stop right down here at Mrs. Black's to pick gooseberries. Hers are spoiling on the bushes and so she's offered me as many as I want to pick."

"Well, I've a busy afternoon ahead of me, too, and my job's a worse one than yours," said Mrs. Worsfold. "Now, remember, Mary, you're coming to spend a whole day with me—no skimpy call. You're to be there for lunch and for dinner, and then we'll take you home. Oh, Hop-O isn't our only means of getting about! Get up, Hop-O!"

The little pony trotted on as gayly as though he had naught but a bit of thistledown behind him. He had gone only a few rods when his mistress pulled him up to call back, "I say, Mary, I've been wondering why they call them gooseberries, and I conclude it's because nobody but a goose would run the risk of all those prickers for the sake of the sour old things." Her hearty laugh floated back as Hop-O jogged on again.

"Hannah! Hannah!" murmured Mrs. Inness. "After all you have been through to have kept the merry heart of years ago!"

"I think she's horrid," burst out Irma. "So common and stupid and silly!"

"Irma, be careful how you use such adjectives. She's—well, some day, my child, you'll be wiser."

Angrily Irma parted from her mother and walked on to the old Douglas place. It was only when she pulled the china-knobbed door bell that her former anticipation of meeting a kindred spirit returned to her.

But though the bell clanged harshly three times, there was no response to its summons. Keenly disappointed, she turned away and had nearly reached the gate when she heard a hallooing. Sure that it must be meant for herself, she followed the sound until it brought her to the side of the house, and there, in the middle of a potato patch, she discovered the polka-dot lady.

"Well, if it isn't Mary's daughter!" cried Mrs. Worsfold. "I'd like to take both of your hands in mine in welcome, but mine aren't a pretty sight with Henry's old socks on for gloves. You see, honey, I'm picking potato bugs. Henry—that's Mr. Worsfold—has been sick for a week and he's worrying his head off for fear the bugs will get all his potatoes, so I'm taking a hand at it."

"There's some mistake," said Irma stiffly. "I understand that Ainslee Persons had taken this place for the summer, and it was she I came to see."

"No, it's not a mistake. In plain, everyday conversation I'm Hannah Worsfold, but to my reading public I'm Ainslee Persons."

"You!" gasped Irma. "Ainslee Persons, and picking potato bugs! You're joking, of course, just as you did about the gooseberries."

"No, my dear, I am not joking," replied Mrs. Worsfold, and Irma, looking into her sweetly grave face, knew that she spoke seriously.

"It's a humble enough task for anyone, I know," she went on, "but who am I to shirk a duty when it lies at my hand to be done? If I neglected these potatoes now our crop would be a failure. That in itself would be a sin, and it would nearly break Henry's heart. He's cut off from the work he's best fitted to do, but so long as he feels there is something at which he can be of use he's a happy man. He's worked out here so hard that I wouldn't have this crop a failure even if I had to sit in the patch day and night to keep these striped animals from banqueting off it."

"But father uses Paris green."

"Yes? So would I if I had it. That's what Hop-O and I went away over to Hilton after. But the drug store there was out of it, and we can't be idle until it comes. Now let's go to the house."

"But your potatoes," hesitated Irma.

"I'll do them later," said Mrs. Worsfold.

"If I were dressed for it I could help, but this dress—"

"I have it!" interrupted Mrs. Worsfold. "Slip on one of Constance's big aprons. She's my daughter, and I believe you can wear a pair of her shoes. Maybe we'll have a better visit in the potato patch than in the parlor."

Late in the afternoon Irma burst into her mother's kitchen.

"I see I'm in time for the dishes, mother!" she cried. "I hurried so for fear I wouldn't be. And, mother, I want you to forgive me for that 'I won't' and for being so generally horrid lately."

"So a wiser little daughter has come back to me," said Mrs. Innes gently.

"Wiser? I've been a perfect silly. Why didn't you ever tell me what you have done? Mrs. Worsfold has been telling me that you were wonderful at college. Here I've been putting on all sorts of airs about my little five-dollar story, and she says you really could write, and that if I have a speck of talent I've gotten it from you. I know now that fame flees from those who pursue it. Think of me ever exepcting to accomplish anything when I was despising all the useful things of life! So long as you have to work so hard I'm going to be on hand to help. I guess if I'm to have any ideas worth while you'll be a good person to associate with, and if there is anything in the fame line ahead for me my gingham and not my Georgette will lead me to it."—Lutheran Young People.

Wanted—Young Men

By Geo T. Bennett

Wanted—young men who are willing to fight,
Clad in God's armor, with swords gleaming bright,
Wanted—young men whom no foe can affright,
To join in the ranks of our King.

Wanted—young men who will enter the fight,
Noble young men who will dare to do right;
Stalwart young men who will strive with their might
To further the cause of our King.

Wanted—young men who'll be loyal and true,
Men who are willing to side with the few.
Come on, young men, for our leader needs you
To fight in the ranks of our King.

Wanted—young men who are healthy and strong,
Who never will shirk, though the battle be long;
But fight 'neath the banner of truth against wrong
For the sake of country and King.

Wanted—young men who for Jesus will go
Gallant young men who will face any foe;
Bright, earnest young men with their hearts all aglow
To enlist and fight for the King.

Wanted—Young men who will stand firm and fast,
Plucky young men who will stand to the last.
Wanted—young men, till the battle is past
And victory is claimed for our King.

Wanted—young men when the battle is done;
Wanted—young men when the victory's won,
"Well done"
From the lips of Jesus our King.

—Bay City, Mich.

A Good Text for the Times

Ye shall be ashamed of your revenues because of the fierce anger of the Lord.—Jeremiah 12:13.

The brewers of the country are consuming millions of bushels of rice and barley that ought to be put to some good purpose. The recent Senatorial election in Wisconsin showed conclusively the attitude of men whose influence made Milwaukee famous. Why tolerate the liquor traffic longer?—The Iowa Farmer.

The Southern Methodist General Conference showed its determination to press the liquor fight to an issue by naming as one of its new bishops Dr. James Cannon, Jr., Chairman of the Legislative Committee of the Anti-Saloon League.

The saloon exists for the sole purpose of creating and profiting by liquor appetites. Can we afford to legalize an institution which is engaged in the propagation of that which everyone knows is a curse to the country?

Nearly every drug fiend drank first.

Secretary of the Navy Daniels has ruled that the issuing of bar permits at dances in Chicago must stop for the protection of the men at the naval training camp.

Jacksonville, Florida, which had been cursed with a peculiarly obnoxious liquor traffic, has gone dry.

The Conneaut Citizen sent the following question: "Do you favor the ratification of the federal prohibition amendment?" to

prominent Grange members in all parts of the State. Seventy replies were received, 67 yes, one blank, and two nos.

Senator Sheppard is pressing for a bone-dry District of Columbia.

A grave suspicion is growing that the German government is behind the effort to maintain the liquor traffic in the vicinity of American industries.

The liquor people of New York have launched the misnamed Temperance Forum in an effort to force the German beer policy upon America.

At the recent elections the drys added 80,000 to the number of people residing in prohibition territory in Wisconsin.

For sale: One jail at Briston, Virginia; jailer retiring on account of prohibition.

The Chicago Herald early in the year predicted that the last stand of the liquor traffic against ratification must be made in California, Connecticut, Delaware, Maryland, Massachusetts, Nevada, New Jersey, New York, Pennsylvania, Rhode Island, Texas, Vermont, Wisconsin and Wyoming. Since the prediction was made the drys have secured ratification in Delaware, Maryland, Massachusetts and Texas. Texas has also gone dry.

George Ehret, Sr., owner of the well-named Hell-Gate Brewery, New York, is now in Germany, to which country he has always been greatly devoted. His fortune of $90,000,000 is now in the hands of the custodian of alien properties.

"The greatest enemy of the army is on this side of the sea," says the Patriot Phalanx.

Since Sir Frederick Smith's visit to America he has written a book in which he comments upon the appalling dryness over here. He says, however, that no one spoke of this as a grievance to him and that the people have adapted themselves to abstinence in a surprising way.

J. Denny O'Neil, candidate of the Anti-Penrose faction of the Republican party for Governor of Pennsylvania has announced that he stands for immediate statewide prohibition in Pennsylvania in the interest of war activities.

Mr. R. H. Greenfield, founder and organizer of the Ulster Temperance Council of Ireland, has recently visited a number of American cities, where he has found much interest in Irish conditions.

The same thing that makes a man a successful bartender will make him a good salesman.

The South Dakota legislature before its adjournment ordered a petition to the Congress and the President of the United States asking for war-time prohibition as an immediate necessity.

News From the Field

Flora, Indiana

We are glad to send out a report from this work, as it has been showing some wonderful, and hopeful signs of advancement, with new zeal in every department of the work.

In the first place the brethren have not only the mind to work, but they are of one accord, and they have been able to get the co-operation of all.

Since a year ago it has been announced that there would be a change of pastors at the beginning of the new pastoral year in October.

The committee have agreed upon the man, considered his proposition, and Brother S. C. Henderson, of Hamlin, Kansas, has been called, and has accepted the call from the church to begin his services in October.

We will try and turn this field over to our successor in a way in which he will not find anything as far as we are concerned that will embarrass, or handicap the future of the work here.

We have been requested to help to guide this church in her efforts through the entertaining of the State Conference, which will convene here this fall, when we will be glad to have this one of the largest that has ever been attended in Indiana, for this year there will be many a problem for us to try to solve together.

The Brethren church has taken her stand, assumed her place in this community, and with their oneness to do, have acquitted themselves worthy of the call to which they have answered.

To our Brother Henderson and family we will say, "that if he manifests the life of a faithful pastor, and if the family will allow convenient kindnesses shown them, they will find this one of the best fields they have ever been called upon to serve. We will announce later where we will go next year in the Master's Service, as we expect to be used to duplicate the same thing that the Lord has blest us here to do. Now we will try and interest the Brethren who read this with a report of the work and then all can see that the Brethren are in the finest of spirit.

On Easter Sunday we had two accessions; April 14th, one accession; May 12th, three accessions; and after a few evenings of service preparatory to communion on last Sunday, May 26th, in the morning service we had nine accessions, and in the evening service one accession. They have all been baptized, and taken into the church, except one, and at a very early date he will be baptized.

One of the beautiful sights was when ten children were baptized on the afternoon of May 27th. In this number there are only two adults, all the rest are children ranging from nine to fourteen years of age.

All these children come from Brethren homes and the two adults unite two homes so with this number of additions the home base is strengthened, but we will not have to add any more to our Evangelist subscription to keep it coming in every Brethren home. We are trying to get the Brethren to make it possible to have from now on, a confession, at least one, at every regular service.

We had our Communion service on the evening of May 28th with 124 present which was a large number considering the evening. We were counting on at least 175 but at four o'clock a very hard storm began to rage, it seemed that the lightning was terrible. At seven o'clock our phones were out, and the electric lights were burned out, so we had to use other lamps and it just seemed to rain very hard in every direction, but we knew the rain would be useful and the Lord blessed us in our patience.

We hope this report will encourage others to do likewise and that churches that are not in one accord, just take note to what they can do, if they will GET TOGETHER. Pray for us Brethren that we may be found loyal in the Master's service.

W. T. LYTLE.

Out Somewhere in U. S. A.

Awaiting Orders, Article No. 4.

We are now at home awaiting orders and getting ready for our next big drive on sin early next fall.

Our last meeting for the present season was at Brighton, Indiana. The victory was ours 19 confessions were made. Brighton is a little place but is very active in all things that pertain to the kingdom of God, and presents to us a very worthy field for our best endeavors. The favors shown us were many, and we are thankful to our Heavenly Father for the many new friends we have met as we journeyed along the pathway of life. Our prayers shall go up to him for these people as they labor together.

We are glad to report that we have enjoyed the work of the past winter and have been made to feel that God hath honored our feeble attempts to bring across for him the wounded and the dying in sin. The work was made as a whole pleasant by the splendid spirit manifested by our pastors as well as their people with whom we labored.

In these days of stress and burdens, it has certainly been uplifting to present to the people the story of a world Redeemer, to whom we can go and find comfort and peace.

We shall be glad to serve our people anywhere and in whatever capacity they shall need us. May God help us all to remain true and steadfast.

In concluding my last message I wish also to express my appreciation of the way in which our writeups have been treated by the church paper, and the fair, impartial way in which they have been given.

Yours in the service,
A. E. THOMAS, Evangelist,
114 E. Indiana Ave. South Bend, Ind.

COMMUNION NOTICE

The Brethren church at Tiosa, Ind., will observe Comunion Services Saturday evening, June 15th. We stand with open doors at this service inviting all that can come to be with us. We are sure the Master will be there and will be at the table with us as it is the way he taught us to do.

ORA E. OXLEY, Pastor.

Ministerial and Church Exchange Column

As I am closing my present pastorate this September, I am open for a call from some other church for the coming year.

Churches wishing to correspond with me may address me at South Bend, Indiana, 416 Pennsylvania Avenue.

C. D. WHITMER.

Our Dead

HAMILTON—Nain Delp Hamilton was born March 26, 1879, at the home of his parents in Wells county, Indiana. He was the son of Rev. William Marshall Hamilton, being the fifth son and the eighth child born to this marriage. He leaves surviving him his aged mother, Mary E. Hamilton, and four brothers and four sisters. His father preceded him in death on August 18, 1917, and one sister, Sarah A. Roe, died July 25, 1897. There also are surviving him twenty-two nieces and nephews.

The early life of the deceased was spent on the farm of his father and he completed the common school course at the age of fourteen entering North Manchester College the next year, and took up the profession of teaching at the age of sixteen; he taught in the schools of Wells and Allen Counties, the High schools of Bluffton, Indiana, Rock Island, Illinois, and Dubuque, Iowa, teaching in all seven years. His later education was at the Indiana State Normal, and the Indiana University from which institution he graduated in the qear 1902 with the degree of A. B.; later he took up a fellowship in the University of Illinois and received the degree of M. A. in applied Chemistry.

His death occurred on March 11th, 1918.

SUMMERS—Angeline B. Brumbaugh entered upon her earthly pilgrimage near Randolph, Portage county, Ohio, July 11th., 1858, and entered into the joys of life eternal April 24, 1918, in the fifty-ninth year of her age.

She was married to Sylvanus Summers December 11, 1875, to which union six children were born. Her death leaves one son, three daughters, one sister, one brother and four grandchildren to sorrow at the parting; the husband and two sons having preceded her to the glory world.

Sister Summers was a consistent and faithful member of the First Brethren church of Canton, and a loyal supporter of all its enterprises. But her family will miss her, especially for she was indeed a true Christian mother, the point around which the home life of her family centered. But church and family rejoice together in the knowledge that she knew and loved her Savior.

On April 19th, 1918, she was, at her own request, anointed by her pastor, to whom she expressed the human desire for the continuation of physical life, but also the Christian resignation to the Divine will.

And so in quiet confidence in the righteousness of God's dealings we bow in submission and look for the coming of the day when all things shall be made plain, all broken hearts find surcease of pain, and all faithful souls receive the rewards of Godly living.

Funeral services were conducted at the Brethren church of Louisville, Ohio, April 26, in charge of the undersigned, assisted by Brethren Alvin Byers and George S. Baer. Burial in Union cemetery, near Louisville, awaiting the glorious second Advent.

DYOLL BELOTE.

OBER—Obediah S. Ober was born April 18, 1837, and died April 22, 1918. His age at death was 81 years and 4 days.

Brother Ober was an active member of the New Enterprise Pennsylvania church throughout its history. He was always faithful and was found at his post of duty. The membership of the church sustains a heavy loss in his absence, but his Christian influence is a constant inspiration for his life was spent in "doing good."

He leaves a wife and a number of children who shall miss his presence in the home circle.

Funeral by the writer, assisted by Rev. D. T. Detwiler of the Church of the Brethren.

EDWARD BYERS.

STRAKA—On April 17, 1918, Frank Mason Straka, only child of Mr. and Mrs. C. A. Straka, Milledgeville, Illinois, departed this life aged 18 years, 5 months and one day. He was confined to his bed since last October with an affliction that did not yield to the most skillful treatment. Ten weeks before his decease he was taken to Chicago where he was in a hospital for more than six weeks after which he was brought home. All that medical science and loving care and devotion could do was gladly administered. With his passing there ended the earthly career of one whose years were full of hope and promise. Though young in years, he lived long in thoughts and ideals. He was always ambitious to be and do good; and in him seemed the making of high citizenship and true manhood. He was a faithful member of the Brethren church and secretary of the Sunday school. His constant example in loyalty and devotion was always refreshing and inspiring. He uncomplainingly bore all his suffering with sublime Christian faith and fortitude. While his life has passed, its helpful influence remains with us as the seed perishes and the harvest enriches. May the great Comforter give the bereaved parents sustaining power and abiding peace.

MILES J. SNYDER

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Editorial

THE WORD AS SEED

For many days the agricultural world has been busy handling seed. When Jesus was on earth he recognized its importance and did not hesitate to draw spiritual lessons from those who were sowing seed. Analogy is one of the simplest and clearest ways of teaching. In explaining one of his forceful parables he says, "The seed is the word of God" (Luke 8:11). Let us get the mind of God on this important subject.

Now, seed contains life. It will reproduce of its own kind. It may look dull and dead, but within is the life germ which under proper conditions will assert itself. Its vitality is only dormant, not dead. We are told that in Dorchester, England, about fifty years ago, an excavation was made in sinking a mine shaft, and about thirty feet below the surface of the earth the body of a man was found. In his stomach were raspberries in a perfect state of preservation. These berries were planted and a fine crop resulted. Coins found on the body showed that it had been dead 1,700 years. He doubtless met a sudden death after eating the berries, otherwise the digestive fluids of the stomach would have destroyed the life in them.

History informs us the Pyramids were built for the tombs for Egyptian kings. At death their bodies were embalmed, dried and wrapped in bandages and deposited in these tombs. A grain of wheat was once discovered in these bandages, preserved with the body. After 2,500 years of dormant life held by that little germ, it was planted and produced like other wheat.

Did Jesus teach that the word of God, like seed, contains life? He certainly did. "The words that I speak unto you, they are spirit and they are life." (John 6:63). "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). I do not see how it would be possible to declare in stronger terms that the Word, like seed, has life. Some one has said that if all the wheat in the world were ground into flour, except one grain, the price of the flour would be enormous. Yet this one grain would be worth far more than all that flour. Why? The flour is without life. It has been crushed out of it. But the grain of wheat has life in it and a bountiful harvest can soon be realized from that single grain. And the analogy is, with the Word faithfully preached and lived, spiritual harvests will soon be ripe, and the reapers will soon fill the garner of God with the golden sheaves—the souls of men.

But some one says, "The Word, the mere Word, is a dead letter, and before it can possess this life-giving power it must be energised by the Holy Spirit." There are at least two objections to this old-time theory—for theory it is, pure and simple. First, it is very unbecoming to speak of God's word as the "mere Word." The mind of God concerning us and eternity is couched in that Word. How would you feel for me to say of you, after you had told me a certain thing that I had only your "mere word' for it, and that it would take more than that to convince me? Would not this be a more hurtful reflection on your character? God and his Word are one. To make known his mind concerning sin and redemption cost the life of his dear Son. Is there no reliance to be placed in that Word until some other agency makes it worth while? When James says, "Receive with meekness the engrafted Word which is able to save your souls," did he mean it is only "able" sometimes? When the Governor sent a telegram changing the "decree of death" to imprisonment for life, did the sheriff and the warden have to sign the message before it had any power to free from death? Not at all. A dozen signatures would not increase its power. Likewise God does not need his Word O. K'd before it can be received as final. He can tell the truth the first time he tries it.

Second, the Master in the parable of the sower locates the trouble with non-production in each case with the soil, the heart, AND NOT WITH THE SEED, THE TRUTH. And Satan, that wise old serpent, also teaches the same thing. He stole the seed of the sower. If it was a "dead letter," why interfere with the seed? Ah, he knew better; he knew it possessed life-giving power, and he was busy in getting rid of that seed as soon as possible.

Then some one else says, "But the Spirit must precede the Word and prepare the heart for its reception." But the Master is clearly against THAT THEORY. Here is his word for it: "I will pray the Father and he will give you another Comforter, even the spirit of truth, WHOM THE WORLD CAN NOT RECEIVE." (John 14:17). The expression "the world" means the unconverted, and of these he says they "can not receive" it. In Acts 19, Paul says, "Have ye received the Holy Spirit since ye believed?" "SINCE YE BELIEVED," not to make you believers. "The gospel is the power of God unto salvation TO EVERY ONE THAT BELIEVETH." Paul in Gal. 4:6 says, "And because you are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." "BECAUSE YE ARE SONS," not to make you believers. Evidently, Paul did not think the Spirit preceded the gospel and prepared the way for its coming. Just the reverse: faith which results from hearing the truth preached, prepared the way for the reception of the Holy Spirit. In Eph. 1:13 Paul further says, "In whom also ye trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, AFTER THAT YE HAD BELIEVED, ye were sealed with the Holy Spirit of promise." The thought is this: The human heart is a filthy vessel; and before our Father can send into it the abiding Comforter, the Holy Spirit, the vessel must be cleansed by the gospel. "Now ye are clean through the word which I have spoken unto you" (John 15:3). The gospel of Pentecost looked to this very thing. Peter's sermon was what produced faith. For "when they heard this, they were pricked in their hearts, and cried out, 'men and brethren, what shall we do?'" And the answer of the man of God was, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST." Faith was a factor, to change the heart; repentance was required to change the life; and baptism insisted upon by these gospel preachers, to change the relation of the individual from a worldly state to that of the people of God. And the grand consumation of it all was "THE GIFT OF THE HOLY SPIRIT."

G. W. RENCH.

From the Editor's View-Point

Against the Goads

The Apostle Paul was not the only man who found in his life that it is hard to "kick against the goads." But there are many men who are not as willing as the Apostle was to cease the kicking when they discover the hurt. One of the puzzles of modern life is to understand why men who must know of the effect of certain harmful habits and practices insist on supporting them in the face of most positive evidence of their influence over both the character and efficiency of men.

In the matter of the use of alcoholic drinks it is no longer considered as primarily a moral question but it has become more of an economic question that is vital to the welfare of a people because of its effect upon their efficiency.

Men in authority must know, they can not help knowing, of the effect of even an occasional use of even the milder forms of alcoholic beverages and yet many of them will not yield to scientific conclusions and will insist and persist in kicking against the goads of scientific investigation and of actual experience and observation. Vice-Admiral Jellico of the British navy says, "Careful and prolonged tests have proved that the shooting efficiency of British gunners is thirty per cent poorer after the rum ration," and yet the British navy allows rum to be served to its members.

Since such demonstrations as this have been made in almost every walk and avenue of life we repeat that it is one of the mysteries of the twentieth century how intelligent people can support a traffic or a business, if they want to call it such, that has no good effect upon any who use it. There may be two sides to all questions but for a great many years we have been able to see but ONE side to the liquor question and after more than thirty years' observation we have not come to any other conclusion than we had thirty years ago and that is that no regulation will meet the requirements in the case and only total and absolute prohibition of the manufacture and sale of alcoholic liquors for beverages will answer the need of human society.

The Lot of the Poor

When some of the disciples of Jesus complained about the breaking of the alabaster box of ointment for his anointing and said it had better be sold for cash and the money given to the poor, the Lord justified the act of the woman by the statement that it was for his burial and therefore not a waste of material and not a waste of affection because he would not be with them long any more, but as for the poor they would have many an opportunity to minister to their needs for they should always be with them.

This is not decreeing poverty as the lot and portion of certain numbers of men and women and making it impossible for them to escape the decree, but it is a divine statement of FACT. It can not be said that Jesus approved the situation or the condition of everything of which he spoke in his ministry, and it is certain that he said or taught nothing that can make it appear that he favored the wealthy class of the people or condemned those who must always appear around the ragged edges of poverty, though he on frequent occasions pointed out some of the blessings of poverty and the dangers of riches.

Jesus never attempted to reconstruct society in such a manner that there would be or could be no poor among mankind. To make such a condition possible more than a reconstruction of society would be necessary; it would be necessary to reconstruct the human race and make all men perfect, not in a moral sense, but in a physical and intellectual sense. The poor are here and the poor will always be here so long as one man is stronger than another, not that might makes right, but that might achieves success. The moral or the sociological phase of it is an altogether different matter. Many men have had dreams of a society where human poverty shall be abolished and they have attempted to make their dreams come true. Some of the socialistic teachings of certain Russian agitators apparently have had this object in view. How well they have succeeded may be understood in a measure when it is known that in Petrograd a ham costs $300.00, cheese and butter about $10.00 per pound, and eggs $9.00 per dozen. The socialism of the Trotzky type as applied in Russia has not done much to alleviate the poverty of the poor. We would not say this is the cause of the poverty, but it is most certainly not able to relieve it. It will require a more stable government than Trotzky or his kind can offer to the world to relieve the poor through any political action. The relief that must come to the poor will be the relief that comes through the establishment of Christian principles in a social body that recognizes its responsibility in caring for the weak in its midst and thus relieving the consequences of poverty. When we talk about removing the CAUSES of poverty we are talking about an accomplishment that is in a large measure beyond human power. Poverty has been called all kinds of names to signify its reality and its nature, many of which we may not accept as really representative, but whatever else we may call it, it is human weakness, and can be overcome only by the strong bearing the burdens of the weak, and the duty of doing this is a fundamental Christian doctrine.

The Insufficiency of Self

All men may not admit that "no man liveth unto himself,' and that no man dieth unto himself," but the admission or the denial of a statement or principle by man has absolutely nothing to do with its correctness or its truthfulness . The truth can not be altered or killed by anything man can do or say. It may be crushed to earth for a time but as has been said in the words of old, "it shall rise again."

Some of us may feel that we are not dependent upon the achievements and works of others for our comforts and our prosperity in life, but even the most talented and the most favored could have few more human comforts than the savage were it not for the help he receives from the labors of others.

It has been said of some nations that a high wall might be built around them, shutting them off from all the rest of mankind and still they could get along in comfort and meet all their requirements and supply all their needs. In a measure this may be true of such a nation as the United States but even in so great a country as this it would be exceedingly inconvenient to be shut off from the rest of the world, its products and the products of its people.

Perhaps no nation has claimed to have greater power within itself and to be more self sufficient than the German Empire, but it has been shown that few nations have drawn to a larger extent upon the resources and skill and invention of other peoples than has Germany herself. The Kaiser is reported to have said, "It is time to abolish all that is foreign." That may sound patriotic to some, but it is the patriotism of egotistical and ignorant despotism. The Chinese Boxers undertook long ago to drive out of China everything that was foreign. The effect of such a policy is perhaps best represented in this large but helpless nation. One of the oldest in the world, is yet one of the weakest, and this is very largely true because China has refused to accept the help and knowledge of and an association with other people and with other nations and governments.

Germany might be able to abolish everything foreign without reverting back to the condition of China but we are sure she would suffer untold injury were this condition to actually prevail within her borders. The Wall Street Journal has pointed out that if Germany were to abolish everything foreign she would have to abolish the airplane, telegraph, telephone, submarine, quick-firing guns, automobile, anilin dyes, locomotives, gas and steam engines, and about everything connected with Germany's military and industrial life, except poison-gas and treachery."

For years the world had been taught that much of the industrial, scientific and inventive genius of the world was "made in Germany." Now we know better; we now know that Germany is really strong along the line of "applied sciences," that is along the line of applying what the brains of other nations and other people have produced. This has brought strength to Germany but it has not given superiority to her people and should such a thing as a super-man be found he would not be found among the subjects of the Kaiser. But self-sufficiency belongs to neither man nor to nations of men.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

No Program Page

Twice recently, we were disappointed in that there was no "Program Page." I hated very much to see that. Several of the Directors of this Program have pledged themselves a number of times that if they could help it, there would be no such thing happen. I had so planned; I have again and again promised myself that if there was anything that was demanded of me, for the sake of the Program, nothing but unavoidable circumstances could thwart my resolve, to do the utmost, but,

Somebody Failed

I do not know who it was and do not expect to inquire. Save to tell you who are interested, that I had made a program of writers for the time of my shifting from my pastorate at North Manchester and the time that I should be well settled, on my farm here for the summer. Somewhere there was a slipping of cogs and the machine did not rattle at all. But I hope that the pastors are not failing. I hope the churches are not. Soon, we shall call for the last report. Get ready in rapid time for the final count of the year.

Can't Do It Here.

I know it is mighty easy for the pastors of small churches to say, "Well, we can not do very much with the Program here." Yet, right from some of the smallest of the churches will we get some of the best reports. "With God, all things are possible." Are we not with him in this. Is he not with us. Sure he is; He is with every one who is trying to make the Kingdom come with more rapid pace. And, is that not the purpose of the Program? You know well, it is.

A Fine Proof.

Just look at what the congregations are doing with the Ashland Endowment! With what fear and trepidation did the Trustees finally launch the Endowment feature! How long did Doctor Furry preach it up! And, who ever thought that the church would go away over the top like a whirlwind with that project? That shows that, when the church is awakened to a sense of the need, she is ready to get results. Now, I'd like to have provisions made that each Director could take the field as does Beachler, even if he could not "blow it up" quite so well. Of course, that is out of the question; but it does seem to me that provision might be made next year through some of the Boards or several of them, so that some man might go among the churches and show and help them to get results with the whole Program.

Good Missionary Work.

What better missionary work could be done than to have a good live fellow among the churches launching them into the spirit of missionary giving? What better bringing of responsibility to the churches and pastors than to have them know that brother Expert of the Program Directors is coming soon to measure them on the Program? I wonder if some of them would not copy Johnstown, and have it done before he got there, and make him talk like Beachler did about Johnstown!

"If We Only Could."

Now, somebody is saying, "If we only could; if we only could." When the chorus they should sing is, "If we only would, If we only would." There can not be the slightest doubt that this is entirely feasible, possible and to me, it seems altogether necessary to the reaching of the Goals by 1920.

1920 comes apace.
1920 starts the race.
Now, we're trying out for speed,
That will meet our larger need.

1920 is the year,
When to Goals we'll answer "Here."
Then, the pace we'll set for aye,
With all Goals, we run away.

Take It Seriously.

It may be that many, when they first voted for the Program, thought that it was simply one of those flashes that flash and then go out. Well, you were fooled, then. The Program is going through. Some of the churches have set themselves the standard of the Program and are going after it as if they meant to believe that it is better not to vow than not to keep the vow. The serious thing is, that every church is not doing it. No use to smile out of one corner of the mouth and let it pass. It is to be done and it will be done by a vast majority of the churches and the ones that do not try, will feel mighty badly when at the close of the term of enlistment, many of the churches at Conference—the largest in the history of the Brotherhood, that 1920 conference—received a beautiful wall chart that will say something about being a Gold Star church in the greatest four years of the church's history.

Who's To Blame?

Well, some of the pastors can answer that right now. Some carping fellows can not be led, coaxed, shamed nor driven to do anything that they do not originate. Their program is the only one. This is the one for all Brethren churches for the Brethren churches originated it. If means are used to get it accomplished, let it offend the other fellow rather than you for you can have your part of the Program so well executed, that anything that might offend cannot offend you because yours has been done.

Symmetrically.

"Your Whole Body, Soul and Spirit," be preserved wholly, is the rest of it, I believe. That is the way to be preserved and if we grow that way, we shall be preserved that way. The Program is presumed to be the line of expansion for Brethren churches. None think, I presume, that we ought to make every attainable Goal of the program this year; but the difference between what we think we ought to do and the thing we really do, is often too great to be right. Aspiration may not always keep pace with accomplishment; Indeed, it ought not; but aspiration to do our part in this symmetrical development of ourselves, can not be born of the evil one, and therefore, is of God.

"Go On, Sir, Go On."

Thus we are told, an ancient teacher wrote to a pupil who had all but solved a difficult problem. We pass it on to the struggling churches and pastors. It may not be quite possible for you to reach all the Goals. It may be possible for you to reach but three or four this year; but, keep your eye on the goals and your church thinking of them. Keep thinking of the symmetrical development of the sister churches and what you shall miss if you are not a part to the extent of your possibilities. Go on, sir, "Go on to perfection.

BAME.

Contributions

"Leaving Your Mark on the World"

DR. J. CAMPBELL WHITE, President of Wooster College

In a most forceful and masterful manner, in which he made a very strong and earnest appeal to members of the graduating class of Ashland College to leave their mark on the world by following a plan of human life as God in his infinite wisdom and love has prepared for them and identifying themselves with world conditions and problems, Dr. J. Campbell White president of the Wooster college, delivered an eloquent and powerful address before the Class of 1918, the college faculty and a large and most appreciative audience, on Wednesday evening.

The address was given by Dr. White in the First Presbyterian church, the auditorium of which was completely filled.

American flags and potted plants on the rostrum furnished the appropriate decorations for this, a noteworthy occasion in the history of the local college. At 8:30 o'clck, Mrs. Geo. B. Smith rendered on the organ a processional, as the college faculty and members of the class marched down the two main aisles in the front of the church, where seats had been reserved for them—the faculty occupying the pulpit with the speaker. While all remained standing, the audience then joined in singing "America," after which Dr. W. D. Furry, president of Ashland college led in prayer. A male quartette, composed of Fred R. Vanator, Edwin Boardman, J. E. Potts and Lester King with Miss Marie Lichty at the piano. A few timely and pleasing remarks were made by President Furry, who stated that the college was in the midst of the closing exercises of another school year with the past year having been replete with marked achievements and success and with a bright future before it.

Prof. Edwin E. Jacobs, who recently had the honor of having the title of Dean of Liberal Arts bestowed upon him, presented in well-chosen words the speaker of the evening.

In opening his address Dr. White said that he felt very much at home in Ashland because of the very close connection of this city with the origin of Wooster college, of which he is now the president and for the further fact that his mother and father came from Ashland county. He paid a tribute to Dr. John Robinson whose name he noticed on a marble tablet on the east wall of the church, who for so many years was pastor of this church and who had been so slosely affiliated with the Wooster university. Dr. White then congratulated this community in having a college in its midst, emphasizing that our people should realize the great value of a college here. It always seemed to him, that there was something different in the atmosphere of a town having a Christion institution of this kind. He also congratulated the trustees of the Ashland college for the standing of this institution and its marked success, and said that the fact that the student body is the same this year as last is remarkable, for most colleges over the country have been cut down from 20 to 50 per cent by reasons of the war.

Dr. White declared that the colleges in America have been rendering a wonderful service to the nation and said that if it had not been for the great work the colleges have been doing we would not now have the efficient officers and soldiers in the field.

Referring to the theme of "Leaving your mark in the world," Dr. White said it was possible for all the graduates and every one of us to leave our mark on the world—by helping to lift up the world and making it better by having lived in it. Is it not true, he asked, that a very large proportion of the men and women of the church are spending their time in doing unimportant things, when they should be investing in things worth while and for the divine purpose in life. It is possible for us to prevent the possibility of failure in life. Great is the tragedy of those who, having a college education, yet fail to take advantage of their opportunity—fail to find their place and do the work as set forth in the plan of God. No one ever became great who has not identified himself with some great cause, thought or work. No one ever made anything great in life unless he has been identified with world conditions and world problems we are to solve, and there are no problems too great or too deep on which we should not invest our lives. We are God's poets created to the work He has prepared for us with infinite wisdom and love. Every one's life is a plan of God, but we must discover that plan. God does not reveal his plan merely to satisfy man's curiosity. We do not need to go around the world to find his blue-prints or plans of our life. We have them right here, but we must decide in advance to fulfil those plans no matter where. Obedience to God and his will is the origin of spiritual vision. While it is true that every one's life is God's plan, yet he never forces anyone to do that which he plans, for he is not in the forcing business. If we fail to fulfill God's plan we spoil it—and too many of us are doing this. It is the love and will of God that we accept or set aside his plan by forming a plan of our own and thereby take way all our talent possibilities. Dr. White said that he hoped no member of the class will come to the conclusion that any plan of his or her own will ever equal God's plan for the development and usefulness of the human being. The planting of the truth of the kingdom of God is absolutely dependent upon human agency. God stands to fulfill every promise of his, and he is doing everything he can to live up to the word. When God proposes a cure for our maladies he does it with a thorough diagnosis and analysis of our case, and that cure is fund in the word of God. People must think wrong, before they can do wrong, and this day and hour affords a wonderful opportunity for Christian thinkers. We should work under God's influences and inspiration and not yield to ignoble impulses. Perfection of character is the decision to do right, though the heavens fall.

Dr. White emphasized there are two great questions uppermost in the world today. First, what needs to be done in this world? Second, where can I take hold to get those needs and problems solved? God will solve those questions through us.

The speaker, in touching on the causes of the present war, declared that we have had enough German materialism to last for a million years. The greatest enemy in the world war is not the German soldier in the field but the Prussian state of mind.

Dr. White stated that in practically every church there was on display a service flag with from one to twenty-five stars, each star representing a young man—the flower of American manhood from the church—who are enlisted in service in this war. It took less than two years, he said, for the church to have from one to twenty-five of her young men go forth to war, but in nineteen centuries only 1 to 2,500 have gone forward to deliver the word of God and to prevent war. The expenditure of money to carry on this war is stupendous, the amounts not being in thousands and millions of dollars but billions, and the speaker declared that two of those billions of dollars that have been spent in the war would evangelize the world. He declared that Christianity would be the greatest factor in preventing a greater war in the future than the present world war, stupendous as it is.

In conclusion, Dr. White said that when the nations of the world walk in God's way, then the war will end. Only a miraculous spread of Christianity can prevent conflicts in the future with parties of the world not now in the conflict. The Christian college must work for Christianity to make war forever unnecessary, and he commended every one of the class of college graduates that they develop their own possibilities to the utmost in this most critical and stormy era that has come into the world and make sure that they get into practical working relation to the Redeemer of the world.

Dr. J. Allen Miller pronounced the benediction.—Ashland Press.

Salutatory

M. MAE. SMITH, A. B.

As a representative of the class of nineteen hundred, eighteen the honor has fallen to me to speak the words of welcome of the class of 1918. The occasion which brings us together is the one event of our college days about which we have thought more than any one single occurrence. For indeed it means the culmination of two, four or more years' work in the fundamentals of real living. It means for all of us that within our own thoughts, ideals, motives, ambitions and conduct there has come

a sifting. It means that some of our youthful visions and plans have been buried and in their stead have been resurrected newer and larger understandings of real service, actuated by more mature judgment and thought. It means that while we have barely touched the fringes of the vast and enlarging field of knowledge, we have at least established a point of contact and an avenue of approach from which we can intelligently proceed. It furthermore means that from this hour we shall be considered as college men and college women in our own communities. And in consequence of this fact no doubt our word will oftentimes be final and authorative. With this two-fold meaning of the hour,—namely the reviving of the past and the opening of the future, we stand at the very completion of our undergraduate days, thankful for the heritage from our years here and happy in the sane and normal outlook for our future life.

Our commencement hour for this year nineteen hundred eighteen carries with it more significance and certainty of purpose than any year hitherto. It is the first year in the history of Ashland College that commencement festivities have been held under the heavy clouds of war. Just one year ago today a program similar to this war carried out under its threatening clouds. But our two months' entry into the conflict had not revealed its true meaning. Now our service flag speaks for itself,—and Ashland has felt and has answered. We meet for the first time this year in commencement when a number of our men have donned the simple olive-drab uniform, thus placing their all on the altar of their country. Of this number the graduating class of nineteen hundred eighteen is proud to claim nine members. Of these nine three would have completed their work with us, while the others were classified with us for two or more years in special courses. But they with other of Ashland's sons have counted their lives not dear unto themselves and today they are in the service of the "Stars and Stripes," in England, on the Western Front or in our own cantonments. Brave, strong, and splendid examples of manhood they left us in the choicest days of their college life to give what they deemed their best. And no one here this morning dare question their sacrifice as young men to whom life is as precious as it is to any of us. I doubt not but at this very morning's hour amidst the many duties of the soldier, to some of them there comes the thought of this exercise. And dare we imagine further,—that it must carry with it a sting of disappointment,—disapponitment at ideals unrealized and plans not materialized, But this is momentary and is forgotten in the joy of service, immediate and vast in its scope. The memories of our association with them are pleasant and we are proud to own them as former classmates. We praise them for the men they are; we respect them for their magnanimous spirit of devotion; we do honor to them for their valor and courage. But our praise must not stop with them alone. Millions of others are making a sacrifice like this. Now the number of men under arms is estimated at forty millions. They too have been called away from their productive pursuits and actively engaged in a fierce work of destruction. Eight million three hundred thousand have laid down their lives, not including those who have lost their lives through disease. Nearly seven million are in prisoner-of-war camps. An equal number are in hospitals and practically three million are handicapped for life. After all figures speak but little; pain, anxiety, bereavement and suffering speak more. Habitations of men have become smoking ruins and vast areas that were once gardens are deserts today. And yet, we do them honor for all this.

But our thoughts of praise do not come unaccompanied. Under the shadow of the dark tragedy other questions crowd themselves into our minds,—Why should all this be? Why should ideals, ambitions and dreams be shattered in a moment? Is it worth while? Will humanity realize sufficient good from all this to justify this loss of life and property? To what purpose is this waste? Only one answer,—that a new world order may issue and pravail—an order in which true principles of Christian Democracy will prevail, in which right will be set above might, duty above privilege, co-operation above rivalry, the things of the spirit above the material goods, service above selfishness, ministering above being ministered unto, an order in which nations will recognize the Golden Rule in their dealings with each other. This is no Utopia. It will and must come. The old world is dying—something new must take its place. The world will be new again—must be new, for death and destruction have claimed the old order. And we are moving into the new world order through blood and fire. Universal disintegration is in our midst.

In conclusion may I merely introduce the theme of the hour —"Old Worlds for New" and suggest what may follow? All evil will not be immediately annihilated in the present world order; even good may not be recognized as such. But autocracy, in which one is lord of all, must absolutely give place to democracy in which the lowliest man is entitled to the highest good of life. The individual must no longer be recognized as a means to an end. He must be the end in himself. Solemn treaties must be safeguarded and looked upon as something more than mere scraps of paper. Ideals of militarism and its form of government must forever and forever be crushed. No vestige of unlimited sovereignty dare remain. National right dare no longer exist on national might. Instead of these there must come the "society of nations" in which faith will be kept, aid will be rendered and international friendships will be respectful and ethical. Right, justice, and good will must stand above and restrain selfish might. Each national and racial group must have the right to self-directing development. And lastly the brotherhood of mankind must no longer be a fair and empty phrase; it must be given a structure of force and reality. Nations must realize their common life and effect a workable partnership.

World peace can come only as the fruit and product of international righteousness. Peace is the outcome of justice; justice of law; law of political organization. In the peace of the new world order the first step therefore is political organization. And likewise the principles of democracy must obtain in financial and industrial relations as well. And finally there must be embodied through the ministry of the church, the one positive factor most needed,—the upbuilding, redemptive, vitalizing force of the life and principles of Jesus Christ. On the reconstruction of these three forces of our industrial life,—political, industrial and moral or religious does the new world order rest. Their disintegration has come,—their reorganization shall determine the character of the new world.

It is at the dawn of such an era that our graduating class stands this morning, each of us happy in the service one life can render. And once again we welcome you to this exercise which witnesses the completion of our college work and marks the hour which sends us out into a world which urgently calls for real men and women.

The New Industrial Order

LUCILE TEETER, A. B.

The close of every war sees a change in the economic life of the nation, or nations involved. At this time when every phase of life presents such varied and complex problems, we may await also a New Industrial order. Whether or not, as asserted by some, the causes of the war were largely economic and due to the necessity or the desire of Germany for commercial supremacy, yet it is not to be doubted that the end of the war will bring about economic changes in harmony with the principles for which the Allies contend.

As stated by Walter Weyl, "the industrial goal of Democracy is the socialization of industry." The trend of economic life in the last half century had produced the monopoly and a sentiment against any interference of society or the government, that is the theory of "laissez faire" or free competition, had been the ruling force. The few profit-sharing schemes and government investigations of recent years have given the impetus to the further socialization of industry. With the entrance of the United States into the war, it was recognized from the experience of England and France, that only under government supervision of the essentials of life could the war be carried on successfully. Thus we have already become accustomed in the last year to social control of the necessities of life. The last important step toward this stage has been the assumption of the management of the railroads by the United States Government.

However in this new order it is not government ownership and regulation for itself, that is desired, but it is only a means of viewing industry from the standpoint of society rather than from the standpoint of some individual. Socialization is a point of view raher than a definite programme for the industrial world.

Thus it may mean a great many different things, government operation or even monopoly, as in the case of the postal system, profit-sharing, regulative legislation and taxation, each providing in the best way for the group rather than for the individual. The controversy between government regulation or operation will be decided when it is found which method proves to be the more efficient.

The old phrase "business must be independent of politics" has completely broken down. This would mean the subordination of society to business which regulation of Railroad rates and bank inspection are examples of the effort to oppose. Indeed, public sentiment and the social welfare have demanded and in some cases succeeded in the destruction of certain harmful industries as the liquor business and gambling.

Thus in the future we shall see the social good advanced by these various means. To the state, the Association of consumers, the Trade Union and to widespread publicity will fall the task of accomplishing the socialization of industry .

The second great change to be noticed will be an increasing tendency toward moral standards of trade and business reaching the level maintained in other relationships. Moreover the principle of "laissez faire" must be replaced by some principle involving less bitter conflict between various nations or the individuals of a state.

In international relationships the same nation which sends missionaries and social workers for the uplift of an undeveloped race accomplishes it's economic advancement by exploiting the ignorance and credulity of these backward peoples. Before the war it was often staetd that the world was approaching a brotherhood except in matters of business, which had failed to strive toward this moral standard.

This attitude is the logical outcome of the "laissez faire" theory, sometimes known as non-intervention, but better described as non-responsibility. Benjamin Kidd states that this international process in trade and industry tending to the lowest conditions in human labor as the result of the irresponsible scramble for gains, forms one of the greatest problems of the Western Democracy. With the entrance of India and Japan in to industry the principles of the higher developed peoples are through this policy of free competition obliged to be reduced to the common denominator of these less civilized competitors. Thus in the new world this tendency must be overcome by elevating the principles of business to the moral standard of other activities of society.

Perhaps the most important change which the New Industrial order presents is a new conception of goods and of personality. Property and wealth must be subordinated to the individual who is to be recognized as the end and not the means. The glaring example of the old order with the individual recognized as a means is found in Germany and in her method of fighting as contrasted with the Allies' greater regard for human life. A society which places goods or wealth above the individual is putting means before end and is therefore immoral. The new conception foretells numerous changes in our industrial life. It demands a high collective morality; there must be a more general benefit of dividends, enforcement of laws for the safety, justice and uplift of the worker, and wealth devoted to education and social benefit rather than to private luxury.

Thus, in three ways at least, we may expect an altering of the present industrial order; in the socialization of industry, a new economic standard embodying a higher morality and a new conception of goods and the value of the individual. It may come only by slow degrees, for the established order of the business of the world cannot be changed with one effort. Yet in the light of the new and widespread democracy and principles for which the Allies are giving their all, there must come inevitably, in closo relation with these ideals of government, also, the New Industrial Order .

Valedictory

E. MARIE LICHTY, A. B.

Four years ago we were matriculates of Ashland College. Today we become her graduates. But our graduation means also our matriculation into the actual School of Experience. Whether we are fully prepared to graduate today depends altogether upon our willingness and readiness to matriculate in the world which is waiting to receive us and set our basis for us.

Today the test really begins. For, in truth, we are only students who have come to the threshold of commencement. Our opportunities for academic preparation have passed. We cannot expect maturity or the content of Solomon's wisdom to fall miraculously into our possession. If we have awaited such we have done so despite the constant sign posts of warning. Truly, the test begins now and our first answer must be written.

The preponderous task of a challenging world has been set before us with a new emphasis. It sounds inviting. It seems just. It appears sane in its demands. It offers new edvantages. It insures a broader old world, one more demanding, politically, industrially and religiously.

It is well to listen. It is blessed to understand such claims. But dare we as students of a Christian institution be content with attention or mere comprehension? If our four years here have meant anything they now mean action. Passiveness should be the brand of the slacker. Our answer to this challenge must be positive.

Can a view of world conditions leave us thoughtless or unsympathetic? With a changing world order not only before us but upon us it is significant that we be concerned. "The United States of the World"—it sounds to some as only the empty deliverance of some philosopher's dream. But what else can we expect when four-fifths of the world is at war against the enemy of peace and right and freedom. J. Lovell Murray contents, "To gain America's independence, to defeat oppression and tyranny was indeed a great cause. But to defend the very foundation of liberty and humanity, to spend the lives and fortunes of this generation that our descendants may be freed from the calamity of war and the fear of war so that the energies and billions of treasure now devoted to the instruments and plans of destruction may henceforth be given to fruitful works of peace and progress, to the betterment of the conditions of all people,—that is the highest cause for which any people ever unsheathed its sword." Devotion to this ideal preceded the act but now that we are in action we must begin to gather the threads of the entire loom of democracy and make fast the binding with unity and purpose lest our sacrificial conquest be in vain.

With the destined movement toward democracy and the development of a new internationalism we behold some of the first manifestations of the new order. A general restlessness pervades the nations and we are fast linking our national life into a larger life of all nations. Brotherhood has taken on a new meaning. Beyond the realms of secret cabals and labor unions there reaches a larger association into a more real brotherhood.

The industrial goal of democracy is the socialization of industry. The advent of government ownership forcasts the realization of similar tendencies. Morality brought into the order will dispel the laissez faire theory and the principles of uncontrolled competition and will establish a business morality equal to other moral standards. And too, in this realm we think of the new conception of goods that is bound to come. Individual workmen are to be ends and not means. Manhood and its value shall be increasingly recognized. Property and wealth we include in this program not as domineering factors but rather as parts that shall be subordinated to personality. It reminds us of a Christian brotherhood. And surely if our conception of the new relationship is to mean anything it dare not omit this essential.

But we would not be content with a brotherhood founded upon a material basis or with a mercenary Golden Rule. Both must be established upon a foundation with living authority. And for this we can find no solution other than the church and the gospel. A renovation, we grant, must take place within. But when we think of this present world collapse we cannot but place its responsibility upon the failure of the church to function through the state. We do not propose the church as an asset to some particular function with final authority but rather hold that she should be the recipient of divine authority and convey the interpretation through service. The church must speak from above. Her task is a spiritual one and her resources are unlimited. As some one has said, "The church has failed to possess her possessions." We have been content with too small a program. We have forgotten the words of our Lord, "Behold, I will do a new thing for you." If the Christian church of today would lay claim

to those dynamic forces and by obedience open her life to their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world .

And this is the generation for which we are responsible. It is well to think and speak in world terms but these must be translated into action.

The need is great. The wound of the world is deep. But our part appears in the remedy. We need never despair of a share in a world task though the work looms so much larger than our petty opinions can ever consummate . The call is urgent and distinctly individual. Here appears the stage upon which these forces which we control can play in their proper roles,—not for the spectacular but rather for the human betterment of this world which we would help mould in the cast of a better kingdom. The challenge is direct. It sounds forth today as a splendid conclusion to our college days. It demands that we as student citizens begin payment upon our four-year accumulating debt.

We are charged with youth and enthusiasm. Our lives are really before us. Surely, a world task calls for the enlistment of one of the world's best virtues,—constructive enthusiasm. Not for one moment would we dwell in the futile dream of going forth to right every wrong or to subordinate every form of tyranny. Moreover we do not speak with a miraculous change in mind. Rather we think of the long painful years of readjustment and slow changes toward a better reign after a laborious period of reconstruction. We realize that we are among those who step out at the very beginning of this work,—among those to whom comes the opportunity of laying the foundation. The work must be saturated with wisdom and charged with virtue lest the end be a reproach and result in a cataclysm similar to this of our time. No, we may not even be permitted to share in many parts of this noble reconstruction but what we are privileged to do, must be done as heroically as they went forth, who today are not here in person but in spirit and in the emblem of the blue star on the field of white. It will be ours to follow prudent leadership and to respect experienced dictation. But to whatever charges we are called we must answer with the whole of our enthusiasm, which we trust is a bit more constructive through our four years' residence here.

We are not unmindful of exceptional advantages. We have received a college course at the hands of this college. Our academic affiliations have oftimes engaged our attention and drawn it from the activities of the outside world. But it must not have been so held in vain. We have learned theories, we have worked with theories but not for the sake of theories. Nevertheless it is timely that we use them seriously. Here we have gleaned broader associations, deeper appreciations of the past, worthier ideals out of our more confused ideas, and a direction toward the good and the beautiful,—toward the righteous. We have so often accepted all these almost forgetting that there is an especial cause for thanks. We are members of no ordinary college. We are members of a Christian college. Oh, what a heritage that fact brings with it. It creates new responsibilities in lieu of past benefits, it enshrouds our Ashland with a significant ,and makes us think with a new meaning of those words we have so often sung:

The college I love best is Ashland
She stands for the truth that makes free,
And life is made better at Ashland;
Oh, Ashland's the college for me.

And for that truth for which she lives we choose to live. Our purposes dare not be mitigated. Our lives must be living epistles of our appreciation of the last few years.

And yet we feel our weakness to serve with power without divine guidance. A new meaning has come in Christian principles, —principles of him whom we must serve and accept as our source of power. Our relationship with him must be combined with a growing friendship. Submission must be ours as was that of our poet friend who wrote:

O living will that shall endure
When all that seems must suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure

That we may lift from out the dust
A voice as unto him who hears

A cry above the unconquered years,
To one that with us works and trust

With faith that comes of self-control,
The truths that never can be proved,
Until we close with all we loved
And all we flow from, soul in soul.

To us then who must quit these halls today as students and return tomorrow as alumni, there comes the necessity for a farewell. Emotion may be strong but we would rise above mere feeling and translate our expression into service. Would it not be far more fitting to go from here and by our lives further the good name of our school and bring credit to those who have so unselfishly labored with us and for us, rather than to release all our sentiment in an immediate leave-taking? So many influences are conspicuous benefactors which obligate us to be successful and to meet the world with a determined will for right. To these we address ourselves in a few farewell words.

Our minds today are under the spell of two forces, memory and hope. Our memories are already cherished so let us go forth with a new courage that future memories may be as pleasantly written. The future days stretch out to us for a solution with our parts and abilities. With the sacred background of the responsibilities and conveniences of the last four years, of the leadership of our president, of the solicitude of our faculty, of the cherished plans of our parents, and finally of the ideals of old Ashland, we dare not progress into the foreground with anything less than honest efforts to win. Remembering that "Not failure but low aim is crime" let us accept our charge to go forth in all the earnestness with which it is given. What a valiant charge it is this year and how we shall reverence it as we think again of the old refrain:

Old college home, old college home,
The years may stray and fade away,
But faithful, true, to Ashland U,
Thy sons and daughters will remain.

The Sunday School

Something for Pastors, Sunday School Superintendents and Teachers

I very much regret that the urgency of other duties and the pressure of business in all the departments of our work have made next to impossible the issuing of a special circular letter announcing the unique features of the next quarter's Sunday school lessones. I am gratified, however, that through the courtesy of the Editor of the Brethren Evangelist this page is at my disposal.

I cheerfully accept this courtesy because of the conviction that I have something to present here that can not but be of special interets to all our pastors, Sunday school superintendents, teachers, other officers, and all Sunday school workers.

Never before did the Sunday school have the opportunity for the study of TOPICAL Uniform Lessons; and never before did our schools have prepared for them a series of topical studies of more vital interest to all Christian and non-Christian people. I make this statement advisedly, fully persuaded that after a careful examination of the facts you will endorse the statement.

Can you think of a more vital, a mort important subject than the general title of the lessons for the next quarter—twelve studies IN THE CHRISTIAN LIFE? These subjects have been most carefully selected and are supported by equally carefully selected passages of scripture, together with numerous additional material for reading during the week. They touch almost every phase of the Christian Life, emphasizing those means of grace which make for the growth and development of the highest type of Christian living. It is indeed a series of most timely studies,— from the BEGINNING OF THE CHRISTIAN LIFE to its final crowning victory through Jesus Christ whose we are and whom we serve.

To give the reader an idea of what this course of studies in-

cludes I herewith attach the General Title of each of the twelve lessons:

I BEGINNING THE CHRISTIAN LIFE. John 1 : 35-51; Acts 16: 13-34.

II READING GOD'S WORD. Acts 8: 26-39; Psalm 19: 7-11.

III PRAYING TO GOD. Luke 11: 1-13; Psalm 145; 18, 19.

IV CHRISTIAN OBEDIENCE. Matthew 4: 18-22; John 14: 22-24; James 1: 22-27.

V CHRISTIAN GROWTH. Luke 2: 42-52; 2 Pet. 1: 5-8.

VI CHRISTIAN HELPFULNESS. Luke 10: 25-37; Gal. 6: 1-10.

VII WORKING IN THE CHURCH. Acts 2: 41-47; 4: 32-35; 6: 2-4.

VIII CHRISTIAN TESTIMONY. Luke 12: 8-12; James 1: 26, 27.

IX CHRISTIAN GIVING. Luke 6: 30-38; 21: 1-4.

X CONQUERING EVIL. (Temperance) 1 Kings 21: 1-29; Eph. 5: 6-21; 1 Cor. 16: 13.

XI WINNING THE WORLD FOR CHRIST. Matt. 5: 13-16; 28: 18-20; Acts 1 : 6-10.

XII FRUITS OF THE CHRISTIAN LIFE. Matt. 25: 14-30; 5: 1-12.

But, you will ask, How can these lessons be adapted to Primary and Junior Minds? Can these young minds be made to understand what it means to lead a Christian life? Most assuredly so. Is it unreasonable to believe that even a child may know what it means to live as Jesus lived and as he would have us to live? In all my experience in the preparation of Sunday school lesson helps and their adaptation to the different grades from the Primary up, I have never worked with a series of lessons so easily adapted to the grades as this series in the CHRISTIAN LIFE.

But the arrangement of the lessons, the additional material and lesson passages, their adaptation to the various grades, can be made clearer by explaining and giving in outline a concrete example. For this purpose I have selected Lesson 1, which is a fair sample of all the others. Given in outline, with the various special topics through the grades, it is as follows:

LESSON I—July 7

BEGINNING THE CHRISTIAN LIFE. John 1. 35-51; Acts 16. 13-34. (Prints Acts 16. 13-15, 25-34.)

Golden Text: He that will, let him take the water of life freely. Rev. 22. 17.

Additional Material for Teachers: Acts 2. 37-47; 8. 26-40; Rom. 5. 1-11.

PRIMARY TOPIC: Finding a Friend. John 1. 35-51. (Emphasis on the approachableness of Jesus.)

Memory Verse: We love him, because he first loved us. 1 John 4. 19.

JUNIOR TOPIC: The First Disciples Finding Jesus. John 1. 35-49. (Make use of modern stories of how individuals found Jesus—for example, how the first disciples in China found him.)

Memory Verses: John 1. 40, 41.

INTERMEDIATE-SENIOR TOPIC: The Christian Life and How to Begin it. Acts 16. 13-15, 25-34; John 35-41.

....Additional Material: Matt. 25. 31-46; John 15. 4-16.

YOUNG PEOPLE'S AND ADULT TOPIC: Conditions of Discipleship. Acts 16. 13-15, 25-34; 2 Tim. 3. 14, 15.

1. Considering everything else secondary—friends, wealth, comfort. Luke 14. 33; Matt. 10. 38.
2. Faith and acceptance—believing God is. Heb. 11. 6; John 14. 6.
3. Obedience—willing to know the will of the Father. Mark 3. 34, 35; Rom. 6. 16.

The reader will be pleased to learn that the entire twelve lessons for the quarter are thus arranged and printed in a beautiful eight-page pamphlet, together with special instructions as to methods of procedure in the study and preparation of the lessons. These pamphlets will prove invaluable to pastors, superintendents, teachers, and adult Bible classes. Every adult member of your school will want a copy for quick reference. It is the most convenient thing we have ever issued.

Your order for literature for the coming quarter will be incomplete unless this pamphlet is included. If you have already ordered your literature, a post card will bring you the number desired. The price is so low that it is scarcely to be considered, namely, ONE DOLLAR per hundred copies, in less quantities 15 cents per dozen.

Will the reader please take sufficient time to consider what such a series of lesson studies, if faithfully followed, must mean to the church, the Sunday school, and the community? Having personally prepared the special helps through all the grades, including The Brethren Teacher, I am justified in handing down an opinion, at least, as to the results that must necessarily follow such a course of study.

For one thing it will make plain to us,—to children, to boys and girls, and to adults, that there is no life like the Christian life. We shall learn, if we have not already done so, that "all those qualities which we admire in a man are developed in their finest and most attractive forms in the true followers of the great Leader, Jesus Christ." Make sure that the lessons of this quarter sink into your heart and affect your own life.

We shall learn that while it is a fine thing and no small advantage to a young man or woman to have a noble ancestry, or as we say, be "well born," it is infinitely more worth while to be BORN AGAIN. That, while education is a most valuable asset to any one, to know Jesus Christ, whom to know is life eternal, is by far the most important part of any one's education. That, while "friends constitute one of the greatest joys of life, the Friend that sticketh closer than a brother is the best Friend of all."

These are some of the results that must inevitably follow the faithful study of this series of lessons in the CHRISTIAN LIFE. Is it worth while?

We are just now closing a six months' course of study in the most beautiful and most wonderful life that ever lived on earth,—the Life which is greater and better than all lives and is therefore the model for all worthy living. We have followed Jesus from the beginning of his public ministry through all his matchless teaching and wonderful works of love and service to humanity, until, after his resurrection, he appeared to his disciples in the body. Whatever may have been our thoughts before we entered upon this study of his Life, we are now forced to the conclusion that he was the Son of God.

For the next three months, beginning the first Sunday in July, we are going to think about how we may imitate that wonderful Life and learn how we may best live the Christian life,—what enters into it, what it really means to live such a life, and what its results are. In other words, how shall be become Christ's true disciples and receive eternal life through his name? Along this way of life we need both instruction and guidance. The lessons which we study this quarter aim to supply this need. Just as our former studies were meant to bring us to the Bible and to the Christ of the Bible, the lessons for this quarter are intended to bring the Bible and the Savior to YOU. Don't you really think it is eminently worth while?

OUR LESSON HELPS

There is no need that I should say anything as to the merits of our lesson helps. They have been prepared with special care and with the subject and its adaptation to the various grades constantly in mind. I have tried to make this a study in THE CHRISTIAN LIFE.

PRIMARY BIBLE STORIES.—This is a four page paper for primary pupils. It is beautifully illustrated and, besides, contains outline pictures for coloring. Some of our large schools are using as many as ninety and ninety-five copies per week. If your school has never tried this little child's paper, order sample copies at once and convince yourself of its special merits.

Please note also that special articles on the Christian Life series will appear weekly on page five of The Angelus. Do not fail to include a liberal supply of this paper in your order for literature. It is an illustrated weekly paper for young and old, containing the cream of the best we can secure.

Neither will your equipment be complete without THE BRETHREN TEACHER, one of the very best helps for the busy teacher.

In the hope that this may be the best and most fruitful of all our Bible study, I remain,

Yours in loving service,

A. D. GNAGEY.

REVIEW OF
The Thought and Work of the Church

It is with more than ordinary pleasure that we add another church to the Honor Roll for the Evangelist this week. This is not one of the large churches, but the achievement is none the less noteworthy because of that, in fact we are of the opinion it is really a greater achievement than it would have been from one of our old and well established churches. Though there are but twenty-nine names on this list, yet the list represents the painstaking and tireless efforts of a consecrated woman who has succeeded in getting the Evangelist in the home of every family of active Brethren in the congregation, and moreover it was accomplished by one of the two lady pastors we have in the Brethren church, Mrs. L. C. Webb, Fort Scott, Kansas. The Fort Scott mission is away below the average Brethren church in membership and wealth, but it is now away beyond the average Brethren church in the number of Evangelist subscribers. If I were a pastor I would endeavor to at least bring my church up to the average in this matter.

Some weeks ago we announced that the Loree, Indiana church had adopted the budget plan for the Evangelist and a few days ago we received a list of eighty-five subscriptions from this country church which with the list from Ft. Scott adds more than one hundred and twenty-five new subscribers to our permanent list. The good work should continue and we believe it will, the only question is what church will be the next to win this honor?

Willis E. Ronk reports the work at St. James, Maryland briefly. While nothing startling has been accomplished the work is going steadily forward and is doing the real work for which the church was instituted, that is saving souls. Nine members have been added to the church since the last report from that congregation, and Brother Ronk sees much of the strength of the future church in the lives of these young people .

The attention of our readers is called to the statement on another page as made by H. F. O'Neill, Secretary of the Board of Benevolences of the Brethren church in regard to his address. We do not know how many of the churches observed last Sunday as Superannuated Ministers' day, but those that did so should make a remittance to Brother O'Neill promptly.

In our ten years' experience as a member of the Board of Trustees of Ashland College we have not attended a more enthusiastic and better represented meeting of the Board than that which was held last week. The members in attendance were Dr. Furry, J. L. Clark, P. A. Myers, E. J. Worst, E. L. Kilheffner, A. D. Gnagey, W. H. Beachler, R. R. Teeter, F. L. Garber, M. D. Kerr, E. G. Mason, F. O. Switzer, G. C. Carpenter, Dr. J. L. Gillin, Wm. Kolb, Jr., S. P. Hoover and John Lichty. The Board was well pleased with the progress of the campaign for permanent endowment, and Messrs. Clark and Myers, members of the Board from the city of Ashland expressed themselves as well pleased also with what has been accomplished and stated that when Ohio is canvassed in the campaign they hoped the City of Ashland will not be overlooked. The College is slowly gaining a place in the esteem of the local people of Ashland and they are coming to realize the benefit a Christian college is to any town or city.

Brother W J. H. Bauman has been giving acceptable service for a time to the Morrill, Kansas Brethren church during a visit to that place and while the church is without a pastor. This was a familiar field to Brother Bauman, and yet different as the work has been transplanted from the country to the town since he labored here years ago. Brother Bauman is now visiting in Indiana and we may expect to hear of him doing more preaching while on this visit in spite of his four score years.

After serving the Warsaw, Indiana church for nearly four years Brother C. E. Kolb gave up the work at that place and has located at least for the summer in North Manchester where he is ministering to the spiritual needs of the Brethren. Brother A. T. Ronk has been called by the Warsaw church and is buckling on the armor ready for any service he can render to the Brethren of this place. We trust these brethren will find their work agreeable and pleasant as well as profitable to the Lord in their new fields.

Dr. Miller was kind enough to prepare a report of commencement week at Ashland College for our readers and we are quite sure it will be appreciated by many of them, especially by those who have at any time paid a visit to Ashland or who have been in attendance at the College. Weather conditions were favorable and the entire week was a pronounced success.

We are glad to be able to publish a synopsis of the Commencement address as given by Dr. J. Campbell White for the College last week. The address was given in the Presbyterian church to a large audience. Some of our readers will remember Dr. White as one of the prominent speakers at Winona Lake some ten years ago, and as one of the prime movers in the great Laymen's Missionary movement of that period.

Dr. White is now president of Wooster College and is a strong man in a great church. His address was one of more than usual force and power and was heard with wrapt attention by the audience.

Brother Beachler was compelled to stop his campaign for College endowment in Pennsylvania for a short time to enable him to visit the Maryland-Virginia conference and to be present at the meeting of the Board of Trustees at Ashland. But the good work, with ready response, still goes on in Pennsylvania and after a few days' rest at home Brother Beachler will again be on the job in the old Keystone state and we shall expect one round of reports of a successful canvass until the churches of the whole state have been visited. It will not be an easy task to cover Pennsylvania, but the field is a fertile one and deserves careful cultivating as well as reaping.

We had hoped to be able to publish the orations of the class orators of the graduating class this week, but some of the graduates slipped away before we succeeded in getting in touch with them. However we were able to secure the manuscript of three of them for this paper and we may be able to secure the others a little later. These orations were well worked out and well delivered.

Last week we gave a partial list of visitors to Ashland over the previous Sunday, but perhaps a few of them were missed and many others arrived a few days later. We can not hope to give a complete list of them all even now for we had too many other things to do to give this matter any special attention but we did notice the following visitors in additions to those mentioned last week: A. H. Lichty and wife, Columbus, Ohio; Mr. and Mrs. P. M. Snyder, Canton, Ohio; Mr. and Mrs. G. L. Maus, Bryan, Ohio; Mrs. W. A. Price and daughter, Frieda, and Miss Lois Frazier, Nappanee, Indiana, and Miss Velma Wineland, Butler, Ohio; Carrie Wolford, Williamstown, Ohio; Clara Miller, Bellefontaine, Ohio; Ora Bowman, Canton, Ohio. We know there were still other visitors present but we are not able to name them at this time. One of the features of the class day programs was the presence of the mothers of six of the young women who graduated on that day. After receiving their degrees these six girls doffed their caps and gowns and placed them upon their mothers and had a picture taken of the group, a fitting token of respect to their mothers.

The matter in the Evangelist has been greatly disarranged this week to make room for special features, but we think it has been worth while to make these alterations because of the good we hope to do. It will be noted that A. D. Gnagey has been given page eight which has from time immemorial belonged to the Editor alone, but the announcement and explanation made by him on this page in reference to the Sunday school lessons is vital and greatly needed by our schools. We would call special attention to the announcement in reference to the small pamphlet he has under preparation and which should be ordered by all the schools.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

The Jews in The Present Crisis

BY REV. SABETI B. ROHOLD, F. R. G. S., TORONTO, CANADA.

President of the American Hebrew Christian Alliance and Superintendent of the Christian Synagogue, Toronto, Canada

No people have been so grievously affected by this world-war as have the Jews. The sufferings of Belgium and Servia, and even the massacres of the Armenians, have not exceeded, if they have equalled, the misery of the Jews in the Eastern and Southern war zones. Among all the pressing calls which crowd upon the Christian, none deserves more sympathy than that which comes from Israel. Scattered throughout the world, and again massed in the very crater of the world-war, they are passing in truth though the " Valley of the Shadow." At the same time the world-struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life and transforming its outlook. Seven hundred and fifty thousand Jewish soldiers are engaged in the contest, Jew beoften engaged in mortal combat with Jew. Four millions of them, men, women and children; strong and weak, are haunted by the thundering cannon and driven into the wasted roads, marshy fields and wild forests. They have been terrorized into abandoning land, stock and treasure in order to save their lives. Starvation faces them everywhere and until the recent capture of Jerusalem there was no "Promised Land" in sight. Even now it may be a long way off. Is Israel's tragedy "nothing to you, all ye that pass by?"

The American Hebrew of September 29, 1916, published an article by that brilliant Jewish savant, Dr. Max Nordau, in which he warns his people not to be deceived by false hopes. He says:

"Anti-Semites of every country are constantly casting in the teeth of the Jews that they have no home country. Of these 'homeless' people about 700,000 are afield in the different belligerent countries. According to a rough estimate, some 60,000 of them have died in battle.

"In France and in England they are officers by the hundreds, attaining in many cases high positions. Even exclusive Germany has widely opened to them the ranks of her body of officers. They have earned more than 2,000 crosses of the Legion of Honor, war crosses and military medals in France, three Victoria Crosses (V. C.), besides numerous Distinguished Conduct Medals (D. C. M.), in England; more than 8,000 Iron Crosses in Germany, where the civil authorities forbid papers the publication of the names of the heroes to whose breast the military commanders attach the sign of valor * * *

"Each of the belligerent peoples promises itself, as the outcome of victory, territorial gains, enrichment, power, domination, fame. The Jewish people alone has nothing to expect for itself from the heroism of its sons, not even the acknowledgement of the fact that everywhere it has proved itself loyal and faithful unto death to its native country, even there where it had always been cruelly and abjectly persecuted."

This was, however, before the declaration of the British Government concerning the return of the Jews to Palestine. Another Jew, the Hon. L. D. Brandeis, tells us that no less than 500,000 Jews have lost their lives since the war started, either on the battlefield or by the invading armies, or through exposure and starvation By the devastation of the Jewish colonies hundreds of thousands have lost their business and properties.

The Jewish people, however, look upon the year 1917 as "the year of the liberation." Writers and thinkers of international repute have declared that the sudden fall of the Romanoffs, the unexpected avalanche that leveled the walls of the greatest of Ghettos—"is a freedom from bondage, greater than that of Egypt." They believe that it is the beginning of the real emancipation of the Jewish people, which will result in their attainment of national aspirations, and some even believe in their "national independence."

Dr. S. M. Melamed, editor of the American Jewish Chronicle, in a review of the "Past Years in Jewish History," says:

"When the sun rose on the first of Tishri, 5677, it saw a vast valley of tears in the east; it saw a people hemmed in between two long rows of fire-spitting guns; it saw a people struggling in its own blood and fighting desperately for a last breath of life. Nothing indicated that the future had relief in store for that agonized people. The arch-enemy of seven million Jews—Czardom—was as strong as ever; its criminal agents continued to oppress our brethren mercilessly and heartlessly, persecuting them with the passion of the angry beast, and making their miserable lives one long agony. When the sun rose on the twenty-eighth of Ellul to bring light and warmth on the last day of the year 5677, it saw an entirely different panorama. The great valley of tears, horrible and terrible to see, was turned into a valley of hope and expectation; Czardom was broken and crushed; its criminal agents wiped out and pushed aside; the light of freedom kindled; and millions of our brethren, living corpses only a year ago, full of activity, full of life, full of hope and action."

The same view is taken by practically the whole of the Jewish press. Of course no one can attempt to prophesy the future of Russia. Occupying more than half of Europe, and nearly two-fifths of Asia, its sweep includes the cradle of the Aryan race and the home lands of Oriental civilization—Slav, Pole, Lithuanian, Latin, Iranion, Kuranian, Armenian, Finn, Samoyed, Turko-Tartan, Tingutz, Manolo. Georgians, Yukaghirs and Chukchio are all living on native heath. These all have the mark of a thousand years of Czardom.

Under the old regime in Russia, Zionists were treated as enemies. They could not hold meetings and its propagandists were severely dealt with. What a wonderful change took place in the first revolution, when not only leading ministers, including Kerensky, sent messages expressing their good-will, but an order was issued permitting Jewish soldiers to send delegates to the Zionist Congress and offering them free transportation and monetary aid.

A year ago Jews were not only barred from all public offices, but were even refused the right of citizenship. Now note the change: "Homel elected 37 Jewish Councillors; Slutzk, 19; Zhitomir, 12; Kremenchuk, 14; Tchernicoff, 11; Poltava, 8; Veliz, 8; Mosir, 5; Alexandrovsk, 10; Kertch, 4; Tambave, 3; Unman, 5; Tiflis, 4; Tula, 3; Starikin, Tashkent, Revel and Walki all elected Jewish Councillors. Even Kiep, where Jews were excluded under the old regime, has so completely repented that she, too, elected eleven Jews as Councillors. A number of Jews were appointed Judges. The universities, from which Jews were excluded, unless men apostatized and women secured the yellow ticket, not only opened their doors, but many Jews were appointed as professors. The revolutionists recognized that there are Jews in Russia of high calibre and education who are aable to fill the most important offices of State.

Nevertheless, all is not well with the Jew in Russia. Since the counter revolution took place there have been reports of more pogroms in which life and property were lost. The Black Hundred are still busy with their nefarious work of maligning, slandering and maliciously inciting the ignorant peasants against the Jews. The Jew is still the "scapegoat" and has to suffer untold agonies. The severe Russian winter has now claimed a large toll from a people whose nerves have been shattered by these three and one-half years of frightfulness. The condition of the Russian Jewry is too horrible to describe.

The Jews and Palestine

The catastrophe that befell Palestine as a result of the war is hard to realize. A century's aspirations, labors and fortunes of Jewish colonists were annihilated in a brief time. This was enough to break the spirit of any people, and yet the possibilities of the Jewish hope in Palestine have never been brighter. A great change is coming, but the Jewish attiutde is pitiable, for they have no "Morning Star" to guide them.

A very conservative estimate is that during the past century not less than $500,000,000 has been spent on Palestine. Besides the millions spent by the merchant princes in Israel, the Rothschilds, the Montefiores, the Montagues, the Moccattes and by the Jewish Colonization and other Zionistic societies, practically all Jews in the world have a little box with "Great Alms for Palestine" written on it. It is looked upon as a meritorious act to put money in the Jewry in Palestine.

The emigration into Palestine was on an average of 2,000 Jews a year during the past fifty years. The cruel destruction of the Jewish colonies is revealed by eye-witnesses. And Dr. Glazebrook, the American Consul at Jerusalem, who had charge of the Relief Fund, said:

"The Jews of Palestine knew not where to look for help, except to America. The need today is greater than it ever has been before, necessarily so because of the economic condition of Turkey and the civil condition of Turkey must become necessarily more and more desperate. The acreage of Turkey under cultivation last year was about sixty per cent of its usual acreage. That sixty per cent was diverted to the support of the Turkish army, so that help must come to the population from some other place than Turkey. There are about forty thousand Jews in Jerusalem (before the war there was double that number.) One-fourth of the population of Jerusalem died from starvation, and from disease."

But the suffering of the Jews in Palestine has not shattered their hope to establish a national home in the Holy Land. The outlook for this has never been brighter and its possibility was never nearer actually being attained than it is today. The encouragements received from leading statesmen have made them bold to put their demand in a concrete form. Almost from the moment when Turkey entered the war the conviction came to the Jews the world over that the end of their exile was drawing nigh. The Jewish Chronicle .of October 12, 1917, tells us:

"Jewish Nationalism—is no secret—has been the subject of discussion in Allied Governments and has, in particular it is known, engaged the attention of the Government of this counrty, with what result—even if any has been reached—is, however, not known. But it is obvious that every success of the Allies over Turkish arms must be of supreme interest to Jews. For Palestine, the disposition of which as part of the Turkish Empire the war is deciding, is bound up with Jewish destiny and Jewish destiny with Palestine. * * *"

Two great events have since then made Jewish hearts beat very fast. The British army has actually captured Jerusalem as well as the historic and almost impregnable city of Gaza, and the sacred shrines of Beersheba and Hebron. And last November, two Jewish rabbis who had never spoken to me before because I was a Jewish missionary, stopped me with these words: "Kumt-Aherr! (come here). You are from Jerusalem and we have heard you know all about Palestine. Will you tell us where Gaza and Beersheba are, and how far is the British army from our Holy City? And will the British drive dem Turkish Amalak out?" I brought Armstrong's large map of Palestine and for nearly an hour I explained the map to them. A crowd gathered around and listened, forgetting that I was a missionary. This incident shows where the Jewish heart lies.

The momentous letter written by the Right Hon. Arthur J. Balfour, the British Minister of Foreign Affairs, to the Right Hon. Lord Rothschild, has already been quoted in these columns:

"The Government views with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet.

The Jewish Chronicle commenting on Mr. Balfour's letter says "With one step the Jewish cause has made a great bound forward—it is the perceptible lifting of the cloud of centuries; a palpable sign that the Jew—condemned for two thousand years by unparalleled wrong—is at last coming to his right. He is to be given the opportunity and means by which in place of being a hyphenation he can become a nation, in place of being a wanderer in every clime there is to be a home for him in his ancient land. The day of his exile is to be ended."

Yes, poor Israel, thy leaders say "The day of exile is ended!" But there is none to guide thee. The internal difficulties are by far greater than the external. While leading statesmen in different countries have shown sympathy to the national tendencies of the Zionist, such Jewish leaders as Claude G. Montefiore, D. L. Alexander, Dr. Israel Abraham and Sir Philip Magnus have printed pamphlets denouncing these nationalists as dangerous to Jewry

The two factions are so distinct and determined that it will prove a very delicate problem to settle. One faction holds that Judaism is a religion, a system of life and thought, and nothing else; that it no more interferes with full absorption into the nationality of any country than the profession of Catholicism, Methodism, or Presbyterianism interferes with a man being an Englishman, a Frenchman or an American. Another powerful body, large in numbers and intellectually strong, insists that Jewry is not a religion, but a nation which has lost its father land and is a wanderer on the face of the earth. These look for the return to Zion, and hope that the issue of the war will restore them in mose measure to the patrimony of which they were disinherited nearly two thousand years ago. There is still another powerful faction, the assimilators, who do not want either Zionism or Judaism.

A comment of the Daily News is illuminating:

"Down the centuries the stream of Jewry flows through all nations, preserving a separation, an identity of physical and mental characteristics and an individuality of outlook that has no parity in the story of any other religion. We understand that those who are opposed to setting up anything like a Jewish State in Palestine are afraid that it will tend to denationalise them in other lands. They want to preserve their religion, they do not want to preserve their racial exclusiveness. They wish to disappear racially and to be simply Englishmen or Frenchmen or Germans or Americans, professing a particular faith anl preserving an ancient scheme of life.

"But the Zionists in all lands are pressing upon the Allies their claim to be a nation and their desire to see the land of their fathers, albeit their remote forefathers, restored to them, if not absolutely, then under such guarantees of good government and just control as will secure to them freedom of life and liberty of worship. They believe that a nation without a fatherland is an anomaly that is good neither for the nation nor for the world, and that much of the antagonism which exists towards the Jews would disappear if the race had "a local habitation and a name." This is probably true, and it is not unlikely that the rehabilitation of the nation would tend to hasten the disappearance of the merely religious cult of Judaism in other lands. Jews would have to make their choice between remaining Jews and being fully and completely absorbed in other national communites. In a word, we are not sure that Zonism would not prove the solution of that obstinate problem of this wandering race that has perplexed the world for so many centuries. Whatever the decision of the Allies in regard to Palestine, it can hardly fail to improve the conditions and enlarge the liberty of life in Palestine, and if the Jews in large numbers choose to take advantage of the fact, the object of Zionism will in due time be accomplished and the Jewish nation will live again under its own vine and fig tree. When that happens, the Jewish problem that afflicts the rest of the world will tend to disappear."

For nearly three years the American Jewry was in a turmoil over the seemingly burning question of a Jewish Congress. Literally, tons of literature was printed with most wonderful hair-splitting arguments, for and against, denouncing, abusing and threatening. At last a peaceless peace was patched up, with the great result (we are told by a Jewish editor) that "the Congress was buried alive." The editor, Herman Bernstein, of the American Hebrew, was in despair:

"The Jews of America, talking of their duties and responsibilities to their brethren abroad, are split into many groups, groping in the dark, denouncing one another, belittling one another, shouting for unity and working against it. In the conflict between Zionism, Nationalism, the Congress movement, the National Workmens' Committee and the American Jewish Committee, the Jewish people remain the victim. The Jewish people will be the sufferers because of their internal quarrels, disputes and attacks."

The voices which we hear from within Israel are strange, but they are of utmost importance. Chief Rabbi Dr. M. Gaster made this remarkable statement:

"The problem in future for the Jew is involved in this enormous revolution which the war is going to effect. Where will the Jew, alien in nationality everywhere, find his niche? There must be a difficult situation created for the Jew, and the alternative of assimilation or annihilation. The difficulty of assimilation, on the one hand, and the unthinkableness of annihilation on the other create a terrible dilemma for the Jew after the war. You see how enormous and far-reaching is the Jew's problem. * * * *"

"If there have been forces attracting Jews from devoting their minds, their spirits, their energies to Jewry, so there have been forces within Jewry repelling those men and inducing them to devote themselves to the services of peoples outside Jewry. If you start killing your prophets in the Temple, it ought not to be astonishing that those who are able to prophesy to do so elsewhere than in the Temple. It seems to me, however, that one of the essential things for Jews to understand and appreciate, to recognize and face, is the impossibility of absolute unity in Jewry. We constantly urge unthinkingly that the voice of Jewry should be one. The thing is impossible. Let us realize facts. There are two separate camps in Jewry, two separate cultures, two diverse aspirations, one of the East and one meanderng along the shallows in the West."

We need not comment on the above. What a sad state of affairs!

One of the greatest changes that should come in the Jewish world is in their attitude toward Hebrew Christians. They too need to learn the meaning of toleration and of religious liberty.—Missionary Review.



Our Youngest Readers



The Little Birds. By Olivette Morris

Little baby birds are you
In your nest on high;
Downy bits from eggs of blue,
Calling to the sky;

Waiting, while the May days go,
Without songs or wings;
Swaying as the winds may blow,
Helpless little things.

Yet as sure as June times are
Followers of May,
So your wings will bear you far
O'er the hills away.

May they bear you where you will,
Far away, and then
Back o'er field and wood until
You're at home again.

And the songs that you will sing
In the months to be!
Will you, will you sometimes bring
Morning songs to me?

May your singing all be near
Those who ever find
In your songs a note of cheer,
And whose hearts are kind!

—Youth's Companion.

The New Kind of Fourth

By Daisy D. Stephenson

"If you can leave those stupid dolls long enough to practice marching," Tom told his small sister that third of July, "we'll be much obliged."

At that moment Fred came out of the cabin importantly bearing a trumpet, a drum, and a big comb. He looked very martial in his Scout suit. Then Jeannette left her dolls, and with some dignity joined her brothers at the foot of the new flagpole.

"Now for once, Jeanette, try to get acquainted with your feet!" urged General Fred, impatiently. "You never know your left from your right. This is your right!" He poked Jeannette's small brown sandal with his trumpet.

"Don't!" flashed Jeanette. "It's no worse to get my feet mixed up than for Tom to beat his drum so slow we go to sleep, or so fast we run races!"

Tom's face looked as red as his hair, and a sharp retort sprang to his lips when his mother appeared on the porch and called smilingly,

"'With big tin trumpet and little red drum,
Marching like soldiers the children come.'"

Back went the boys' shoulders instantly, while red and brown heads went up proudly, and Fred played the bugle call with a flourish. Jeanette put the paper-wrapped comb to her mouth, and began playing "Flag of the Free." But she had to pause to rub her rosy lips. "It tickles so!" she objected. 'Why can't I beat on the dishpan or something, Fred?"

"Naw, you got to carry the tune," set forth Fred, who admitted frankly that his singing sounded lots like a magpie. "All ready, men? Forward march!" he commanded, and round and round the flagpole marched the gallant soldiers.

"Pretty good!" Fred commented, as the army paused for breath. "John Carlton is coming over to celebrate with us tomorrow, and he'll bring a sure-'nough cornet, so we'll make lots of noise, anyway."

"If we only had the flag here today, so we could practise running her to the top of the pole," sighed Tom.

"Well, it's our fault that it isn't, for mother told us to pack it, and we every one forgot," remarked Fred, resignedly. "But daddy'll bring it sure when he comes up tonight. With three of us writing him cards this week on purpose, he can't forget."

But at five came a message from Mr. Gordon, saying that important business would keep him in the city over night. He would be up late the next afternoon in a friend's car.

"Late tomororw afternoon!" echoed Fred, fairly paling underneath the tan. "How on earth can we have anyl Fourth from daylight till he gets here?"

"I'd like to know!" agreed Tom, his disappointment welling up and brimming over.

Jeannette sat calmly on a pine stump, coaxing a striped chipmunk to her shoulder via the peanut route. She secretly rejoiced that the firecrackers wouldn't arrive, but of course there would be no fun without the morning flag ceremony they had planned.

"Maybe John will lend us a flag since he's coming over," she suggested finally, as gloom camped on her brothers' brows.

"Here he comes up the hill now!" shouted Fred. "Hi, John! We're in a fix. No flag, no firecrackers—nothing. How can we have any Fourth?"

Their new friend whistled when he heard, then frowned thoughtfully. "That is bad luck," he said. "Wish I could lend a hand—or a flag, but the pup chewed my only Star-Spangled Banner into a wet wad, so it looks like nothing at all, and—he hesitated a bit, then met the boys' gaze frankly, "I promised my mohter I wouldn't have a thing to do with firecrackers, big or little. They're not worth the risk. You see, she had a little sister burn to death; white dress caught fire fom a big cracker some boy meant to scare her with."

Jeannette's eyes were full of tears, and at her exclamation of pity her brothers' faces grew very serious.

"Well, mother might as well stop worrying," shrugged Fred. "We'll just go and roll rocks down the hill, I guess, or play mumble-peg to celebrate."

But John took a more cheerful view of the situation. "Tell you what," he suggested, "come and picnic with our folks up in Spring Gulch. Mother's cooking her head off today,—lots of good eats,—and we can take along some wieners and things, and have a campfire. My uncle's here for a week, and he's a Scout-Master—and the best ever!"

Again the glorious Fourth began to look more rosy and less blue to the Gordons, and soon the plans grew like Jack's beanstalk of old. Never was there a merrier, saner celebration. The camp-fire lunch was a feast fit for princes, thanks to jolly "Uncle Joe." In the afternoon the boys hiked to the top of the highest foothill thereabouts, and schemed all sorts of

splendid things to do during the stay of John's uncle. The two mothers and Jeannette wandered down the stream into a wild mountain meadow, and picked armfuls of blue columbines and dainty wild roses.

Directly after their wonderful lunch the picnickers had felt sure that they never could eat again, but when Mr. Gordon arrived with a big freezer of ice-cream at dusk, they quickly sprouted appetites, and enjoyed every bite of the "picnic supper" Mrs. Gordon served on the big porch.

"And here's our fine old flag at last!" cried Fred, joyfully. "All line up for the flag raising! Better late than never." And everybody joined in the grand march, from fat Daddy Gordon to John's one-legged old soldier grandfather, who had come over for supper.

Old Glory, fluttering on high that evening looked down on a peaceful happy party. Around a bonfire sat the children, toasting marshmallows, and listening wide-eyed to Grandfather Carlton's war stories. He even blew the bugle call and beat the drum a little to please the boys.

"It was the finest Fourth I ever had," voted Fred, after the guests were gone and the bonfire carefully extinguished.

"It certainly was," yawned Tom, "even if Daddy didn't bring us any firecrackers." —S. S. Times.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

More Expert Endeavorers

Having discovered the practical value of the study, Miss Nora Bracken conducted a class in Expert Endeavor at Vandergrift, Pennsylvania, and succeeded in graduating the following persons: Amanda Pool, Hazel Mechling, Clarence J. Davis, Grace Davis, Mary Cline, Geneva Davis and Bertha Kridler. These young people did commendable work. They with Miss Bracken are to be congratulated. Vandergrift is one of our smaller societies, but has contributed its quota of Experts asked for in our Four-Year Challenge. If other societies will do as well we will easily reach the 500 mark by 1920. To our knowledge Altoona is the only other Pennsylvania society that has graduated a class. Let us hear from the others at an early date.

During the two preceding years Ashland graduated a class in connection with the Bible Institute. Most of the older students had completed the work. However there were a few present this year that found time for the course in the absence of any special opportunity and the persons named below completed the studies in a very satisfactory manner. Those graduating were: Ruby H. Brewbaker, Marie E. Stoner, Alberta Anders, W. R. Deeter and A. L. Lynn. Several were unable to complete the course on account of other work, but plan to do so later. We are glad to welcome these Endeavorers into the growing family of C. E. Es.

Newark Invites Ohio

Newark has extended appealing invitations to all Ohio societies, urging them to send large delegations to the State Christian Endeavor Convention which convenes over June 25-28. A high-grade program of unusual interest and help has been provided. Mr. Chas. Alexander and his associate will have charge of the music. There will be numerous addresses by men of national reputation, like Drs. Cadman, Crafts and Poling. The denominational rallies will be held on Thursday evening at 5:30. We want at least 25 Brethren Endeavorers present at that time. If you are planning to attend please notify the writer that reservations may be made for you.

J. A. GARBER.

Hungry for a Friend

BY REV. HOWARD W. POPE

Soon after entering the Moody Bible Institute as superintendent of the men I entered my office one morning at the usual hour. There were students awaiting me, and in one corner of the room sat a stranger about forty-five years of age. I stepped up to him and inquired whether he wished to see me, and explained that I would be at liberty in a few moments. Then the students began to make known their wants, and I attended to them as rapidly as I could. Others came in, however, so that I was delayed longer than I had expected.

Meanwhile the stranger had arisen and began to pace the floor, walking back and forth in an excited manner. Finally he stopped and said, "If I can't see you pretty soon, Mr. Pope, something will happen." I told him that these students had to enter a class at nine o'clock and I would soon be through with them, but I must attend to them first.

When the last one was gone, he asked whether he could see me alone. I took him upstairs to my private office adjoining my sleeping apartment. As we entered the room, he inquired whether the door could be locked. I quietly turned the key in the door, and then he wanted to know whether we were entirely alone. I said "Yes," but the next moment I heard a sound in the adjoining room, and, looking in, I saw that the maid was making my bed. I dismissed her, and then sat down to hear his story.

He began by saying: "I am not a drinking man, Mr. Pope. I have only had three drinks this morning; but I haven't slept any for two or three nights, and I am almost wild with excitement and grief."

It was a case of domestic trouble. In order that I might know all the facts, he went back to the beginning of his courtship. He described his wife as a girl, and told how happy they were in the early married days. It seemed, however, that she was naturally a discontented woman, and nothing he could do seemed to satisfy her. If they lived in the city, she wanted to go to the country. If they moved to the country, she wanted to go back to the city. If they went East, she preferred to live in the West; and now, when they had come West she was discontented here. He was an intelligent man and an efficient workman, and was foreman of a room in a large shoe factory, where he was drawing thirty-five dollars a week. This money he turned over to his wife every Saturday, and it was ample to provide for the family.

He was not a drinking man as I judged, although at that time he was under the influence of liquor. He had been faithful to her all his life, and had done his best to make her happy; but he had failed most signally. As the children grew to be young men and women, they had sided with their mother, and that had made matters worse. I tried to get him to abbreviate his story a little and reach the climax, but it was of no use. He was determined that I should have all the facts, and he proceeded in a leisurely way.

There were two telephones on my desk, and from time to time they kept ringing; and of course I had to stop to attend to the calls. There were also frequent knocks upon the door from students and others who wished to see me on urgent matters. He saw the situation, and offered to pay me for my time; but I told him that it was not a question of money but rather a question of many people who needed to see the same man, and, if he could hurry up, I should be glad.

Finally he told me that the family had so exasperated him by their constant nagging that he decided that there was only one way to end his troubles, and that was to kill his whole family. He had decided to go out and purchase a pistol and kill his wife, his sons, and daughters, and that is what he wanted to tell me about. He said, "I could go to a lawyer; but he would simply take my money, and his advice would be of no value. I could go to a priest, but I have no use for them; but I thought if I came to the Moody Bible Institute, I could find a friend, and that is why I came to you. I wanted to tell you the story from beginning to end so that, when you read an account of it in the papers tomorrow, you will know that I was justified in what I did."

When he had finished his story, I said to him, "Do you think that your wife is prepared to die?"

He answered: "By no means. She is not even prepared to live, to say nothing about dying."

I said: "Do you realize that, if you carry out your intention, you will send your wife to hell and yourself to the electric chair?

I am sorry for you and sorry for your wife too. Let us pray for her."

I dropped upon my knees, and taking hold of him, I pulled him down also. I prayed for her that God would give her a more contented spirit and a more reasonable disposition, and make her easier to get along with. I prayed for him that God would forgive him not only for the sin which he was about to commit, but for all the sins of his life. I asked God to show him that he was a lost man, having no hope and without God in the world. I asked God to show him that Jesus C hrist suffered and died in his behalf on the cross, and that He had been trying to get into his heart during all these unhappy years in order that He might comfort him in his sorrow, strengthen him in his weakness, and guide him in all his days.

When I finished praying, I asked him to pray; and he began in a humble way, but soon broke down and cried like a child. He seemed to realize the sin of his life, and the awful crime he was about to commit; he cried earnestly to God to forgive him, and to take the murderous spirit out of his heart, and to help him to love his wife and cherish her. As he proceeded, he seemed to realize that God had already answered his prayer, and he went on praying for his wife and himself all the blessings which I besought God for a few moments previous.

When we arose, his tears were dried and his face was shining. He said: "Say, I don't feel like shooting anybody. Things look differently to me." Then he told me his name and more about himself, and went off smiling.

What impressed me most about the interview was that he was so convinced that if he came to the Moody Bible Institute he would find a friend. I said to myself, "If that is the impression which the Institute has made upon Chicago, I am glad to have a part in it and to help deepen that impression."

This poor harassed man was hungry for a friend to whom he could unburden his heart. He found one, and a better one than he expected, the One whom all hungry hearts need, whether they know it or not. It is not an unusual thing for people to come to the Institute burdened with discouragement and sin and go away in a little while rejoicing in a peace and pardon that they had never known before. This was Mr. Moody's idea for this place, and blessedly is it fulfilling his expectations.

Mr. Moody was everybody's friend; and, as the years have gone by and experiences have multiplied, I am more and more convinced that, if an individual or an institution has a friendly feeling in the heart for others, it should give expression to it and as often as possible. Human nature craves friendship, and "there is a friend that sticketh closer than a brother." If we will go through life with an open hand and a warm heart and a smiling face for all we shall have abundant opportunities to witness for the Friend of sinners, and often to introduce people to him.—Chicago, Ill.

—C. E. World.

News From the Field

Pittsburgh, Pennsylvania

Just this suggestion regarding the offering for the Superannuated Minister's Fund which was taken last Sunday, June 9th.

My attention has been called to the fact that I did not give my address in my article recently when I was making my appeal to the Brotherhood for help for this fund, this was an oversight on my part, and I will give it at the close of this note.

I recently received a contribution from one of our noble young ladies who is attending Ashland College. She said her offering was from her "Sacred Tithe." This is the right spirit, and I sincerely hope more of our Young People will get the Spirit, and help go "Over the Top."

Think of it a girl in school giving a tithe of her allowance to this fund. Is not that a noble act? How much more ought those who are earning their own money and in a good many cases spending it entirely upon themselves, arise to the height of this occasion and give something to help this fund that is endeavoring to care for our old brethren who have given their lives on the altar of the Brethren church.

There are many individuals in the brotherhood who could, and I believe would if the matter was rightly presented to them by the pastor or some one inetrested, give personal contributions in addition to what their churches give, and then some of them who are isolated from church have an opportunity to give, and now since you have my address, I will be glad to receive any such gifts whether large or small.

Then there are those who are making their will, whom we will be glad to have remember this cause when making theirs, either in gifts for permanent endowments or for current expenses.

Thanking you one and all in advance for your favors, and hoping to receive them soon and often, I am expectantly,

Your servant,
H. F. E. O'NEILL,
P. R. R. Y. M. C. A., 33rd Street,
PITTSBURGH, PA.

Commencement at Ashland

The Thirty-third Annual Commencement of Ashland College proved a splendid occasion to the College and friends. It is in no wise discrediting the former occasions of a similar sort to say that the Commencement of 1918 was one of the very best. In some respects this Commencement was different from all others. There was a break with old and worn customs. There were unique and valuable features which had hitherto not been attempted here. From beginning to end the exercises throughout the week were of a high order and all were largely attended, in fact larger crowds were present than at any former time. A very brief account of the week's exercises will be given in the hope that the readers will be interested.

Baccalaureate Sermon

The Annual Baccalaureate sermon was preached by President Furry on Sunday afternoon, June 2. The services were held in the College Chapel. The day was a delightful June day and an audience that filled the chapel was in attendance. The chapel was beautifully decorated and at the appointed hour the procession started, marched from Allen Hall and occupied the seats reserved. In the procession were members of the Board of Trustees, the Graduating Class and the Faculty. Dr. Furry preached a strong and effective sermon. His theme was: The World in the Making. Dr. Furry began by calling attention to the great and varied needs of the world among which needs there is none more imperative than that for an intelligent Christian leadership. The graduates of this year enter an auspicious world in the making. The great defects of our day were indicated and the fact was ponited out that whatever else we may have acquired we have failed morally and religiously and herein lies a probable cause of the present great conflict. The speaker next indicated some of the problems that press for solution. In conclusion it was shown that no solution whaeeper for this old world's woes and problems can succeed that does not place the proper estimate upon the individual, upon personality. The world must be spiritually interpreted. Motive must be found in moral ideals. The ideals of Jesus must prevail. Life must be religious.

Graduate Recital

On Monday Miss Pauline Teeter, graduate of the Department of Expression, gave a recital at the Lutheran church. Miss Portia Clark a popular and pleasing singer assisted Miss Teeter. A large audience filled the church. Miss Teeter proved herself a reader of splendid attainments and the program of the evening delighted the audience.

The Pageant

Tuesday evening was given to the presentation of the pageant. This called into attendance on the College grounds the largest audience ever present at a College function. It was given under the trees and the people were seated in a great semi-circle around the natural stage. I quote from the Ashland Press the following account: About five hundred people last night witnessed the patriotic pageant which was presented on the College campus, and which was one of the most picturesque and finished pageants ever seen in this city. It was without doubt the most popular event of commencement week. Entitled as it was, "Columbia's Decision," it played true to its name in the entire three acts. The pageant was written by the members of the Advanced English Class under the direction of Miss Maud Billman. About 150 persons participated in the presentation and the effort was highly commended by all.

Commencement Address

The Commencement address was delivered by Dr. J. Campbell White, President of the College of Wooster. To say the least it

was a rare opportunity to have a speaker like Dr. White and it was to many a privilege of a lifetime to hear this world-famed man on the great theme: "Leaving your Mark on the World." This address was given at the Presbyterian church and a large audience was present. The readers are asked to note an extended account of Dr. White's address elsewhere in this issue of the Evangelist.

Junior Luncheon

Instead of the Junior banquet usually given some evening during Commencement week the Junior Class this year served a luncheon on Wednesday at 1 P. M. This proved one of the most delightful occasions of the College year. The large dining room of Allen Hall was beautifully decorated. A delectable dinner was served by the Juniors with perfect appointments and a very happy social hour was afforded the friends of the College who had come for the occasion. W. H. Beachler of the Class of 1905 was the toastmaster and the after-dinner speakers were President Furry for the College, Wm. Kolb, President of the Board of Trustees, for the Trustees, and A. H. Lichty for Alumni.

Class Day Exercises

The Class Day exercises were held on Thursday morning at the College chapel. Again a large audience filled the chapel and the exercises proved of unusual interest and merited the praise of all. One of the first things to attract the attention of the observer were the five vacant chairs on the front part of the platform. The service flag that hung over each one was the explanation. Five men who would have graduated with this class were in the service of their country. The following is the program as rendered:

Invocation ..... Pres. Dr. Furry
Salutatory ..... Miss M. Mae Smith
Cello Solo, Voice of Love," Schumann
..... Pauline Teeter
"New Internationalism" ..... Ruth Teeter
"New Industrial Order" .... Lucille Teeter
Vocal Solo, "My Heart at Thy Sweet Voice"
Portia Clark
"The Church in the New World"
Josie Wogaman
Vocal Solo, "Cradle Song .... Lydia King
Valedictory ..... E. Marie Lichty
Presentation of diplomas and conferring of
degrees ..... Pres. Furry
Presentation of class gifts
N. Victor Leatherman

This program was successfully carried out and the class won for itself credit. The following is the class roster:

Mr. N. Victor Leatherman, New Lebanon, Ohio, Class President. Classical Divinity. A. B. will be a pastor.

Miss E. Marie Lichty, Falls City, Nebraska, Valedictorian. Classical. A. B. Field Secretary for the National S. S. C. E.

Miss M. Mae Smith, Milford, Indiana, Salutatorian. Classical Divinity. A. B. Field Secretary for the National S. S. C. E.

Miss Ruth Teeter, Dayton, Ohio, Class Orator. Classical. A. B. Will teach in High school.

Miss Lucille Teeter, Ashland, Ohio, Classical. A. B. Class Orator. Will teach in Cuyahoga Falls High School.

Miss Josie Wogaman, Clayton, Ohio. Classical. A. B. Class Orator. Will teach in High School.

Marie L. Snyder, Canton, Ohio. Class Secretary. Classical. A. B. Will teach.

Miss Mary Elizabeth Bricker, Rossville, Indiana. Classical Divinity. A. B. Will enter Hospital for Nurses' Training.

Miss Pauline Teeter, Ashland, Ohio. Expression. B. O. Chautauqua.

Benj. F. Owen, Ashland, Ohio. English Divinity. Pastor.

Miss Mary O. Price, Nappanee, Indiana. Home Economics Course. Teaching.

Miss Beatrice Gentzhorn, Nappanee, Indiana Home Economics. Will teach.

Miss Hazel Zimmerman, Portis, Kansas. Home Economics.

Mr. Walter Nischwitz, Dayton, Ohio. Normal. Y. M. C. A. Physical Director.

Mr. Merrill Barr, Ashlanl, Ohio. Normal. In the Service of his Country.

In addition to the above Mr. Vern Flora and Mr. Frank Lambert completed the Academy course.

The class gifts this year were of more than passing value, and far more than of purely sentimental worth to the College. First let it be said that the class of 1918 is the first of Ashland's graduate classes to make a substantial contribution to the permanent endowment fund. We will leave the report of this item to Brother Beahler. Let it suffice to say here that other classes ought, indeed, must take notice of this bold but worthy challenge. Then there was the usual gift of something substantial to the College. This year the gift took the form of fine new front doors for the main entrances to the College building. A most appropriate and valuable gift. Thanks to the members of the class.

Here ends the account of the commencement of 1918 of Ashland College. May success crown the efforts of the Class of '18.

J. ALLEN MILLER.

North Manchester, Indiana

We closed our work at Warsaw on April 28th, having been the pastor of that congregation for three years and seven months. A few evenings before leaving and while our house was "torn up" in the moving, a goodly number of the members of the church came to our house as a surprise and said "good bye" and wished us success in all future undertakings. They brought well-filled baskets the contents of which constituted the refreshments. The Christian Endeavor society also expressed it's appreciation of our work by way of a beautiful cut glass berry bowl and cream pitcher and sugar bowl to match. We wish to assure the Christian Endeavor society of the Warsaw church that very pleasant has been our work among you and that your gift will always be remembered as a token of your love and friendship.

Brother A. T. Ronk has been called to serve the church as their pastor for the summer months and we bespeak for him the hearty co-operation and support between pastor and people so greatly needed today in the Lord's work. The Warsaw work has been very pleasant all through, in many instances yielding the fruit of years of labor. Many helpful and encouraging things have been experienced and brotherly fellowship manifested so many times and the ready response to the calls in the Lord's service have been gratifying. The church in "East" Warsaw has been a mighty factor in building the community in righteousness, and while all the churches of the town have left their mark the impression made by the Brethren church is second to none. We change our address from Warsaw to North Manchester with kindest regards to all members of the Warsaw church and sincerely trust and pray that a great work shall be continued and enlarged all to the glory of the Christ.

The call came from North Manchester to serve them as pastor during the summer months and the call having been accepted the church received us with open arms and hearts. Most cordial welcomes and hearty expressions of good will were our portion here. Part of the program was a splendid "get acquainted" meeting held in the basement of the church to which came a large number of the membership. The evening included addresses by Brother D. A. C. Teeter and Brother Clarence Stewart, both of whom are living in North Manchester while serving churches in the vicinity. Brother I. B. Wright represented the church in its welcome and expressions of fellowship. Refreshments were served and both pastor and people departed appreciating the opportunity of knowing each other better. We have visited a great many of the homes of the members and find them all interested in the work of the church. The church itself is in excellent condition. The faithfulness of the former pastor and the excellent quality of his work is greatly appreciated by all. The people attend the regular services faithfully and seem to have a mind to work for the best interest of the church. All the organizations will reach their respective standards and will likely do better. The church is well established in the community and will no doubt in years to come prove more and more a valuable asset in the Kingdom.

C. E. KOLB.

Morrill, Kansas

A short while after Brother Kemper left us to take up his work in the army Y. M. C. A., at Camp Logan, Colorado Brother W. J. H. Bauman dropped in on us for a visit and while he was visiting we asked him to preach to us in the morning services each Sunday. Despite the fact that Brother Bauman is possibly the oldest minister in the Brethren church he preached us some splendid sermons full of the pure gospel stories and truths, in fact Brother Bauman's slogan seems to be "The Bible, the whole Bible and nothing but the Bible." He is leaving us now for a visit through Indiana and as he goes from us, the Morrill people feel grateful to him for his help and interest. He has a number of splendid sermons and some lectures that will interest Christian people wherever he goes.

D. E. WAGNER.

St. James, Maryland

As nothing has been heard from St. James of late, it is time to inform the brotherhood of our doings. St. James is still at the old stand and although we have no large report to make, we can report progress. Nine have been added to the membership since last report. These are nearly all young people but will make for the church's future strength.

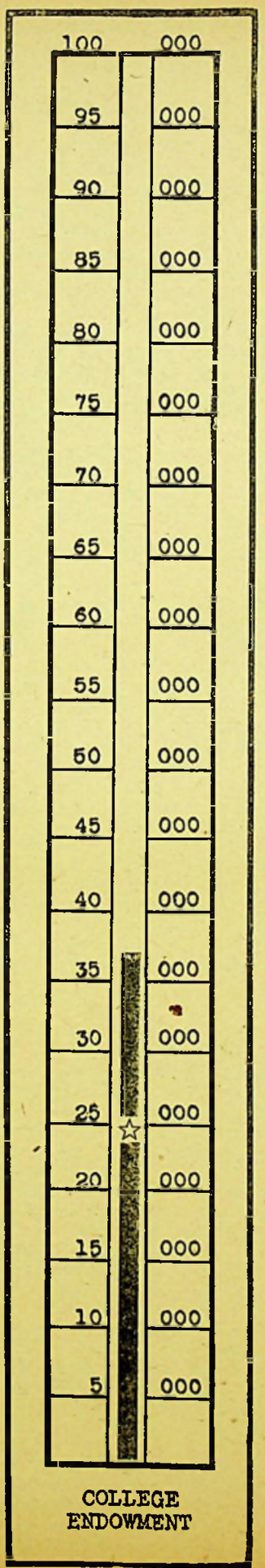
Our spring Communion service was held May 12 and was well attended, but not as well as it should have been. There were one-hundred and eighty-nine at the tables, but we had worked for two hundred. Nevertheless we had a blessed service together. There was no confusion and the Spirit of Christ seemed to be in and through all. To him we give the praise.

WILLIS E. RONK.

Campaign Notes

Our report for this time is from Morrellville and Rosedale. Brother George Jones is serving in the Morrellville church; and he and his good wife made us more than welcome in their home, and Brother Jones gave us untiring assistance in the canvass of his congregation. But notwithstanding we put forth an earnest effort, the result of our work in this congregation was not up to where it should have been. Several things may account for this. First, these people are trying hard to pay out on the lots on which they hope to erect a new church in the future. Again, the Red Cross drive was on at the same time I was in the Morrellville church; and this certainly did not do my work any good. But besides this, there are some folks at Morrellville who have not yet come to see the vital importance of Ashland College in its relation to the future of the Brethren church. In this field we raised just a little more than $400: And I should have been glad to see it go to $800 or $1,000. But maybe at some future time Morrellville will see her way clear to finish what she merely began at this time.

Brother W. S. Baker is preaching at Rosedale. Rosedale is the place which the Cambria Steel Company purchased in its entirety—houses, church and everything but the people. However, there are several families of loyal folks still living out in the vicinity of Rosedale; and Brother Baker goes out at appointed times and ministers to their spiritual needs. I might say that Cambria still allows our people the use of the church. And I preached out there one Sunday night. It was a service that really paid for the cause of endowment, because as a result of my going out the church voted to give me $500 for Ashland College as part of the selling price of their church property. This, with other gifts which I received from individuals put Rosedale up to almost $650. This was very fine for Rosedale. And I want to commend those folks for investing part of the money they received for their church property in Ashland College. There are other churches over the brotherhood where the work has gone down and the doors have closed, and it seems to me it would be wise to sell those buildings before they are ruined by decay and disuse and at least some of the money be invested in the cause of permanent endowment of our College. I trust this may set some of our folks to thinking.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

After finishing Morrellville and Roesdale I went down to the Maryland-Virginia conference. It was my good fortune to have Brother Watson accompany me. He went to represent the National Sunday School Association and I tried to represent the College. The conference was in the Mt. Olive church in Virginia. Neither Brother Watson nor myself had ever been in the Shenandoah Valley. We both decided that the Valley was all we had ever heard it represented to be. We had a most enjoyable trip and the conference was a splendid conference. It was a pleasure to meet the ministers, both the older ones and the younger ones, who are serving in this district. We were accorded the most cordial, Christian treatment, and we were made to feel that truly it was good to be there. I am glad to say that Maryland and Virginia churches are ready for me to come to them in the interest of endowment. And I look forward with real pleasure to the time when I shall cover this field.

The Senior Class at Ashland decided that the Sophomore Class should not outdo them a single whit in their devotion and loyalty to the College. Accordingly yesterday forenoon the closing feature of an exceptionally strong Class Day program was the presentation to me by the president of the class of $350 for Permanent endowment from the 1918 Class. This was a noble gift, and all the more so because we know the givers were actuated only by their sense of true love for their Alma Mater. Gifts like these from our student body ought to inspire every true Brethren in the brotherhood with a resolve to do his or her best for the cause of permanent endowment. This money will be raised. Only how will the church feel and how will the individual feel when it is all done if either church or individual proved slacker? This is no time for either a congregation or an individual member to fail. This is the time to make good.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Meyersdale	$ 4 000 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00

Brethren Evangelist

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Must the Church Pay the Bill?

About the most difficult task before the church at present is to prevent its being run on a siding while other things less important are given the right-of-way. This is a danger with which she is being threatened, not by the unchurched and non-church-going masses, but by the church members themselves. And this danger will become all the more pronounced as the necessity for popular sacrifice becomes more generally realized. The time is at hand for raising our voices against switching the church to a place of secondary importance before the harm done becomes irretrievable.

These are days for the exercising of a high quality of patriotism that willingly makes sacrifices. Every Christain who has a worthy grasp of the values of civilization and Christianity recognizes and acknowledges this. There are hosts of citizens who will not be called upon to make the supreme sacrifice. But he who will not make what sacrifices he is called upon to make and finds it possible to make, while others are facing German bullets and bayonets in his behalf can scarcely feel himself worthy of the benefits and blessings which Christian America guarantees to him. And so, manifestly, when our church people are called upon to buy Liberty Bonds and War Savings Stamps we offer no word of discouragement, but rather encouragement. If that is the way you can help, we would say, "Do your best, not your bit. Loan the government all the money you can. The most you can do is the least you ought to do. But when you have done the very most you can, even to the point of sacrifice, and you look about to see where you can cut down your normal expenses to make such help possible will it be the allowance you set aside for the church of Christ to which you will give first attention? Will you give more meagerly to the Lord's work, that you may buy Liberty Bonds? Of all your varied interests and calls for expenditure is the church the least important? Will you leave other items in your budget unshaven and cancel or cut down this one to pay the cost of your patriotism? Must the church foot the bill?

Again we are living in days when voices of distress are calling as never before for relief from the strong, stalwart church of Christ. And by its inspiration though not by its ordination there is going forth the Red Cross to minister to the sick, the wounded, and the dying in humanity's name and in Christ's. For is not this cross with its red a memorial of the sacrifice of the cross of Calvary? Here is the Christian's supreme opportunity to obey Christ's admonition to feed the hungry, clothe the naked, visit the sick and minister in every manner to the physical needs of those in distress. By so doing, he declared, we may minister unto him. To support the Red Cross in every possible way is a duty lying before the door of every Christian, a duty which cannot be ignored. But when a man makes a worthy contribution to this noble work shall he with the other hand withdraw a like amount from his gifts to the church and the movements to extend Christ's kingdom in the world? Is church fellowship a luxury that one may easily deny himself of in stringent times like these? Are all the other benefits and conveniences of life so indispensible that the church can be sacrificed in preference to them? Must the church stand the cost of his sympathy for mankind? Must the church pay the bill?

Then the war department of the Y. M. C. A. is calling for the assistance of every patriot and Christian. And it deserves our best. There is no more important agency connected with the present war than the Y. M. C. A. It is translating religion into practical service and causing human sympathy to flow out into benevolent deeds. It is adapting itself to the needs of every situation. Especially is it a great boon to the boys in the camps. I am in correspondence with a number of boys on this side of the Atlantic and "over there," and they all praise it in the highest terms. One of the boys writes, "I don't htink it is possible to tell just how much the Y. M. C. A. means to a fellow in camp. It means more to me than anything else and I only hope that wherever I go I will find a 'Y' there" In another letter I read this compliment to the splendid men in charge of this work: "Whenever we see a Y. M. secretary we know we have a friend and can go to him for counsel and help." The Y. M. C. A. is a great institution conducting a great work in a great way and Christian people can scarcely give their money to a nobler cause. But even to give to such a worthy institution as this shall we withdraw our support, in whole or in part, from the church to make such gifts possible? Of all the other interests that call for a portion of our income is this the first we should desire to sacrifice? It is evident that our budget of expenditure must be revised, the least important items must be cut out in order to make these war loans and gifts possible, but will the church be counted among the least important? Is her work to be sacrificed? Must she bear the cost of our movings of human sympathy and patriotism?

These are only a few instances of the many calls of these times of travail; calls so urgent that a man cannot resist them and possess his soul. Harry Emmerson Fosdick says in his book, "The Challence of the Present Crisis," "He must have a callous soul who can pass through times like these and not hear a voice whose call a man must answer or lose his soul." A man can scarcely be fully human and turn a deaf ear to his fellow humans in distress. To be unresponsive is to be both inhuman and unchristian.

"But how can we answer all of these calls? It takes all that we can make to live." That is the widespread reply. And it is a statement of fact, a fact as much to our discredit as it is true. We are spending all we make because we are living so extravagantly. That is recognized American folly. But we must answer the calls, and answer them we will, if for no other reason than to keep up a pretense of patriotism; though we must cut down our expenditures to do so. However, it is not our extravagances, but our contributions to the church of the living God that we generally cut. As I hold my ears to the civilian masses I hear selfish souls say "We must have our eats, our drinks and our pleasures; our luxuries must go on." Patriotism admonishes that food will win the war, therefore we should conserve food in every possible way and help the boys in the trenches. But selfishness replies "That doesn't touch me. I'll have all I want as long as I can get it." And since we must buy Liberty Bonds, but cannot maintain our extravagance and keep up our customary church support, the church support must suffer loss. Many a man in the church today will have his luxuries though he must cut down his offerings to the Kingdom to do so. Not only ought the church's income not be reduced; it ought to be increased. These are days of unparalleled opportunity, when the church ought to drive forward. But she is being held back for lack of funds. Multitudes of her members live in luxury or extravagance while the church is compelled to pay the cost of their display of patriotism. A church member who had an automobile smash-up said he would be unable to contribute anything toward an advance move in the Kingdom because it would take all he could scrape up to buy another machine. Luxury he must have though the church must pay the bill.

Right here is the item we must strike out in order to meet the demands of the times. Luxury and extravagance must go or the church must mortgage her soul. These are serious days for the church as well as for the state. A man can be neither a Christian nor a patriot who is extravagant in such a crisis. It is generally acknowledged that democracy and autocracy are in the balance.

(Continued on page 16)

From the Editor's View-Point

Forget It

No, this is not a slang expression. Perhaps it once was, but so were a great many other common expressions that have been taken from the slang class and lifted to a place in the list of words accepted and approved as good English. None of us would accuse the Apostle Paul of using slang in his writings and yet he used a modified form of this expression when he wrote, "Forgetting the things that are behind and reaching forth, etc."

Some things we are expressly taught should be remembered and it is not at all difficult to understand why they should be remembered, their helpfulness is recognized and there is no objection to remembering them, but on the other hand there are things that should be as surely forgotten, but it seems the things we should forget are so often remembered and cherished while the things we should remember are neglected and forgotten.

Great changes have taken place almost within the last few months, so rapidly is modern life moving forward, or should we say backward? In some respects it does look as though the modern world has reverted in a measure to the days of savagery, but we like to think of this lapse as only a going backward in order to get a good running start for a mighty leap upward and onward. The great war has upset all our calculations and we are left almost without a leg to stand on so far as some of our former theories of life are concerned. The conditions of the world and of life have made so great changes we sometimes wonder how we are going to get back to the life we were living before the war came. While we would not for worlds have the present situation continue, are we sure we want to get back to the life we lived before this great stress came upon us? Recently David Lloyd George said, "Don't always be thinking of getting back to where you were before the war." Just the other day we heard one of the proprietors of one of the largest concerns of its kind in all the world tell of a conversation he had had with his older brother, the senior partner of the great company, in regard to some changes they must adopt in their immense factory to meet the conditions of the present, when the senior member of the firm said, "But how are we going to get back to where we were before the war?" And the younger member who has charge of the production department of the plant replied, "Forget it," and in his relating the incidents of the conversation he added, "Sufficient unto the day are the evils thereof."

How true this is we all know, and we also know that it will be impossible to make the world and life just what it was before this great world-calamity came upon us, so perhaps after all the best thing we can do is to "forget it" and immediately get busy with plans to improve upon all the past and to make the most of present opportunities in getting ready for still greater opportunities that are sure to come when peace is once again established between the nations of the earth. The world is being tried as Paul said the works of man should be tried, "so as by fire," and most certainly the wood, hay and stubble are being consumed, but in the end it will be found that the real gold of humanity has been made all the brighter because of the fire.

Patriotic Sophistry

There are many peculiar "kinks" in the minds of some of us as we try to square our religious convictions with our patriotic expressions. To my mind there is no conflict at all between personal religion and patriotic duty, if one has made no mistake in developing his religion or in acquiring a sense of his patriotic duty. It is true a patriot is sometimes called upon to do things that are contrary to his religious convictions and yet to live up to his religious convictions may brand him a traitor to his country which he really loves. It is not at all difficult to be placed in a "strait betwixt two" in this matter, and there are surely honest souls that are both seeking spiritual light and a knowledge of a right relation to earthly affairs, even the governments of the world.

That there is a conflict or a contradiction between "love and duty" at the present time in the soul of many an honest man can not be denied and it is no mark of superiority to condem outright those who do not see eye to eye with us for they may be just as honest and just as sincere and just as nearly right in their attitude as we are; and as Christians we are under obligation to respect their beliefs. But it is a strange sight to watch some of the mental spiritual and theological gymnastics some of our present day teachers would perform in order to square their practices with what they have formerly claimed as religious beliefs and with the direct and plain teaching of the Word of God. It is amusing too to see how readily a large portion of our people swallow the sayings of men whose minds have been turned to religion and theology only since the great world calamity has come upon us and who would speak to us with the same degree of certainty and authority as those who have given a lifetime to study and meditation of the things of God and of his way of dealing with mankind. Perhaps none of us would question the sincerity of purpose of the great singer Harry Lauder in the work he is doing among the soldiers, but that will not remove the sophistry from his statement: "God tells us to we must love our enemies. He can't expect us to love HIS enemies."

Toward Sodom

It is no new thing that men should look with longing eyes in the direction where greatest worldly prosperity seems to be and that they should follow their look with action. A long time ago there came a time when the herdsmen of two of the old Hebrew patriarchs could not agree upon the division of the pastures and watering places where they kept their herds and their flocks; whereupon the old man of faith who really believed God called his nephew to him and said, "There should be no strife between your herdsmen and my herdsmen, there is room in the world for us all, now you take your choice of the land and drive your flocks in that direction and I will go the opposite way." This was a magnanimous proposition and eagerly seized upon by the younger man, and we are told "he pitched his tents toward Sodom." And the world that has put material advantage before spiritual blessing has been pitching its tents toward Sodom ever since. Just what may constitute Sodom for one people or for one country may not be the Sodom for others, but in every land the tents are constantly being pitched in that direction. People fail to realize that there are many things in life that are of greater importance than material gain.

Whether one accepts the scientific theory of the evolution of man or not there is no getting away from the principles upon which evolution in a general sense is based, for the evidences of these principles are too plentiful about us on every hand. We speak of the marked changes that are taking place in the world of humanity as "social evolution" and they are rightly named, and such progress is needed for the good of mankind, but it needs to be brought about with a great deal of care and mingled with no small amount of common sense.

There are some things that are taking place in the development of modern life and in the evolution of the social systems of the world that will need the most careful watching and directing if they are to prove of real benefit to future generations. As no generation is free from the influences of the generation that preceded it, so also no generation is free from the influence it must have upon the generation that is to follow. And no generation of men has any right to think only of present good when there is so much of the future that depends upon the present. To plan for present good at the expense of future generations is not the mark of a philanthropic people and in all that men do proper consideration MUST be given to the effect it will have upon the people who come after.

A prominent writer recently said, "It is one of the most alarming symptoms of recent social evolution that the people are ceasing to inhabit the country." In what way is this great social change alarming do you say? Why, in many ways. Perhaps the greatest question that any people must face is the food question. It was the food question that drove Jacob and the Hebrew children into Egypt and that put them into bondage for four hundred years, and it is the food question that is driving many people to revolutionary measures today. Primarily people are leaving the country because they think they can better their condition in the cities,, but no food is produced in the cities, and the more the people flock to the cities and "pitch their tents toward Sodom" the greater will the food problem become.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Which Goals Are Hardest to Reach?

The reports on the Four-Year Program that were submitted March 1st, recently came into my hands. It occurred to me that it would be interesting to figure out which goals are proving easiest, and which hardest, for the congregation to reach.

I have based this study upon all the full reports that were submitted at this time. Only 96 congregations, about one-half of the congregations listed in the Annual, made complete reports in this canvass. Consequently, these 96 congregations were used as a basis of the study. Among these 96 there are congregations from every district in the Brotherhood. Therefore, these 96 congregations represent the entire Brotherhood quite accurately.

The study takes account of 12 of the 16 goals included in the program. Because Brother Beachler has not yet visited most of the districts, goal 8 was left out of the study. Because the offerings for Foreign Missions and for the Board of Benevolences had not been taken when the report was made, these were left out of account. For similar reasons the goal that deals with conference attendance was ignored. All of the other 12 goals were considered.

Which Ones Have Proved Easiest?

The goal which the largest number of congregations reached is goal 3—the use of Four-Year Program subjects as the subjects of sermons. Seventy of the 96 congregations reached this goal. This shows that the preachers are interested in the program. Eighteen other congregations are making progress towards this goal. These are, mainly, churches that do not have services every Sunday, so they are taking more time, as is perfectly justifiable.

The next easiest goal is the payment in full of the district missionary apportionment. Sixty-seven had reached this goal, with 22 making progress toward it. Only 7 regard the goal as lost for this year. This is a pretty fine record. It shows, too, the advantage of churches getting into a good habit.

The third easiest goal is the use of the budget system of finance. Fifty-six congregations had reached it by March 1st, and 22 others were making progress toward it. Again the benefits of a good habit are shown.

Fourth in the roll of honor is the home, or national, missionary goal. Fifty congregations had attained it, with 32 reporting progress.

The Harder Goals

The front-line Sunday school goal is fifth in the list. Thirty-seven congregations had qualified upon this point, 29 were hopeful, and 30 considered it impossible of attainment this year.

As a fine testimony to the spiritual life of the congregations, attendance at the communion service takes sixth place. Thirty-six congregations had 75 per cent of the membership present at communion service before March 1st, and 41 others hoped to reach this proportion before the year is completed.

The S. S. C. E. goal finds seventh place. The congregations are grouped almost into thirds in their standing on this point; 31 reached it, 33 were hopeful, and 32 had failed.

Showing magnificent progress, the Brethren Evangelist takes position 8. Yet, the standing on this goal is not what it ought to be, nor will be. With 30 congregations having the paper in 75 per cent of the homes, and 30 moving in that direction, 36 have seemingly ceased aspiring unto this achievement during this year.

The Hardest Goals

It would seem that the increase in church membership would be the hardest of all the goals, and final report may show it up so. Nevertheless, the reports now in hand place it in position 9. Twenty-six congregations are growing at the rate of 30 per cent increase in four years, and 37 report progress.

Strange to say, goal 1, or increase in the attendance at prayer-meetings, is so far down the line as in tenth place. Twenty-six congregations have made this goal and 34 are progressing toward it. This is a goal that looked easy, but isn't.

Getting new recruits for the ministry and missionary service is next to the hardest goal, according to this report. Yet, inasmuch as the congregations have the entire four years to enlist the one, two, or three recruits that will be required of each congregation, this low standing for goal 6 is not in accord with the facts. The discouraging feature of the report upon this goal is that 51 congregations report failure. Evidently they have no candidate developing. Twenty-six have made the goal, and 19 are progressing.

The C. E. goal is the hardest of all. Only 21 congregations have a society or societies reaching the standard of the C. E. Union. Twenty-eight report progress, but 47 have given it up as hopeless for this year

Conclusions

It is not for the writer to draw conclusions from this survey. It is the task of pastors, district and national goal directors, and all workers upon the program to do so.

The great, outstanding fact which this report reveals is that the goals can be reached. The average congregation that really tries can reach most, if not all, of the congregational goals. In some cases the congregations may need to be convinced that the goals are really worth while. The task before the district and national goal directors is to convince the congregations that the goals are worth the effort of reaching them.

That the goals really are worth the effort of reaching them, the Four-Year Program Committee and the two past General Conferences profoundly believe. There can be no defense except that of indifference or laziness, for whole sections of congregations reporting, "failure," "failure," "failure," throughout almost the entire list. Even a Brethren congregation ought to have the energy and consecration to be an aggressive congregation, or have the grace to quit and yield its field to some denomination that will push the interests of the Kingdom of God and his Christ.

H. L. GOUGHNOUR.

DONT'S TO PASTORS

Don't preach a gospel of woe to spiritually hungry souls. Give them the Bread of Life.

Don't waste your energy on unconvertible "fools" or self-righteous pharisees; but on saveable folks.

Don't preach damnation to men like Nicodemus, Zacheus or Lazarus; they do not need it.

Don't size up your wisdom by the size of your feet; quality and quantity vary.—Selected.

Contributions

The New Internationalism

BY RUTH TEETER, A.B.

Modern history has been characterized by the growth of two great movements,—democracy and nationalism. As the world emerged from the Middle Ages, men gradually began to demand equal rights with their fellows. As the spirit of democracy grew, it became the seed-ground for nationalism; national boundaries became more distinct; the nations became self-conscious. This is especially true of the last century. And as consciousness of national existence increased it became more necessary that the relations between the nations be clearly defined. This necessity called forth the system of international law. The world has met in conferences to more accurately determine this law and to make for such peace and harmony that war would become impossible. But we have discovered that it is yet possible and that therefore there is need for a new internationalism.

The past century has witnessed an unprecedented knitting together of the nations. The peace conferences have not been the cause but the result of the growing sensitiveness of the nations toward each other and their growing dependence upon one another for the welfare of the whole. Science, industry, art and literature have become international; they no longer remain behind closed doors but are ready to be used of all. "What is done in one country is not for that country alone but for the sake of mankind." However, the world has not sufficiently safeguarded the rights of nations, particularly the smaller oness. There has been no political internationalism. Our much-loved and prized liberty has not become universal. Silently but surely, there have been employed secret and sordid means to further national ambition for power and dominion and this has led to a breaking of the fraternity of nations. All other ties have become insignificant to these destroyers of world peace. "Might makes right they have said and are trying to realize. But the Allies are determined that it shall never be realized, that Autocracy shall be crushed. For otherwise the flower of her youth has been cut down in vain.

After the war, what? What will be the new spirit of internationalism existing between the nations? Let us first look upon the spirit of national self-consciousness as it has grown up within the past century all over the world. Nations asleep, have awakened. Nations down-trodden and oppressed for centuries have discovered their dormant strength and have demanded freedom and equality for the individual. Nations held by another to which they did not really belong, have fought for national autonomy. What really constitutes a nation is not boundaries, or a common language, but "is a sentiment and an instinct, a sentiment of similarity and an instinct of belonging to the same group." So the Croatians of Austria-Hungary believed themselves to be a separate nation with the right to rule themselves. In 1848 they fought for this, in 1918 they having not received, are yet demanding and we believe must finally be given it.

The year 1848 will be remembered long because all over Europe the struggle for democracy ran high. The people did not always gain their end; many times failed, but the tendency was there and yet remains. Russia, great and mysterious Russia, with all her eastern civilization felt the pulse of this new spirit, and though she is yet in the throes of the birth struggle of democracy, the world is confident it will come. Italy stands at last a united people, free from foreign control and with a freedom undreamed of at the beginning of the century. The same spirit pervaded Germany, but was successfully crushed and today the Prussian with his belief of his own superiority, holds the fate of the German people in his hands.

The East has awakened to her possibilities and is restless, resourceful and keen. She sees the promised fruit of democracy and has sought to reach it. But with her it is yet a tender plant but is being vitally fostered by western civilization and the principles of Christianity. What will her attitude be among the brotherhood of nations? Will she be a brother or a tyrant when she comes to a realization of her full strength?

With all the growth of democratic spirit and national self-consciousness and with all the glories of the new nationalism, there are certain faults which have to be guarded against. Dr. Washington Gladden recently said that he was afraid of an "outburst of the disease of nationalism." Pride, ambition, greed and self-interest are not confined to Germany alone. America herself is not free from it. An American paper says "World Empire is the only logical and natural aim of a nation. It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as an armed conquest, commerce and diplomacy." While such utterances do not represent the ideals of the nation as a whole, yet a rumbling below the surface may show the existence of an undesirable presence in our midst.

But nationalism must surrender to internationalism of a high type. For what will deliver the nations from all these faults unless it be the international mind? The day of national isolation has passed. It has become impossible. The individual to be a true member of world brotherhood must today think in broader terms than his own nation. The nation to become a member in good standing of world brotherhood must think and act in international terms and for international good. This will not destroy patriotism; it will only make it of a deeper and more abiding character. But at the same time, instead of acting for selfish interests, a nation will act in the interests of all. "Nationality is sacred to me, because I see in it the instrument of labor for the progress of all men." In these words, Mazinni is the voice of the international mind. A German will not fight for the ideals of Germany when he sees that her armies will bring misery and destruction upon humanity at large. An American will fight for the cause of democracy though he has no material ends to gain.

The international mind will bring about the abandonment of selfish nationalism with all for which it stands. It will demand that treaties made shall be more than "a scrap of paper;" that the demoralizing spy system, secret diplomacy and intrigue, so characteristic of European politics shall not be harbored among any people, that in the words of President Wilson, "No nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

By forward-looking men and women the world over, a new internationalism is hailed as the only solution of a world without war. Just what form in the political world it will take, it is at present difficult to predict. But we hear many times of the League of Nations, which would unite all the nations of the world into a confederation having a common government with legislative, executive and judicial power. It should possess an army and navy, which should be the only ones in existence. "There can be no secure peace in the world or any decisions of international questions according to international law until states are willing to part with their sovereignty as regards their external relations and to leave the decision in such matters to some international instrument of government." And it is believed the world would soon come to see the wisdom of such a procedure and no more would armies fight on land and sea to decide disputed questions. No more could one nation for dominion and power be permitted to wage a ruthless warfare on humanity. No more would the people of one nation be made to be subservient to another as the Polish people are today. All questions of boundaries would come under international law. Nations would be given the right of ruling themselves or of being under the government they chose. "The civilized nations of the world are faced with the alternative of co-operation or mutual destruction. . . and it is difficult to believe that they would deliberately choose to destroy civilization rather than acquiesce in the abolition of war."

The new internationalistic spirit will take the form which has been expressed by American and Allied ideals. While there may be selfish motives in the present war, yet the big thing for which we are fighting, is that "the world may be made safe for democracy;" that each people may be governed by the consent of the governed. America seeks no material gain in this war. She only asks that the Monroe doctrine should be extended to European affairs, that the strong will protect the weak from aggression.

While the new internationalism must be perpetuated through a permanent political world court or something of like nature, yet

its spirit must grow in the hearts of men that it may be truly successful. The principles of Christ, which in essence confirm the principle of democracy, must extend to the government of nations as well as to individuals. That this spirit is slowly finding a way into national politics, America showed to the world when she startled it by returning China's indemnity after the Boxer uprising. Only when justice, truth, honor and mercy characterize the relations of one people to another, will the world become a safe place in which to live. And these virtues are the direct outgrowth of Christianity which some one has said is "the exalted type of international good will." "We shall yet learn," says Dr. Fosdick, "that the best armament of any people is the friendship of the world won by constructive good-will."

Slowly we perceive this spirit of good will growing. Siam's reason for entering the war is to "uphold the sanctity of international rights against nations showing a contempt of humanity." The Allied Nations are all fighting that the spirit of peace may find a resting-place on the earth, that the spirit of hatred will find an abiding-place impossible, and that humanity will rule, that the word of Lincoln may apply to the war-torn world: "With malice toward none; with charity for all; with firmness for the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Travelogue Sermonettes

BY E. M. COBB

HOBBYHORSES

My train stopped at a dinky little station to take water, and my coach window was just opposite a very plain little home like those crowded along the railroad track. Through the door I saw a little three-year-old boy on a red hobby horse, riding as fast as he could go. He was very much in earnest. He did not even stop to look at the train.

The little boy who is so unfortunate in this world as not to be able to own a hobbyhorse is compelled to be content with riding astride a broomstick, fork handle, or any other convenient substitute that he may find for a horse. But every boy has to have a horse. He cannot imitate papa in driving and riding without a horse.

The more favored class of boys hugely enjoy their hobby horses, and what is more pleasing than to see the wild, eager look in the boy's eyes when he steps up and takes hold of the bridle of his first new hobby horse, and with the triumphant swing of his foot, mounts and sits astride and gallops away into illimited fields of ecstacy?

These things are all right in their place, but they only have one place in the world. The only grudge that we can possibly hold against the hobbyhorse is on account of one of its chief characteristics. A great many horses have the peculiar faculty of throwing the rider when he wants to ride, but the hobbyhorse is different. Many a man would get off his hobby and ride a decent horse, were it not that the hobby succeeds in holding him where he was when a boy. In other words, there are a few men in this world that never leave their childhood far enough to get away from their hobbyhorses, but they go through life riding a hobbyhorse that is worse than a wooden one. We find them in the political arena, intelligent men, too, who will select a certain hobby, and every single conversation, argument and speech will concentrate itself, and finally wind up right on the back of that hobbyhorse. People in business matters, sometimes narrow themselves down to such a channel that they cannot converse upon and other subject, except their hobby, be it whatever it may.

In church affairs it is no uncommon thing to find an individual who, in writing, speaking or in private conversation, turns everything possible towards his hobby. Ministers sometimes preach from Genesis to Revelation and see nothing in a single chapter between, but their special hobby, whether it be a doctrinal point, historical fact or a religious tenet..

Nothing is more harmful to Christianity today than the different sects and denominations which go to make up the great church of Christianity; than for the layman to select a certain pet hobby and persist in riding it to the satisfaction of himself and to the disgust of everybody else.

There is not a man in five hundred who would literally take a little hobbyhorse out into the street and get astride it and ride there for ten or fifteen minutes, for any reasonable amount of money, and yet thousands of men are doing that very thing in the different ways mentioned above.

Now ask yourself this question, "Have I a hobby, and do I ride him?"

Los Angeles, California.

Orthodoxy Did Not Kill Christ

It has become very popular to ridicule orthodoxy and revile the historic position of the church upon certain fundamental positions.

Such a course gets one's name into the newspapers, for one thing, and for a time secures a certain kind of popularity. It smacks of learning and gives the impression of scholarship—in certain quarters.

On a recent Sunday evening in a popular church of this city the pastor, (in extenuation it may be said he is still young,) delivered himself of the following:

"Orthodoxy is falling into disrepute and the word heretic, which was once a term of scorn and disgrace, is now one of admiration and praise."

"When orthodoxy took at the beginning of its career the divine young man of Nazareth and nailed him to the cross, it gained for itself the ultimate displeasure and scorn of all good men."

That sounds smart ond conclusive until one begins a bit of inquiry and reflection.

We are all well aware that the term "orthodoxy" may be variously defined, according to the views of those who define it, and that the name "heretic" has often been hurled at the man who has dared to combat error which has crept into credal statements.

But there is likewise this great fact to be considered when one rails out in broad diatribes against orthodoxy that specifically the term stands for Trinitarianism, and the "orthodox" are such as have stood unflinchingly for the doctrine of the deity of Jesus Christ.

The tendency of modern day liberalism, and we suppose it has always been so, is to deny the eternal sonship of the Nazarene and reduce him to the level of merely human.

Now that was exactly the attitude of those who procured the crucifixion of the Master. Christ came to the cross because the leaders of the Jewish church rejected his claims of deity, charging him with blasphemy because he claimed to be the "Son of God. Those who cried out, and incited others to take up the cry "Crucify him, Crucify him" held the same views concerning the person of Jesus as those in our day with a supercilious air discount his eternal existence with the Father and scoff at miracluous conception.

It was heterodoxy, and not orthodoxy, that killed Christ, represented by men holding identical opinions upon the person of Christ as advanced by the so-called "liberals" and "advanced thinkars" of our time.

One need not be afraid of that term "orthodoxy." It stands today for the highest and best in Christian thinking and theology. Its message has power. The Christ it preaches is mighty and satisfying. Its adherents are proclaiming a worth while gospel to the sin cursed nations of the world, breaking the grip of evil upon thousands of lives and bringing hope to multitudes out of whose sky the light had gone and from whose heart hope had fled.—Evangelical Messenger.

Is Your Automobile a Church Member?

Has your automobile joined the church? Have you a special decree of absolution from on high as to the conduct of your automobile on the Sabbath?

The real fact is that the average automobile is so unregenerate that it often leads its owner away from the path of Christian duty. You know all about that "Brother Barnabas." You know one of your own parishioners only last week—or was it last year? —suffered a back-sliding disaster of sad results just through the influence of his unconverted automobile. He has been a faithful church-goes since his earliest childhood, having formed the habit

by accompanying his sainted mother to the old meeting house among the maple trees in the long ago. And when he purchased the automobile, he really intended to have it join the church at once; and as he lived at some distance from his usual place of worship, he concluded with easy logic that he would now be sure to get to church in good time. But some one in the family suggested a visit to Uncle Hezekiah who lived on Indian Creek, forty miles away. It was not a long battle that took place within the breast of Brother Faithful that Sunday morning, but it was a hard-fought struggle, just as decisive and in its own eternal way, just as eventful, as the battle of Waterloo. They went to Uncle Hezekiah, passing the doors of the church on the way, just as the bell was calling to morning worship, the bell which never before had called in vain to the household of Brother Faithful. "But Aunt Mary lives forty miles in the opposite direction, and might feel slighted if not visited the next Sunday;" and so it is to Aunt Mary's; to cousin John's the next Sunday; and then to the Springs; then to the mountains; then to the seaside; always going and coming on Sunday for the short journey; always starting on Sunday for the long tour. There is only one safe way, Brother Barnabas. Get your people to answer in the affirmative this vital question, "has your automobile jonied the church?" The automobile that fails to join the church will almost invariably lead its owner astray from the church. The automobile that joins the church can do three things:

First—It will always convey its Christian owner to the place of worship and will prove itself the best vehicle of the ages for getting the entire household there, thus helping to realize the truth that the family is the unit of the Church of Christ.

Second—It will become the long-prayed-for opportunity by which the aged, the halt, the lame, the blind, and all the shut-ins of the community, can enjoy, occasionally at least, the privileges of the sanctuary.

Third—It can be made a symbol and a vehicle of the church's spiritual hospitality by conveying to the sanctuary those who are strangers in the community.—Methodist Recorder.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE

Did You

Did you ever stumble around in the dark to look for a match, and find that—

The table reaches entirely across the room?

The wall advances to the center of the room to meet you?

The electric light switch has disappeared?

The chairs each have twenty-seven legs?

And the bureau, upon which you left the matches has disappeared entirely?—Burr.

The Sunday School

Important to Sunday Schools

In last week's issue of the EVANGELIST special attention was called to the EIGHT-PAGE PAMPHLET which is now being printed to accompany the Sunday school literature for the third quarter.

Every school should have as many copies of this pamphlet as there are teachers and officers in the school, including a copy for the pastor and superintendent. Members of Adult Bible classes also can make very good use of them.

The pamphlet contains, (1) the general titles of the twelve lessons with the scripture passages indicated for study; (2) the special title for each grade throughout the twelve lessons.; (3) the Golden Text for each lesson; (4) the Memory Verses for Junior and Primaries; (5) the additional scriptural passages for teachers and pupils through all the grades for the twelve lessons; (6) the special passages indicated for teachers; (7) suggestions for study and preparation.

The price of this pamphlet is so low that it barely covers the cost of making, namely, ONE CENT each by the fifty and hundred copies. In less quantities, fifteen cents per dozen. If your order for literature has already been sent in, a post card will bring you the required number of copies. Order at once.

International Sunday School Convention

Buffalo, N. Y., June 19—25, 1918

"WAR TIME CONVENTION"

Of the Sunday School Forces of the Continent

is what the leaders are designating the 15th Convention of the International Sunday School Association—which opens in Buffalo, N. Y., June 19 and continues for a week.

Never before in the history of the Association has there been a livelier interest in a convention, and General Secretary Marion Lawrence says: "Delegates are enrolling in a most encouraging way." He adds that "Perhaps half the States that have reported, desire more than their quota of delegates."

Sixty-one States and Provincial Associations will send representatives, and when President E. K. Warren calls the Convention to order in Elmwood Hall, Wednesday morning, June 19, he will probably face 3,000 Sunday school workers from every section of the Western Hemisphere.

General Secretary Lawrance, who, with Business Superintendent Robert Cashman of Chicago, spent last week in Buffalo, says the convention promises to be the most important as well as the largest in the long history of the Association. "The program

will surpass any Sunday school Program ever presented." More than 150 men and women will contribute to the success of the "message expression" of the great gathering, and the Committee makes the announcement that "Worth-while service," rather than oratorical accomplishments, has been sought in the make-up of the program.

The list of men and women who will take part in the half a hundred public meetings of the convention, indicates that the efforts of the committee have not been in vain.

The regular convention will be preceded by an important meeting of the International Lesson Committee now in the 46th year of its far-reaching influence. This committee selects and presents the lesson topics, the texts, and the golden texts used by more than 20,000,000 Sunday school members throughout the world. The committee represents alike the International Association, and the Denominations. The Chairman is Principal E. I. Rexford of the Diocesan College, Montreal, Quebec; and the Secretary is Professor Ira M. Price of Chicago University.

The Convention prayer, which will open the Buffalo meeting, was prepared by Rev. Dr. J. H. Jowett, just before he left America for England. It has been printed, and will be repeated by the 3,000 delegates, under the leadership of President Warren.

The plan of the convention, as announced by the Committee, indicates a little change from former gatherings. The morning sessions will be devoted to reports and business, the afternoon to departmental conferences, and the evenings to inspirational addresses. Saturday will be "Recreation Day,"—with excursions about the city; to Niagara Falls, and to other places of interest. In the evening the "Pilgrims" who have attended one or more of the World Conventions will have a reunion; the Canadian delegates will have a banquet or social, and the elementary workers will have "A Patriotic Birthday Social."

There will be no session on Sunday, but a "Morning Watch" service will be held at 7:30 A. M., in the Asbury-Delaware Methodist Episcopal church. At the morning services in the churches and Sunday schools of Buffalo and vicinity, there will be addresses and sermons by visiting delegates.

In the afternoon there will be held the great Temperance Mass Meeting, and in the evening the World's Sunday School Association work will be presented, with speakers representing several of the great Missionary fields.

Officers will be selected Thursday or Friday to serve until the next quadriennial Convention in 1922. A nominating committee, consisting of one representative appointed by each state or provincial Association, will meet Wednesday, and will report as soon as a list of officers is agreed upon.

Maintaining Christian Democracy

"We can't maintain a Christian Democracy unless we maintain a system of efficient Christian School," says Professor Walter S. Athearn, of Boston University, who is also educational superintendent of the International Sunday School Association.

Prof. Athearn has prepared for the International Sunday School Convention at Buffalo, June 19-25, a constructive program that has challenged the attention of educators in all parts of the Continent, and educational conferences announced for Monday, June 24, will consider the general topics of "Week-day Religious Schools," "The Curriculum," "Community Training Schools," "The Religious Education of the Rural Community," "Community Organization and Teacher Training," "Religious Education in Special Fields."

Under these general heads, there will be a sub-division of topics covering the most important phases of the general subject, be devoted to discussion, followed by a summary by a prominent educator.

Professor Athearn says :"The price of our religious liberty is the sum required for the building of a system of church schools, which will parallel our system of public schools and be equally efficient. We do not have in this country a system of public education; we have only a system of public schools, but this system of of schools does not work with the whole child. It is but half an educational arch. We must complete the arch by building a system of church schools, closely co-ordinated with the public schools. These two systems of schools,—one supported by the state, with secular leadership,—the other supported by the church, with religious leadership, will form the only system of education that a country can have, in which the church and a State are apart. The building of this system of church schools is the task now pressing for completion."

"Make Democracy Safe for the World," is the central theme to be considered at a great educational mass meeting on the opening night of the Buffalo Convention. Hon. P. P. Claxton, of Washington, D. C., United States Commissioner of Education, will speak on "Public Education and the Democratic State;" Professor Athearn will consider "The American System of Religious Education;" and Professor M. A. Honline of Bonebrake Seminary, Dayton, Ohio, will present "The Urgent Need of a National Program of Religious Education." At this season Mr. Leroy S. Churchill, a prominent Christian business man of Buffalo, and chairman of the local Committee of 100, will welcome the delegates to the Convention City.

Among the well-known educators who are expected to attend the Buffalo Convention are: Hon. P. P. Claxton, Washington, D. C., United States Commissioner of Education; Prof. Walter S. Athearn, Boston University; Dr. Lyman Abbott, New York; Prof. Luther A. Weigle, Yale University; President W. O. Thompson, Ohio State University; former president D. B. Purinton, University of West Virginia; Prof. F. C. Eiselen, Northwestern University, Evanston, Ill.; Prof. H. S. Jacoby, Cornell University, Ithaca, N. Y.; Prof. Ira M. Price, Chicago University; Principal Elson, I. Rexford, Diocesan College, Montreal, Quebec; Dr. George A. Coe, Union Seminary, New York; Prof. M. A. Honline, Bonebrake Seminary, Dayton, Ohio; Prof. E. P. St. John, Hartford Seminary, Hartford, Conn.; Prof. F. S. Goodrich, Albion College, Albion, Mich.; Prof. Howard G. Colwell, St. Louis; Dr. Henry F Cope, General Secretary the Religious Education Association, Chicago, and others.

The Bible Instead of the Ancestral Tablet

It is surely an item of real information to know that special plans are being followed in China to develop the Family Altar in the homes of native Chinese Christians. Rev. E. G. Tewksbury, Field Secretary for China, representing the World's Sunday School Association, has been made Chairman of the Committee on Sunday school and Bible Study of the China Continuation Committee. A special survey was made and it was discovered that not more than half of the Christian homes observed family worship. This is far in excess of the proportion in the homeland. All church members in China are now being urged to establish the habit of daily study of the Word, at which time all the members of the family are to be present. Where this is done and when a pledge to continue has been given a Family Altar Certificate is provided. This pictures the father explaining the selected passage from the Bible, while the mother and children are seated about the room. To make the picture very realistic even the family dog is present. Instead of engaging daily in worship of the ancestors represented by the ancestral tablet the Bible is studied and the living God is worshiped. The new church day in America has also been adopted in China. In place of calling it "Mothers' Day" it is called "Home Sunday," while the added suggestion is given that the week preceding be observed as "Home Welfare Week."

The World in Buffalo

Pilgrims from the various conventions of the World's Sunday School Association who are in attendance at the International Sunday School Convention which will be held in Buffalo June 19-25 will hold a reunion at the Statler hotel on Saturday evening, the 22nd. Then and at the Sunday evening session of the International Convention speakers will be present who have a world-wide first hand knowledge of Sunday school developments abroad. Among the list of participants will be such men as Bishop J. C. Hartzell, for many years missionary Bishop of Africa for the Methodist Episcopal church; Chang Po-ling, the popular principal of Tientsin Chinese High School, and one of the outstanding leaders of new China; Rev. J. L. McLaughlin, Field Secretary for the Philippines, and who has just returned from the Philippine Islands; Rev. J. G. Holdcroft and Mr. M. L. Swinehart, effective Sunday school workers from Korea. Thes Sunday evening service will be held in the Elmwood Convention Hall.

During all the days of the convention there will be a special Exhibit in the World's room on the second floor of the Convention Hall. Sunday school material is being brought from many lands for this occasion. Stereopticon talks will be given at convenient times showing Sunday school activities across the seas. It will be interestingfl just to see the Sunday school lesson helps which are published in many languages.

REVIEW OF

The Thought and Work of the Church

Again we rejoice to add a church to our Evangelist Honor Roll, even though it is another one of the churches that are receiving assistance from the mission board, and it shows that both the church and the pastor are awake to the importance of taking advtaced steps in church work to meet the requirements of the present. This time it is Clay City, Indiana that has won this distinction which comes from placing the Evangelist in every active home of the Brethren belonging to the congregation, and to the energetic pastor, Gorge W. Kinzie must be given a large share of the credit.

Last week the columns of the Evangelist were too full to admit the running of the Honor Roll of churches, so this week you will notice the addition of both the Ft. Scott, Kansas and the Clay City, Indiana churches. We welcome both congregations to this place of honor. Brethren you are in mighty good company when you are included in this list, and to the many churches that are not yet on the list we would say, "Come on in, the water's fine." If the good work continues two months more we will have a glorious report to make at Winona Conference.

We have no apology to offer for the quality of the paper used in printing the Evangelist last week. It was that or nothing. We had used up our last sheet of paper in finishing the run of the Brethren Quarterly the day before, and the car load of paper we bought last February hadn't arrived, and it isn't here yet, though it is somewhere between Wisconsin and Ohio, but where we don't know. So we had to use what we could get for the emergency. We have had shipped to us from Detroit about two tons by express and by electric freight which we hope will supply us until our car load arrives, but in the meantime be prepared to accept any substitute that may be given you, for no one can guarantee anything that is shipped by freight these days.

This week we give to our readers another of the class addresses as delivered at the commencement exercises of Ashland College. We hope to give the remaining one next week. This week we also furnish our readers with the pictures of all the A. B. students of the class. These should have been run last week with the report of the commencement, but the cuts were not available at that time.

The new church at Krypton, Kentucky will be dedicated next Sunday morning, and Dr. J. Allen Miller of Ashland will go to Kentucky to perform this service. Brother Cook, pastor in charge and a former student at Ashland will certainly be glad to welcome Dr. Miller to his mission parish, and we know Dr. Miller will make the mountaineers of Kentucky glad that he is able to do this service for them. Brother Cook has accomplished a good work in this field.

This week we publish a rather full report of the proceedings of the Maryland-Virginia conference. The number of delegates in attendance was greater than the average attendance at an Ohio conference which speaks well for the zeal of our southern churches. The report indicates that the churches of this district are beginning to feel the sense of their responsibility in relation to the Four-Year Program of the church, and they are making earnest efforts to do their part in realizing the goals of the Program. Brethren Beachler and Watson were present from outside the district to represent special interests of the church.

W. R. Deeter, state superintendent of Sunday school promotion for Ohio, makes an important announcement this week. If the Sunday schools of the state expect to reach the standards set for them they must co-operate with the state workers and do what they can to comply with the conditions and requirements as established by the National Association.

The Brethren church at Williamstown, Ohio recently passed through a season of revival with Brethren Coleman and Kemp as the special workers who had come from Iowa to assist the pastor, W. R. Deeter. As a result of these meetings nine souls made the great confession that means salvation. From Williamstown the evangelists went to Gretna, Ohio, where in spite of the busy season of the year they succeeded in stirring up no small interest. Members from each of these congregations assisted each other in the meetings by sending delegations from one to the other at times during the progress of the meetings. At Gretna there were six members added to the church.

N. W. Jennings comes to us again with his travel notes. At this time he is on the Pacific coast where he has been for some months engaged in evangelistic meetings at Sunnyside and Spokane, Washington and at Whittier and at the Compton Avenue church in Los Angeles, California. The Lord has blessed the work of Brother Jennings in all these meetings. eH expects to return to the East afetr he has concluded his meeting in Los Angeles.

A new correspondent furnishes the report from North Manchester this week. Since Brother Bame closed his work with the church the last of April the members have endeavored to keep the work moving forward and have called to assist them at least during the summer C. E. Kolb who is working earnestly with them and all the departments of the church are active, though some are showing indications of greater activity than others. North Manchester is an excellent field for the Brethren and they can not afford to neglect any opportunity for advancing the work of the kingdom.

R. Paul Miller, pastor in Spokane, Washington, writes of many things that occurred in their recent revival meeting that Brother Jennings does not mention. He tells of the preparation the church made for harvesting before Brother Jennings came on to the field. The pastor holds evangelistic services every Sunday evening In order to reach the many people who are a part of the great shifting movements of any large city and the field was pretty well gleaned, but through the united labors and prayers of pastor and evangelist and local people forty one souls made the good confession. It was another victory in the name of the Lord in Spokane. The Sunday school attendance is still on the increase and from this source they expect to build up the church in a large measure.

We have recently received an announcement of the commencement exercise of Chicago University and find the name of Brother H. H. Wolford among the graduates who received their M. A. degree.

Brother G. W. Kinzie comes to our readers with good news besides the achievement of getting the Evangelist into every Brethren home which we mentioned elsewhere. Only recently he had the pleasure of adding five members to the church by baptism. The work at Clay City has its difficulties as other fields have, and being a new work it may have some more, but the members of this congregation are men and women of large faith and they are not easily frightened at ordinary difficulties. They know there is always a way out of the wilderness for the people of God and they earnestly seek that way. One of the secrets of their financial success is revealed by the pastor as he states there are a number of tithers in the congregation, and a group of this type of members will bring success to most any congregation.

On another page appears the announcement of the dedication of the new Brethren church at College Corner, Indiana on Sunday, July seventh. Brother Charles A. Bame, now of Onekama, Michigan will have charge of the dedication.

After an absence of five months while completing a seminary course, F. J. Reagan has gladdened the hearts of the First Brethren church of Los Angeles by returning to his pastorate. During his absence Sylvester Lowman acted as supply pastor, but Brother Lowman is now working under the direction of the Southern California mission board in extension work in California. The First church of Los Angeles seems to be blessed with young people of ability who are able to occasionally conduct the church services when the pastor is absent from the pulpit.

Southern California has a unique way of doing home missionary work. A reading of the report of Brother Sylvester Lowman shows that one of the plans is to place a pastor in charge of a new field even before an effort has been made to organize a Brethren church. The plan worked splendidly at Fillmore where only recently L. S. Bauman conducted a missionary meeting that resulted in the organ-

ization of a new Brethren church with thirty members. Two lots were purchased and PAID for upon which they expect to erect a church soon.

After a silence covering a period of several months our readers are again favored with a short contribution or sermonette from the pen of Brother E. M. Cobb of California. These sermonettes by Brother Cobb are always appreciated and we trust we may receive frequent installments of them.

Around the Editor's Table

When Kings Pray

One of the great differences between the kings of Israel that were blessed as rulers and that brought blessings to their people was the difference in their religious lives and in their faithfulness to God.

The kings that walked in the ways of their father, David brought blessings to their people while those who walked in the ways of the kings of the heathen countries around them brought nothing but distress and calamity.

A praying king is supposed to be an honor to the country over which he rules, but too often kings, like common folks, only pray when they realize they have reached their extremity and know there is nothing more they can do.

The German Kaiser has always been known as a religious man, but it should be remembered there is a religion that is of the devil as well as of God. One of the magazines that comes to our desk has the following to say about the Kaiser at Prayer :

The Kaiser's gratitude to God may be understood forcefully if after one of his periodical allusions to the divine countenance one studies the particular activities of the German arms. A recent dispatch pictures him at prayer in the Cologne Cathedral on March 15, before the great drive on the Western front. It was not a moving picture that informed the outside world, but what was probably the next best thing available—a sycophantic newspaper reporter who sent his dispatch to the Amsterdam Tyd. As the New York Tribune reproduces the episode, it occurred in this wise:

"There were only a few persons in the building. Under high arches and in spacious solitude the Kaiser sat, as if in deep thought before the priests' choir. Behind him his military staff stood respectfully at a distance. | Still musing as he rose, the monarch, resting with both hands on his walking stick, remained standing immovable for some minutes. Then he turned and without exchanging a word with his suite, left the cathedral at their head. I shall never forget this picture of the musing monarch praying in Cologne Cathedral on the eve of the great battle."

Challenging God

As the Kaiser has familiarly bantered the Almighty in many of his previous addresses, Lord Dunsany in commenting in the Tribune on this episode, finds it natural, though not otherwise impressive, that the Kaiser did not kneel when he prayed. But more pertinent, as showing the Kaiser's works that accompany his prayers, are some of the comments given out by Mr. Henry P. Davison, chairman of the War Council of the Red Cross, on his recent return from Europe:

"The outstanding feature of German method at the present time is the effort to terrorize the women, children, and old men at home. While the German troops are making their drive on the front, airplanes are bombing nearly every night towns behind the lines, with the deliberate and declared purpose of terrorizing civilians.

"The purpose of the fight behind the line is to break down the morale of the civilian population to such a point that they will importune their governments for peace. It is the most dastardly, unrighteous, cruel, and devilish plan which could be conceived. It is based upon the theory that the killing of four children out of five will induce the mother to implore her Government to have the war stopped that her fifth child may live.

"It is carried on from the English Channel to the Swiss border and from the Swiss border to the Adriatic and has resulted in the murder and maiming of thousands of women and children and the driving of hundreds of thousands of terror-stricken from their homes to wherever they might seek refuge.

"I was in Paris many of the days on which the long-range gun was bombarding the city. That gun does comparatively little direct damage, and is wholly intended to get on the nerves of the people at home.

"All of this is accompanied by the most active possible propaganda, especially in Italy, designed to deceive the people and to strike down their morale. As a prominent Italian officer said to me, 'The diapason of the home is the diapason of the Army at the front.' The civilians at home must stand firmly behind the Army.

"One of the great missions of the Red Cross, therefore, has been to attempt to uphold the morale of the people at home. We have workers all over Italy and France carrying a message of comfort and cheer, helping especially to care for the refugees driven away from their homes, to care for the children and to provide for the sick and needy, particularly among the families of soldiers.

"In France we are carrying on direct work in 121 cities and towns, fifty-eight out of the total eighty-two departments, or counties, of the Republic being covered by American Red Cross activities. In Italy we conduct direct activities in forty-five cities and towns and we extend relief in 218 other places. Among Belgian refugees in France our work is on a similar scale. . .

"The gratitude the people feel for what the American people are doing through the Red Cross is beyond description. When we were in Bologna, Italy, the schools of the city were dismissed, and, as we walked out of the railway station, the scholars threw flowers on the ground that we might walk on them. Everywhere we went the American flag and the fact that we were Americans brought forth cheers that were far from perfunctory.

"The way these people of our Allies hold out their hands and look to America as the land of hope and promise, and as the great fact that makes certain that German might shall not prevail, is most stirring. 'America' is today a rainbow toward which Western Europe, from the north of Scotland to the south of Italy, looks as the sign of comfort, hope and victory."

The Graven Image

The God which the Kaiser does not kneel to has a vivid representation in the "Token" worn by every German soldier which Rev. Dr. Newell Dwight Hillis calls in the New York Evening Sun, "the most damnable thing that was ever suggested by the devil in two thousand years." Never, he asserts, "did an object so small send forth cruelties so large and manifold." We read:

"The little disk is stamped out on thick paper for German privates and upon aluminum for the officers. At the top of this cardboard is the portrait of that awful being called by the Kaiser 'our good old German God.'

"Look at his white hair, the long beard, and the great sword in the right hand, with the suggestion that since God uses the sword the German soldier must cut men to pieces also.

"Beneath you see flames gushing up, suggesting to the German soldier that he is quite right in burning the houses of France and Belgium after he has looted them, and for flinging the dead bodies into the blazing rafters. Now read the words written beneath the face of the being the Germans call God.

"'Strike them all dead. The day of judgment shall ask you no questions.'

"Strike dead old men and women! Dash the children's brains out against the stone wall! Violate young girls! Mutilate their fair bodies so that they will be unseemly when they are found by the husband or father. Burn, steal, kill—but remember that your Kaiser and the War Staff have promised to stand between you and God Almighty and the day of judgment! Even if Jesus did say, 'Woe unto them that offend against my little ones,' you must remember that your Kaiser and officers have promised you immunity on the day of judgment.

"That is what is meant by the sentence on page 31 in the German handbook of 'War on Land:' 'That which is permissible to the German soldier is anything whatsoever that will help him gain his goal quickly.'

"Nothing better illustrates the total collapse of manhood in the Germans than this soldier's token.

"A coward by nature, the German is afraid to kill and steal, and so he invented a screen behind which he could hide and named it 'the soldier's token.'

(Continued on page 16)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Judaism and Liberty

The old notions about the exclusiveness of the Jew and his power to withstand all the forces of assimilative influences, do not now hold good. Mr| Israel Zangwill made a remarkable statement:

"If the Jews were left to themselves—if the Christians granted to them freedom—they (the Jews) would, in the course of a few generations, merge into Christianity. But for this, Christianity is not Christian enough."

But here is something more remarkable. The well-known Jewish philanthropist, Mr. Jacob H. Schiff, was one of those "Americans of the Jewish persuasion" who opposed Zionism because of its national aspirations. Not long ago, while delivering an address before the League of Jewish Youth, at New York, he claimed to be converted to Zionism. Dr. David Philipson, of Cincinnati, one of the great Reformed Jewish leaders, after reading reports of that address, wrote to Mr. Schiff in great alarm, expressing dissension from the idea that Judaism would disintegrate in a free country. He says:

"If England should conquer Palestine, it is a wild dream to imagine the Christian nations of the world will permit the establishment of an independent Jewish State in Palestine and give to the Jews the most sacred Christian places associated with the life of Jesus of Nazareth. Palestine at most will be free and open to Jews and all others who desire to settle there under a joint protectorate of Allied Powers, but an autonomous Jewish Government is most unlikely. The modern spirit will transform life in Palestine also, and the Jews and Judaism there will be subject to influences similar to those at work in other free lands. If Judaism cannot survive in a free Russia, it will not be able to survive in a free Palestine."

Mr. Schiff replied that the history of Judaism in the midst of political and religious freedom showed a steady decline in Jewish customs and religion. He continued:

"Feeling in this respect as I do, and having come to the conclusion that a remedy for existing conditions may possibly be found in the repopulation of Palestine by the Jewish people, I continue at the same time of the opinion that no effort should be made to re-establish a Jewish nation, because I believe were this done, the very purpose which is in my mind would become destroyed. I believe that from 50 per cent to 75 per cent of the so-called Jewish Nationalists are either atheists or agnostics, and that the great majority of Jewish Nationalist leaders have absolutely no interest in the Jewish religion. Conditions in this respect are already—before a Jewish nation has actually been established, as is the desire of the Jewish Nationalists—the same as those which existed when the Jewish State was an actuality and when priest and prophet were ever in disagreement and feud with kingdom and State, and which led in the end to the State's destruction. This would surely happen again were a Jewish State again established."

Israel's Spiritual Condition

Here are proofs of the confusion, the sad and hopelessly chaotic outlook, even of the Jewish leaders. The conviction grows that the war has brought before the Christian church a very great missionary problem and a supreme opportunity for Jewish missionary work. Even before the war Jewish literature contained many frank and startling admissions about the inroads being made by Christianity into Judaism. We are told that the synagogue has lost its power, that the fate of Jewish orthodoxy is sealed, that the de-Judaizing tendency has gone too far to be stopped.

The war is intensifying all that, and the Jewish press of the day gives evidence of a growing conviction that Jewish destiny is in the balance; it shows that official Judaism and Jewish leaders are conscious of what is at stake and alive to the disintegrating forces let loose by the war on the Jewish world. To quote a Jewish writer: "Jewish education, culture, mental energy and spiritual expanding, and all that goes to comprise Judaism—these have been battered well nigh to death by the war, and in that has the war hit us Jews above all peoples terribly."

Sir Francis Montefiore, who has been president of the English Zionists since the inception of the movement, remarks that Julaism is a mere question of sect and the present political crisis is more important than Judaism. He confesses that while he was president of the Zionist Association he did not know what it really was.

The Outlook

The world has not yet learned any great lesson out of this groaning agony and flood of blood; and suffering and bleeding Israel has not changed. The "Rock of Ages" is still to them a stone of stumbling and a rock of offence. The stubborn, persistent cry still is: "We will not have this Man to reign over us."

But there are unmistakable signs of momentous importance and imminent changes. There is a growing tenderness, sympathetic interest and kindly feeling towards the Jewish people throughout Christendom. The Spirit of God has touched the hearts of his children. In many cases prayer circles have been established and at least three new missions have been organized: one in Londo, England; one at Seattle and one in Brooklyn. The British societies are making great efforts toward preparing themselves for extensive work amongst the Jews as soon as the war closes. A volume of prayer is now ascending to God on behalf of Israel, the result of which can hardly be overestimated.

The Jewish people as a whole seem to have given up their usual lightheartedness—the so-called Ghetto humor—and have become a little more serious when speaking of the things of God. The wild cry that filled the Jewish press at the beginning of the war, proving "the failure of Christianity," because Christians nations are warring, has entirely ceased; and instead, the failure of man is now being admitted by them. The open reviling and slandering of the name of Jesus is disappearig, and is entirely gone among the more enlightened. The spirit of honest inquiry and seeking after the truth has not only increased a hundredfold, but it is nothing short of a phenomenon. There has never been a greater demand for the Bible than at the present time. The awakening of the Hebrew Christians to the momentousness of the times and to Israel's great needs, their longings and efforts to be united in a definite testimony, are indeed epoch-making.—Missionary Review.

News From the Field

To the Sunday Schools of Ohio

I bring you a message of vital importance. Our Four-Year Program calls for 75 per cent of Sunday schools reaching the Standard of Excellence by 1920. According to last year's reports received at headquarters there are only 7 front line schools in Ohio. This means that about 65 per cent have not yet attained front line standard. About eight schools did not report at all. Pastors and Superintendents, we must awake to our responsibilities and duties. We must stand shoulder to shoulder to the task set before us. This fair state which is called "mother of our Presidents," should also be "mother" of our Sunday schools, as front liners. Our motto should be "Always ahead, and never overtaken." There are only two states ahead of us now. Let's show our colors and "go over the top." Let's reach the goal set by the National Organization, and hold our position firm. May we seek to become more like unto the ideal Sunday school.

I have mailed to each school in the state a "Standard of Excellence" adopted by the last National Conference which you may use as a guide, and if you have not yet attained any, or all of the points (13 in all) will you not take it up with your school immediately, so that you may be listed as one of

the front line, or standard schools. Ohio cannot afford to be any less than the Best. We dare not fail to reach the goal set. We MUST have 15 more schools reaching the standard by 1920. Who'll be the first to step into the ranks of "Front Liners?" Here they come! That's fine. Now who will be the next please? Yes! all right you will be listed next. Great! We're going to reach the goal, and then some. Keep coming. May we hear from more of you?

W. R. DEETER, Ashland, Ohio.
Grant St. State Supt. S. S. Promotion

Travel Notes

From Sunnyside we went to Spokane, where the next great battle was fought in his name. Spokane, Washington, is a great city now, with one hundred and fifty thousand inhabitants and still growing. Around the great valley the mountains rearing their snow crowned heads through the clouds which can be seen for many miles. The rolling hills piled here and there filled with wealth. The verdant valley many miles long. The highty winding river rolling, dancing and tossing through the heart of the city is a most grand sight. The valley and hills are noted for fruit of the very best kind. The atmosphere is fine when it is not raining, the rains are usualy cold but useful indeed.

We have a band of praying men and women in Spokane, men and women of faith in God, they have entered the school of prayer and find it blessed to be shut in with him. Cottage prayer meetings were held before the campaign and the same praying ones entered a little room in the church each evening before preaching and prayers were sent up to the throne of God in the behalf of lost souls and that he might bless his own word to call the backslider home into the fold, and to build up those in the faith and make them stronger which he did. He has promised to hear and answer prayer. He is more willing to hear and answer prayer than his children are to take the time to pray.

We have a people and a work at Spokane with the Brotherhood can be proud of, as good, clean, substantial class of people as you will find anywhere, among them a bunch of young people hard to excel; they are true to the church and are not ashamed to tell the world that they have found Jesus as a Savior from sin. The pastor, evangelist and people all fired on the enemy God's big gun of faith, hope and love which broke his ranks and many of his soldiers became soldiers of the cross of our blessed Lord, all glory be to him. In one place with one accord means power with God and man.

Brother Paul Miller, the pastor, is but a young man and preacher, but he has learned many of the enemy's cunning tricks and God is using him in a very marked way in preaching his everlasting word. He has the full confidence of his people and I am certain that God will continue to bless him, his good wife and faithful workers.

The Church Building

We preached in the basement, but God was with us as well as he was in the upper room. He poured down his good Spirit upon us and we praised his name together. The basement of the church is paid for and brick enough piled all around it to put the walls up, the brick are also paid for, but wisdom seems to say to the Brethren complete the building as the money comes in so that no heavy debt will be hanging over the church, and too it is hard to borrow money in Spokane at this time. What a great pity to have to hold up the work of the Lord; the building is so much needed to take care of the splendid Sunday school and to make the place more inviting to the public.

Let me say to those of you who have put money in the Spokane work, you have made no mistake. You have made a very wise investment. I know of no mission point in the Brotherhood that has in the same length of time made such progress and it will be permanent. The class of people in the church warrant it. During our meeting some fine people, heads of homes, came into the church, people who will be a help in every way.

Were it not for our College campaign and I were in a proper position I would be tempted to canvass some of our good people who are blessed with money and ask them to help make it possible to finish the church edifice at Spokane. People in the Brotherhood don't be afraid to support the work at Spokane. It is a field for our church. To be sure, I believe our other mission points are worthy and those at the head are working hard and God is blessing them (but Spokane is a field for the Brethren church.) We already have some Eastern Brethren in Spokane and others will be moving that way.

Sister Viana Detwiler deserves much credit for the sacrifice which she made in responding to a Macedonian call coming from a half dozen home-sick Brethren for a whole gospel. She was true to the call and vision and the Spokane work is a monument of beauty to obedience. Sister you will get your reward in the glory world.

We had our home with Brother and Sister B. C. Gochmour. It was a real home and we had the joy of many blessings together, however we visited among the Brethren and shared of their kind hospitality; for these things we are very grateful indeed. Brother Gochnour moved to Spokane from Warsaw, Indiana about sixteen years ago. They say the West is the place for them. Sister Melinger and others from the East say the same thing.

May God's blessings continue to fall on people and pastor in the work of God at Spokane.

We are now in a fight at Whittier, California with Brother Kimmel and people. Pray for us. From here we go to Compton church in Los Angeles to be with Brother Beal in another fight. I am sure we will have a good time together. We are looking for Victory at both of these places in his name. You will not likely see any more travel notes until we finish our work on the coast. May God bless his children everywhere.

N. W. JENNINGS.

P. S.—Just before leaving Spokane the writer received a letter from Brother Darling, pastor of the Turlock church, inviting him to come by and assist in the Communion service. This we found possible. It was a feast in two ways, to be with those with whom we worked in a campaign, two years ago, and to be in the presence of the Lord at the tables and with his children.

I like to think of that day when we shall come from the East and the West, the North and the South and sit down in the Father's Kingdom at his table. We enjoyed the short stay immensely with Brother Darling and his people. N. W. J.

Dedication Services at College Corner

The Brethren at College Corner church, near Wabash, Indiana, will dedicate their new church on Sunday, July 7, 1918. The dedicatory services will be conducted by Dr. Chas. A. Bame of Onekama, Michigan. There will be a special program for the entire day at 10:30, 2:30, 7:30.

A cordial invitation to be present at these services is extended to all Brethren who can come.

D. A. C. TEETER, Pastor.

Report from Spokane

Well, we have had another season of blessing from the Lord. After about five weeks of preparation and prayer, we opened our revival with Brother Jennings as our leader. And an able leader he is. The meeting began with good interest and good interest continued until the last night when the church was filled to capacity. The battle was hard and Satan was on the job as usual, but the battle was God's, not ours, that's why we have a victory to tell you of.

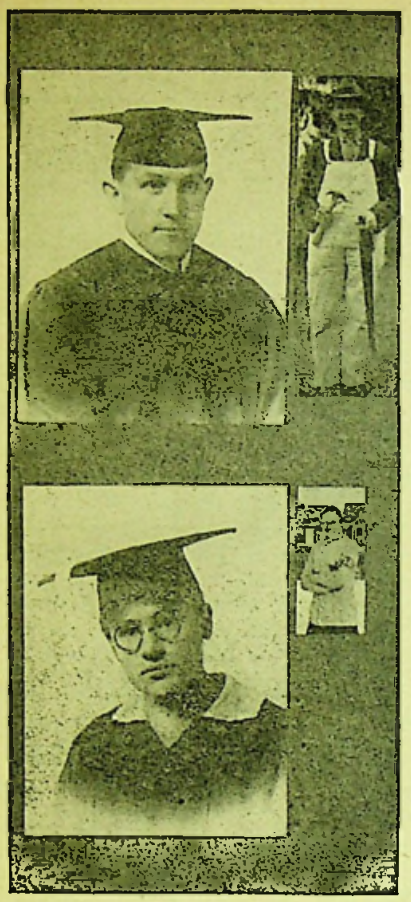
The crowds during the week were good, and on Sundays we were crowded to the doors. But still, with good interest, good attendance and all, results were slow in coming. They came in ones, twos and threes.

But finally on the closing Sunday night, the Lord fell upon the people in great power, and we had a great blessing. Husbands and wives and others, kept going forward till they stretched across the entire room. Altogether, there were forty-one who went forward during the meeting. It was a great victory, for we keep the field pretty well gleaned, by holding an evangelistic service every Sunday night. If we did not do this in the city here, many would drift away from us, whom we could not reach when the revival did come.

Of this number, there were six reconsecrations of some who had grown careless in their Christian life, etc. Most of the rest have been baptized and we expect to baptize the remaining ones next Sunday.

During the meeting, Brother Jennings and myself spent most of our days in calling from house to house. Satan had set his claws into the hearts of one man and wife, till the word of God seemed to have no power to draw them. We called on them several times with apparently no results. But on the last night, our hearts leaped with joy to see them both take their stand for Jesus. We baptize them next Sunday. Working together with Brother Jennings, both in the pulpit and in the homes was a great joy to me. He has been a blessing to all and has done a lasting good.

Our Sunday school is still growing and went up to 142 last Sunday, which is the largest attendance we have had yet. Our



Victor N. Leatherman, New Lebanon, Ohio
M. Mae Smith, Nappanee, Indiana

little mission Sunday school has been the means of bringing in three souls already, from that part of town, and I am sure the future will show greater results from it. We are holding preaching services there every Sunday afternoon after the Sunday school hour and good interest is manifested. Pray for this isolated band of workers that God may manifest himself to us in a greater way.

R. PAUL MILLER,

2404 Wall St.

North Manchester, Indiana

It has been some time since the work at this place has been reported. Our correspondent, Mrs. John Goehler has sickness in her family, and being unable to report the work, has asked me to do so.

Rev. Charles A. Bame closed his pastorate here, the last Sunday in April and left for Michigan to spend the summer on his berry farm. Rev. Bame is an excellent pastor, and the church was built up and strengthened while they were with us. We pray that God will richly bless Brother Bame and his family.

We were fortunate in securing the services of C. E. Kolb of Warsaw. He and his family have moved in our midst, and the work is progressing nicely under his leadership. May God bless both pastor and people as we work together for the advancement of his Kingdom.

Friday evening, May 10 a reception was held at the church for the new pastor and family. Over 100 were present, and the evening was enjoyably spent in music and short talks. Light refreshments were served. The church was prettily decorated with flowers and flags.

The auxiliaries of the church are all in working order, but the warm days remind us that we must keep going or we may be the victims of the notable summer slump.

Sunday, May 9 we celebrated Missionary and Children's day with a special program in the morning. We had a good attendance and the missionary offerings through the Sunday school classes was almost $145.00 which will more than pay our state apportionment.

The meetings of the S. S. C. E. are well attended. At their last meeting they decided to present the church with a service flag. We have quite a few boys in the service and others will be called soon. Our S. M. M. are also active. In addition to our regular meetings we meet twice a month to do Red Cross work. Our meetings generally follow a picnic supper at the church or at the home of one of the girls. Mrs. C. E. Kolb our patroness is giving us the story of the African Trail .

Our C. E. services are not as well attended as they should be. We hope to build up our society in the near future. Just now we are planning a parcel post bazaar for the benefit of the society.

Our earnest prayer is that God's people everywhere will be faithful and steadfast throughout these trying times and that God will abundantly bless us.

GRACE M. EBBINGHAUS.

First Brethren Church
Los Angeles, California

The members of this congregation have all been made glad by the return to us of the pastor, Elder Francis J. Reagan, who has been absent for five months finishing a seminary course at the Xenia Theological school at Xenia, Ohio.

Brother Sylvester Lowman, our supply pastor, had to leave us to begin his work at Fillmore, California, under the auspices of the District Mission Board, at the end of April. During the month of May the work was carried on largely by volunteers of our own congregation. Two of the services on Sunday evenings were taken care of by the young people of the church. We had a Parents' Day program on the second Sunday at the morning preaching hour, a splendid program which all present enjoyed. Our young brother, Harry Toler, brought the message on two Sunday mornings, and he spoke with such warmth and evident sincerity that we all were edified and encouraged.

Last Sunday morning, June 2nd, Brother Reagan broke the Bread of Life to us both morning and evening. He spoke with earnestness and gave us the things he had thought out and fully considered in his own heart, things that he had reasoned out to a definite conclusion so that he was able to speak with definiteness. His sermon Sunday evening was a patriotic address using the familiar words from the prophet Isaiah, "Watchman, what of the night!" as a text.

A reception was held for the pastor and his family on Tuesday evening, June 4th, at the church. A good program of music and addresses was given to an appreciative audience of Brethren and friends, and after that refreshments were served in the basment.

There is much work to do and the difficulties are great.

Yours in the Master's name,

A. P. REED.

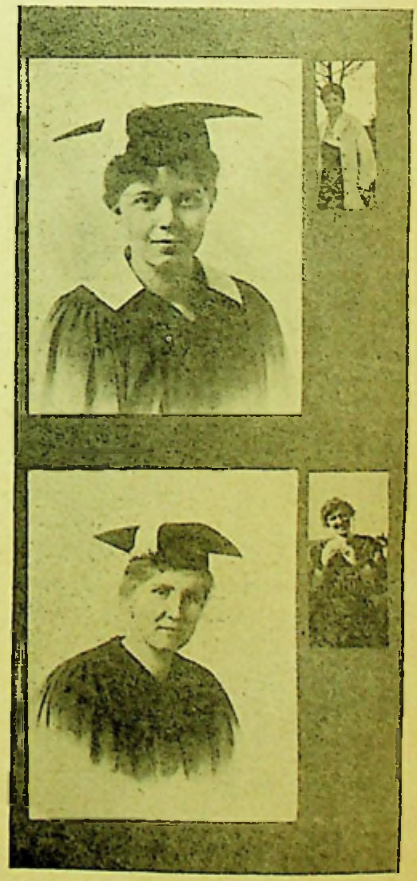
4910 Wadsworth St.

Clay City

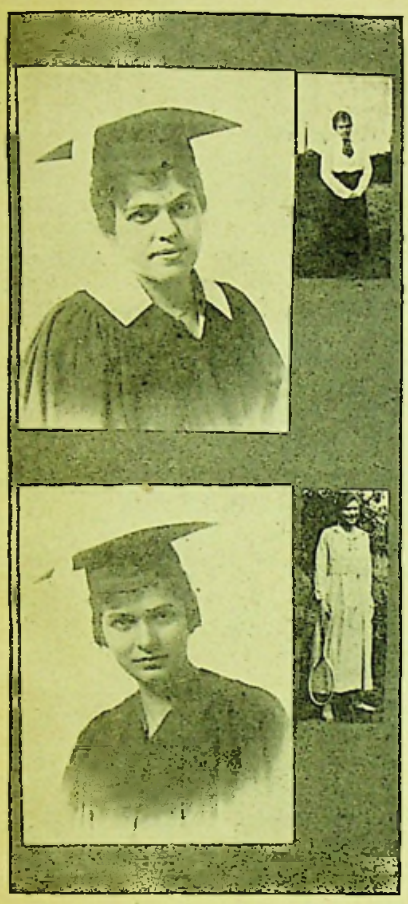
We are slowly but surely moving forward at Clay City, in spite of very obstinate difficulties. Recently we had the pleasure of baptizing five persons who had confessed Christ in a union meeting which was conducted some time ago, besides one young married woman who had confessed Christ some time previously. Those coming from the union meeting were boys and girls between eight and twelve years of age representing three entirely new homes for the Brethren faith.

Our Easter offering put us well "over the top," for which we were very grateful.

It has been reported before that a parsonage has been secured by this congregation, but I feel that the brotherhood is entitled to know some of the details in this connection. A parsonage here was not a luxury but an absolute necessity. Because of the "coal boom" every house and shack in the community have been occupied for months. Many renters were compelled to buy property in order to have a place to live. We were no exception. We moved twice within two and a half months because the properties in which we were living were sold. And



Ruth Tooter, Dayton, Ohio.
Josie Wogaman, Brookville, Ohio



Marie Snyder, Canton, Ohio
Lucile Teeter, Ashland, Ohio

the latter of these was sold at a time when there was not a house available. So the good brethren, realizing that something had to be done, and, finding the modest little four-room house in which we now live could be bought at a great bargain, simply got together and pledged so much each towards the price and bought it. But, let me say right here that these pledges were not paid out of the ready cash on hand. Most of these folks borrowed the money to meet their pledge. And it meant sacrifice and self-denial, but what else was to be done? So please, my brethren do not get the idea that we are living from our abundance while receiving the splendid aid of the Mission Boards. The folks here are not rich, quite the opposite. But a very large proportion of them are TITHERS, and some of them are giving a great deal more than the tithe, and THAT IS THE SECRET of how they do these things.

One of our great problems is the transcient. So many people are so constantly changing about, moving from one place to another. We have gained many new scholars to the Sunday school, and attendants at church, but about the time they become interested, they move elsewhere. Another problem here is a dead Christianity. There are not many people in Clay City, but pretend to be members of the church, but are as dead as can be, spiritually.

The church and all the auxiliaries are stressing the Four-Year Program and doing our best to reach the goals set. We very earnestly covet the prayers of all God's people.

GEO W. KINZIE.

Warsaw, Indiana

News has such a wonderful way of filtering through the church from one congregation to another, that I suppose before now it is generally known who is located at this place. The church board through communication with the writer while living in Sidney engaged him to fill the pulpit and act as pastor during the summer or until the beginning of the pastoral year. Therefore, such service began May first and we moved to Warsaw to be on the field. It was our intention to continue in Evangelistic work as last year and such is our plan for the future as a rule, but upon the earnest and repeated solicitation of the board and individuals of the church and a unanimous vote of the business meeting we have consented to take the work for a year from October first.

An intelligent survey of the activity of the church is impossible in this note because of our newness to the field, however, all departments are outlining some forward work. Children's exercises are under way for Sunday the 17th, promising well.

A new departure in the summer program at Winona Lake featuring a two weeks' union Evangelistic campaign is of special interest. From June 30 to July 14th, inclusive the churches of Warsaw, Winona and Kosciusko county in general will unite in an effort to revive religious interest. The services will be held in the Park Auditorium, under the leadership of several noted evangelists. Just who, is not fully decided but Mel Trotter will open the campaign with three days and if possible the "immortal" Billy Sunday closing the last three days. E. O. Excell will direct the music with the exception of the last three days when the Sunday party will have full charge if they come.

Brehtren, put Warsaw and its pastor in your prayer list for problems are ahead and "this kind cometh out only by prayer."

A. T. RONK.

Fillmore, California

With heart bubbling over, I want to write you a few lines about our new church, or rather as it soon will be. We just closed a four weeks' meeting here.

On the first of May we moved our tent here. This tent belongs to the Southern California Mission Board, and is used entirely for religious meetings. They will not rent or use it for any other purpose. On the 5th of May by previous arrangements we had, L. S. Bauman with us as the evangelist and the singing evangelist B. P. Stout to lead the song services. The meeting started off very well, but it was not long until the devil got very busy, as he usually does, but this time it seems he brought to bear all his big guns on us, even wheeling his 17 inch gun into position and turned it loose on us, through the other churches of the town,and they used shrapnel on us; called us pro-German, pacifists, proselyters, and all kinds of mean things. We kept sweet and went right on; but it almost took all our crowds, for at the end of three weeks we hardly had a corporal's guard. But thanks to God, and the incessant prayers of all our Southern California churches, in the fourth week our crowds began to improve. Oh, we had a little company that stayed through with us, and from this we began to gather the sheaves. On Sunday night there were 6 came forward, then there were some very night the rest of the week and on the last Sunday night there was a great victory when 10 came forward, making 30 in all, to start our new church with. And the sentiment is good for us in the town. Brother Bauman brought the word in his old characteristic way. It fell with mighty force on sinner and saint. Several of these people came to us from other churches that had no church home in the town. We only had two members in the town when we pitched the tent. On the last we had set apart to raise the money to buy two lots right down in town as we feel we ought to be in the center of things. When the day's work had closed we had $1,746.41 pledged and in cash. We are giving $1,700.00 for the lots. These will be paid for next week and then we intend to proceed with a church building. The Southern California Mission Board is behind this move, and right here I want to praise this board for their splendid help, and for their vision of the Lord's business. It has never been my privilege to work with any board or set of church men that went at things in a more determined and Christian way of doing things. Say, you eastern folks could well afford to imitate a little,



Marie Lichty, Falls City, Nebraska
Mary Bricker, Rossville, Indiana

for I tell you right now, if all our churches would get under things as this board has been doing we could soon reach our Four-Year Program for new churches. Where is 1920 going to find us in this goal? Well, you cannot point the finger of scorn at California and say we have not done our part. Pray for us in this new field.

S. LOWMAN.

Williamstown, Ohio

Owing to the rush of work at the College, I have delayed in reporting our recent meeting here. We have long looked forward to, and prayed for this meeting, and on April 14th Brother Coleman, with his singer, W. E. Kemp, began the campaign. Well do I remember being in Brother Coleman's first meeting in Missouri over two years ago, where we had a glorious time together; but on this occasion we were especially blessed because Dr. Miller of the College granted me leave from school work to be at my church during most of these three weeks. Brother Coleman has improved in his speaking ability and power in the last two years; and his singer did his part well. The choir did some of the best singing they ever did during these meetings. The interest increased from the beginning and attendance developed into a crowded house. The good to the church as a whole cannot be told in words. Cold hearts were made warm through the power of the preached Word of God. The speaker would at times seem to cause the audience to be bathed in tears, and then through his wit and humor bring out a smile on the faces of all.

Brother Coleman is not a sensational preacher, but through his earnestness and hard efforts he makes his appeal for right living that cannot be denied. At the close of the meeting we had nine who had come forward to express their faith in God, and Jesus as their personal Savior.

All these we shall keep for the church, except one, who went to the M. E. church.

The co-operation of the Gretna church was had in a few of these meetings when a delegation came over for the services.

These pople gave Brother Coleman the largest offering that they ever gave to any minister; and Brother Coleman says it was the largest for the size of the church membership he had ever received.

The church will long remember the work of these Brethren among them.

Gretna, Ohio

Through previous arrangements this church planned to have the help of Brother Coleman in revival work, along with Williamstown. So on May 6th,—just after the close of the Williamstown meetings, Coleman with his singer began a three weeks' campaign at this beautiful country church. This is one of the Ohio churches that does things.

Here again Brother Coleman and his singer put forth their "best licks" against Satan and his forces. The crowds were good all through, considering the time of year that the farmers were planting corn and other crops.

This is the first time these men ever worked among the people of the east but hearts soon touched hearts, and the union of feeling and devotion soon was manifested among both, and interest developed to a high degree.

Some of Coleman's sermons were indeed a surprise to these folks. They seemed to set them on fire to read the Word of God more; and his first new sermon on "The Second Coming" was well taken by all. Brother Coleman is a good sermonizer in many ways, considering his short time in the ministry.

On the second Sunday of the meetings the Williamstown choir came down in a body, 22 in all, besides 10 others, who were present at the morning service, and left in the afternoon, in their Fords and Saxons over the pikes 42 miles. The singing on this night was especially grand. Brother Kemp said he felt like the young man, who "jist hadn't a thing against anybody in the world." We were not permitted to be with these brethren very much on account of the press of school work, but all in all the meetings were great. Here six made the confession of Christ, and four have been received into the church. Two yet remain to be baptized. One woman who is 64 years old made the confession for the first time.

The offerings here for the Evangelist almost reached the figures of Williamstown. More to report later.

W. R. DEETER.

Minutes, in a Condensed Form, of the Md. and Va. District Conference

The Thirty-first annual conference of the Brethren churches of the Maryland and Virginia District opened on Wednesday afternoon, May 29th at Penn Laird, Virginia, Mt. Olive, church by singing "Onward Christian Soldiers," which was led by R. I. Garber.

Vice-Moderator L. G. Wood presided and Brother E. B. Shaver conducted the devotions of the hour, reading from the 15th chapter of the Acts of the Apostles, followed by the congregation singing, "All Hail the Power of Jesus Name."

A committee on Credentials was appointed consisting of,—L. G. Wood, W. E. Ronk, and Dr. D. L. Shaver.

A very sincere and enthusiastic welcome address came from Brother W. S. Crick, pastor of the Mt. Olive congregation, whose hospitality we enjoyed. He said: "They had just closed a successful series of meetings and with the same good spirit we were welcomed. He suggested also that we bring to the new converts some inspiration and strength that they may see the Will of God done in our lives. In closing he called attention to the Conference Motto, "Ask God —Listen—Act," as three great steps to progress in Christian life; also to the Conference slogan: "Inspiration, Information and Consecration."

The response by delegates was first engaged in by Dr. J. M. Tombaugh, who told what a conference means to him and what each delegate should contribute toward it.

Brother L. G. Wood was the second to respond. He suggested that this Conference be made a revival. Others who responded with splendid thought and sentiment were Brethren S. P. Fogle, W. H. Spiggle, J. W. Leedy, P. W. Wiseman, P. J. Jennings, E. B. Shaver, A. B. Cover, R. I. Garber, and Sister P. J. Jennings. The Conference then sang "Wonderful Words of Life."

The first report of the Committee on Credentials was 43 lay delegates and 14 ministerial, a total for first session of 57. The report was accepted and committee continued its work.

Organization of the Conference

By separate ballot the following officers were elected:

Dr. J. M. Tombaugh, re-elected Moderator.
L. G. Wood re-elected Vice-Moderator.
E. M. Riddle, re-elected Secretary.
W. E. Ronk, elected Assistant Secretary.
Luther Good, elected Treasurer
W. E. Ronk, re-elected Statistician.

At intervals during the election the Conference enjoyed many other responses.

By vote of the Conference it was decided that delegates pay twenty-five cents for meals instead of fifteen cents as before. The closing song of the first session was "More About Jesus" and benediction by Brother J. M. Tombaugh.

The Second Session opened by singing "America," after which Brother J. F. Watson of Pennsylvania, conducted the devotions by reading selected portions from Eph. 4th and 5th and invoking God's blessing and power upon the Conference.

At this point the Mt. Olive choir rendered a beautiful selection. The regular program of the evening began by Dr. V. M. Richard addressing the Conference on the subject, "What part should the Christian church play in this war?" He said in part, "The church is responsible for this war. The church if it stands for anything it is equality. The Christian church has forgotten many of the principles of her Founder. In our greed for worldly gain we have forgotten our stewardship. When we denied dollars, sons and daughters to missions, now we give them to this war. The church should be penitent and return to God, then it can face the strife with hope." In closing he made a strong appeal to remember our President Wilson and his counsellors, our boys, fathers and mothers.

The conference was then favored with an anthem by the Mt. Olive choir.

The "Scriptural Doctrine of the Atonement" was the theme of Dr. J. M. Tombaugh. He said, "The Atonement is the very heart and marrow of the Christian religion. The death of Jesus of Nazareth is the supreme fact of the New Testament. A bloodless Gospel does not draw. The apostles believed this doctrine and solemnly announced that it was the Divine Plan for the saving of sinners. No hope, no message, can be apart from the Atonement of Jesus Christ. It is the substitute for us instead of our individual punishment for sin. It is a glorious and precious doctrine.

A personal invitation was given to accept the Master, and after singing "Somebody Must," Brother Wm. H. Beachler closed the session with prayer.

The third session of the conference opened Thursday morning. Brother L. G. Wood requested the conference to sing, "My Faith Looks Up to Thee," after which he read Rom. 12: 1-3 followed by an uplifting season of short prayers.

The district Director of the Four-Year Program, Brother W. E. Ronk spoke of the

attitude of the churches toward it. He showed it to be an effective method of doing church work. He reported that some good work had been done, but much more was needed.

The subject of "Spiritual Advancement" was discussed by Brother G. A. Copp who spoke of each church with respect to this Goal. Brother G. W. Chambers emphasized our narrow vision and slowness in doing God's service. Brethren E. B. Shaver and William Lyon spoke briefly on the above subject.

Here Brother Beachler offered a treat in the form of a solo, accompanied by Professor Chas. McClure.

The subject of Church Extension was discussed by G. Harry Haun. He appealed to the laymen to help open new fields. Brother J. W. Leedy insisted that we are not using our means and consecration.

A second report from the Credential Committee showed 58 lay and 19 ministerial delegates, a total of 77.

The subject of "Financial Methods" was presented by the director of this Goal, Glenn Locke. He explained the Budget System of finance. His talk was confirmed by Brother J. F. Watson who gave a few practical suggestions out of his own experience.

Report of Standing Committee

The Treasurer of Ministerial Aid, Brother G. A. Copp, gave a detailed report which showed receipts for the year amounting to $162.25

Amount expended 36.00

Balance $126.00

Amount of notes held ..... $484.00..

Total of notes and cash $610.25

Report was adopted.

Treasurer of Mission Board, Brother Theo W. Fahrney reported receipts $264.80

Disbursements 95.95

Balance on hand $168.85

Statistician's report (Preliminary)

Number of churches in District	36
Number of members reported	2,569
Number of revivals	13
Number members obtained in revivals	80
Number members obtained in reg. services	66
Number loss	9
Total gain	137
Total of all valuations	$83,534 00
Number of Sunday schools	12
Number of pupils	1,145
Number Home Department	7
Number S. S. C. E.	8
Number Sisterhood of M. M.	2
Number Senior C. E.	7
Number Junior C. E.	2
Number Intermediate C. E.	2

The report was adopted.

The following resolution was presented to the Conference.

To the President of the United States, greeting:

"We the Maryland and Virginia District Conference of the Brethren churches hereby express to you our sincere approval of your call of the nation to fasting, humiliation and prayer as set forth in your recent proclamation. Believing implictly as we do that God rules the universe, and that all the affairs of men and Nations are in his hands we pledge ourselves to him and to you, that we will pray without ceasing, that in all things you and your counsellors will be led of him into the right on every great question of national or international policy; and that he will speedily bless our nation and the world with the Peace of Righteousness which shall be abiding."

In Conference assembled at Mt. Olive church, Harrisonburg, Va..

This 30th day of May, in the year of our Lord, 1918.

Moderator, J. M. Tombaugh.
Secretary, E. M. Riddle.
(Seal.)

The Resolution was adopted. The session closed with a song and Brother J. F. Watson pronounced the benediction.

Brother J. F. Watson, National Sunday School Secretary gave the exact place of the district with respect to other districts. He pointed out some things that showed excellent growth. He also stressed the "Standard of Excellence in Sunday School work."

After singing, "Work, for the Night is Coming," The Women's work of the church was emphasized. Mrs. G. C. Dowell and Mrs. L. U. Messler spoke of the Home Department. Dr. Mary A. Laughlin showed the value of Women's organized work in the church. Miss Mary Pence brought greetings and news from our work in Kentucky. Miss Edna Bovey gave a splendid recitation, "So Much to do at Home."

The fourth session of the conference opened with a song service. Brother A. B. Duncan then read from the second chapter of the Acts of the Apostles and followed with prayer.

Brother L. G. Wood took up the subject of "Bible School work in the district." He showed that the attaining of the goals was a worthy work and that Bible school is the church in its Christian activity. It is the hub of the wheel. From a chart he showed a living method of conducting a Bible school.

By motion the courtesies of the conference were extended to Brother Henry Early, Brother W. H. Beachler, Brother J. F. Watson and others.

Mrs. L. G. Wood showed to the conference what part the women should have in the Four Year Program. Lastly Mrs. A. B. Cover gave a report of the year's work in the district.

At this point invitations for the Conference for the year 1919 came from Linwood and Roanoke. The Conference ruled that the meeting place for 1919 should be at Linwood, Maryland.

The session closed by singing, "Praise God from Whom all Blessings Flow," and S. P. Fogle pronounced the benediction.

Prior to the fifth session of the Conference, an hour for devotional service was conducted by Brother W. M. Lyon, in accordance with the day which had been set as a day of humiliation and prayer by President Wilson.

The regular program was taken up by singing, "Pass Me Not, O Gentle Savior," after which Brother A. B. Cover read from John 15: and Brother Quinter Lyon led the audience in prayer. A part of the evening was given to C. E. work. The statistician's report gave seven societies and 282 members.

Brother J. F. Watson discussed the subject of "Life Work." His splendid message was summed up in four points,—

1 The church ought to be concerned.
2 The home ought to be concerned.
3 The individual ought to be concerned.
4 God is concerned.

Again Brother Beachler rendered a solo in keeping with the thoughts of the hour.

Brother C. R. Koontz spoke of " C. E. Giving, and Lost Creek, Kentucky as the objective." Another good recitation was given by Miss Vellie Begoon, a member of the Mt. Olive church.

At this time W. H. Beachler revealed the plans of his own work. He explained "Permanent Endowment," and said he surely would be in this district, perhaps in about a year. The messages and the presence of both Beachler and Watson added interest and inspiration to the conference. An offering received for traveling expenses amounted to $19.83.

The session closed with the benediction by Brother E. B. Shaver.

The last session of the conference opened Friday at 9 a. m., by singing "Help Somebody Today." Brother L. G. Wood conducted the devotions.

By action of the conference the traveling expenses of the Examining Board to Washington, D. C. were to be paid. The amount of the bill being $8.00. The expense of carrying on the work of the Four-Year Program in this district was also provided for.

The Secretary of the Mission Board read his report, which was adopted. It apepars here in brief form.—

The Missionary Board of Maryland and Virginia district met in session May 30th, 1918. The work was received and plans for the new year considered. The Board recommended to the conference that apportionment for this year be doubled. Appropriations were made to the specific amount of $151.00 Several new fields were proposed as "ripe for the harvest." Some reports were gratifying, others were not so stimulating, but God will bless all missionary effort put forth in this conference year.

G. Harry Haun, Pres. of Board.
A. B. Cover, Secretary of Board.

A committee was appointed to report on apportionments assigned to S. W. Virginia. "How to Reach Missions Goal No. 11" was ably treated by Brother A. B. Cover. He said, "Missions include—1, A Widening Horizon, 2, an unwithheld consecration of life and money. 3 Unending prayer. He also heavily stressed the Great Commission and our past as a church in the missoinary work.

E. M. Riddle laid the subject of Brethren Publications before the conference. Only two churches in the district have placed the Evangelist in every home. The speaker gave an argument for the paper in every home and also urged delegates to get their home folks interested in Goal No. 9.

Brother C. R. Koontz on Conference Promotion urged a continued interest in our District Conference and also insisted that

more people from our district go to National Conference.

The last subject of the program was, "Things worth taking home." A great number of good things were singled out by the delegates. This discussion was made very interesting.

Business:

Brother G. Harry Haun was elected Secretary of the Sunday schools of this district.

The officers of the Mission Board were elected,—

G. Harry Haun, re-elected President.

A. B. Cover, elected Secretary.

Theo. W. Fahrney, Treasurer.

J. M. Tombaugh was re-elected as a member of the Examining Board.

Theo. W. Fahrney was re-elected on the Board of Property.

Brethren L. G. Wood and G. Harry Haun were elected as two members of the Executive Committee.

A final report of the Committee on Credentials showed 64 lay and 19 ministerial delegates, a total of 83 delegates.

Treasurer's report showed receipts amounting to $40.00. Expenses $21.14.

Balance of $18.86 to be deposited in the Ministerial Aid Fund.

After singing "Blest Be the Tie," The conference adjourned with prayer by the Secretary.

DR. J. M. TOMBAUGH, Moderator
E. M. RIDDLE, Secretary.

Our Dead

HANSEL—Strother Hansel was born in Virginia, November 19, 1844, and died at his home in Mallory township, Clayton county, Iowa, on May 6, 1918, aged 73 years, 1 months and 17 days. His parents emigrated to Iowa when he was 7 years of age, settling on the farm which ever after that was Mr. Hansel's home and from which he passed to glory. He was married to Miss Sophrona Wolf on July 4, 1866. His wife and 2 sons and 4 daughters remain to mourn and wait the summons to join the loved one. All are members of the church and are working for the coming of the Christ. Rev. Hansel was converted at the age of 30 years. At that time he began a careful reading and study of God's Word. Talking over his belief with a friend and saying that he wished he knew of a church which as closely followed the Bible as he believed in it, he was told of the Brethren church. Fuller information confirmed him in his choice and he drove through to Waterloo with his young family to be admitted into the church. Some of the older children will remember the drive and the incidents that happened. Coming home he began living and preaching a Christian life. He has preached in a multitude of places throughout the southern part of Clayton county. He has been faithful to his God in his home and his community. The monster attendance at his funeral service would show a slight indication of the respect and veneration in which he was held by his friends and neighbors. A conservative estimate would place the number present at the funeral at 600 or 700 people. He was carried to his last home by 6 of his grandsons. One of these was dressed in khaki and came from Detroit to be at his grandfather's burial.

Until age and failing health stopped him, Mr. Hansel had a regular circuit of preaching appointments but as age crept on he was compelled to drop some. Up until the last he continued the services and the maintaining of a Sunday school at his home appointment. Last winter he conducted funeral services at times when his family felt that he should not have exposed himself. When a neigbor's home burned this winter he immediately opened his own home and the family remained with him until the new house was built. The text used for the funeral service was 2 Tim. 4: 7, 8.

(Rev.) FRED RIGGS.
Pastor of Church United Brethren in Christ.

TOMS—Elizabeth Schrack Toms was born in Richland County, Ohio, February 6, 1833, and departed this life May 9, 1918. She was married to William Toms June 26, 1853. To this union were born five sons and three daughters, the husband, two sons and an infant daughter preceding her in death. She was a member of the Pleasant Valley Lutheran church for fifty years.

She is survived by two sisters and a host of friends to mourn their loss. Services by the undersigned. A. L. LYNN.

PRESTON—Mrs. Levi S. Preston died in Stockton, California May 4, 1918. Nine months ago she fell and broke her hip and since then her health declined rapidly. Her husband Levi S. Preston, died in Redwood City, California ten years ago. Sixty years ago they were married in Iowa, but were born in Pennsylvania. Before marriage she was Miss Viola Haswell, daughter of Nathan B. Haswell. In her early girlhood she joined the Baptist church, but in later years united with the Dunkard or Brethren church and was a devoted Christian woman, always taking great pride and interest in reading and studying her Bible. She was born September 26, 1833, therefore being 87 years and eight months of age.

About fifty years ago they moved from the East to California. Six children are left to mourn their loss: Mrs. Philip H. Burgess, Susie E. Daves and L. S. Preston, Jr., of Stockton, Cal., Mrs. Sidney Winsor, of Manteca, William H., of Oakland and Irvin S., of San Francisco, California.

Funeral services were held in Stockton, California, and remains were conveyed by auto to Brentwood cemetery where they were interred.

FOCHT—Cloe Ellen Focht, was born December 24, 1844, and died June 3, 1918, aged 73 years, five months and nine days.

She leaves to mourn their loss two sons, one sister, five grandchildren and a host of relatives and friends.

Aunt Ellen was a member of the Brethren church, for a number of years, and an active attendant until her death. She was a good woman, always living a life that was a credit to her community, to her church, and to her relatives and friends.

C. E. BEEKLY.

VULGAMOTT—Hannah (Heckman) Vulgamott was born near Rossville, Indiana, December 27th, 1857, and departed this life April 13th, 1918. In 1863 she came to Illinois with her parents. On May 7th, 1876 she was married to William A. Vulgamott, who survives her. Early in life she was united with the German Baptist Brethren church and in 1895 cast her lot with the Brethren church at Cerro Gordo; were she held er membership until her decease. Services by the writer.

H. E. EPPLEY.

Brethren Evangelist

R. R. TEETER,.....Editor
J. ALLEN MILLER,
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(Continued from page 9)

"Going into a French village the Germans collect the women and children, order them to march in advance, shoot a few to terrorize the rest, and then, hiding behind this living screen, the Germans march forward. In this way they protect themselves.

"The whole history of the human race contains no chapter of atrocity like the atrocity of the Germans. The history of the world contains no story of cowardice so black and damnable as the cowardice of the Germans. Out of cowardice the soldier's token was born.

"And so the Kaiser and the War Staff invented this round piece of cardboard, with the representation of God as going forth with his sword to kill men and with his flames to burn them and with the motto, 'Strike them all dead, for the day of judgment will ask you no questions.'"

Grace to the Humble

Had the war-lord really knelt, Lord Dunsany goes on to imagine that he might have found pity, humility, or even contrition. We get a picture that has elements of imaginative repentance:

"For what was the war-lord seeking? Did he know that pity for his poor slaughtered people, huddled by him on to the ceaseless machine guns, might be found by seeking there? . . That but for that proud attitude and the respectful staff he might have seen what was lost and have come out bringing pity for his people. Might have said to the crowd that gave him the ovation, as we read, outside the door: 'My pride has driven you to this needless war; my ambition has made a sacrifice of millions, but it is over and shall be no more; I will make no more conquest.'

"They would have killed him. But for that renunciation, perhaps, however late, the curses of the widows of his people might have kept away from his grave."

(Continued from page 1)

But it is not so generally realized that hanging in the balance with democracy is the value of the individual soul, a religion of freedom and service, morality for the individual and the nation and ideals of world peace, while with autocracy stands a religion of war and conquest, religious conformance and formalism, the individual a tool for the state, and the theory that might makes right. Extravagance is cast into the scales for autocracy with all that goes with it. Against all this the church is in mortal combat. There can be no compromise. It is a religious as well as a political crisis. And he who does not recognize that luxury and extravagance are enemies of the church as well as the state has little conception of its life and mission.

GEO. S. BAER.

Brethren Evangelist

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Editorial

Saved By a Look

The prophets or preachers of old had messages for the nations as well as for individuals, and they understood that there was as great need for national salvation as there was for salvation for the individual. Isaiah was no mean prophet and his vision was not shortened. With the broad outlook on life that God gave him he was able to see the trend of the times and to point out the shortcomings of both nation and individual with a degree of certainty that must have amazed the kings and rulers of his day.

It is a small preacher that has a message only for the individual and that fails to see how the safety of the individual is wrapped up in the security of the nation or of society as a whole. Isaiah looked out upon life from a true humanitarian standpoint and he well understood that seeming material prosperity could easily be as "whitened sepulchres" fair to look upon from without, but filled with the bones of the dead within. The great nations of the earth might be filled with all the glory of their day but even in Babylon there lurked the shadow of death and in Israel where safety should have been assured there was hidden destruction just around the corner awaiting a favorable opportunity to leap forth and to bear down to the earth. One of the things that must have appeared strange to the people of ancient times, even as it appears strange to men of today, was that no material prosperity or worldly power was able to stay the destruction that at periodic times came upon the nations, so that when the prophet cried out, "Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else," he was offering the nations the surest protection the world has ever known. This message of nearly three thousand years ago is as vital today and as applicable as it was when it fell from the lips of the ancient Hebrew prophet.

The nations of the world have been looking to their idols for all these centuries, but in vain. They have built great navies and have constructed great war machines of the flower of every generation, but none of these things has kept the world free from calamity and destruction. Many of the nations have looked to their boasted philosophies, to their false religions, their political alliances, theories, organizations, men—all in vain. Salvation is in none of these things. They seemingly have not yet learned that there is but one power that can save, that there is but one way to look, and that way is God. If the nations of the earth would be saved they must look to the Lord for their salvation.

Since a nation is but a group or a mass of individuals bound together by common wants or common ties, the need of the nation is but the need of the individual enlarged and multiplied, and the nation may look to God as the individual looks to him.

The word "look" as used by the prophet includes a number of things to both the individual and the nation in reference to God. But first of all it admits his reality by looking to him. It is difficult to fix a saving look upon a myth. One must consider that there IS a God, and enthrone him in his heart and mind as a real being, the true God and his Lord.

It might seem a strange thing to see a modern nation on its knees, but in no other way in these perilous days can a nation expect to find God in a way that is definite enough to assure the help the nations of the world so greatly need. Addressing God in prayer, thought, obedience, reverence, etc., looking to him so as to know him is one of the great needs of the world today.

The nations can look to God by acknowledging that from him only can real salvation come. Anything else is but a makeshift, it is but a temporary arrangement for protection for a period of time. In God alone is safety and real protection. He is the only possible Savior, for "there is none else."

The nations should anticipate that he will be a blessing to them, should look for his interposition and should abide in him alone for salvation. Some may say all this is very good for an individual but that it is impossible for a nation, but we insist that it is just as needful and just as possible for a nation as it is for an individual, and that though it may not be brought about through the enactment of any civil laws it can and must be brought about in the one and only way possible, and that is through the action of the individual human soul. This looking to God must begin in the life of the individual and spread from man to man until the whole world has come to regard God as the rightful Ruler of all men.

It is well to regard this salvation as an individual matter and to begin its consideration as close at home as possible and that is in our own hearts. In the early days of Christianity over-zealous Christian (?) kings undertook to convert the nations of the world with the sword and whole conquered armies were driven down the slopes of central Europe to the rivers and there were baptized "willy-nilly." This may account in a measure for the corrupted form of religion that prevails in "mittel Europe" today; and no one who has given any attention to the developments through this section of the world can question for a moment the great need of these people for the saving look.

The sources of encouragement to the nations to look to the Lord for salvation is threefold: His command, his promise, his character. He bids us look and we may feel sure this is no perfunctory or only formal invitation. It is an invitation that comes from a great heart, a heart that is big enough to grasp in one thought the great need of the world and that is able to express this great thought in one comprehensive and comprehensible word —LOOK.

Then his promise is, "look, and be saved," and he was never known to break a promise to those who kept covenant with him. The nations of the world have seemed to look to him at times, but they have failed to keep their covenant and then have seemed disappointed that he has not thrown his protecting care around them at all times, regardless of their own conduct in the matter. The character of God is that of a "just God and a Savior," so that no one, either individual or nation need fear to trust him or to take him at his word. One of the great weaknesses of us all is found in our reluctance to take him at his word and to trust him to fulfill his promises.

This invitation which God gave to the world through the lips of his prophet is of the broadest character; it extends to "all the ends of the earth," and there is no nation or no people that are excluded. The need of salvation, world salvation, is urgent. Without God the world is already lost, and there is no time for delay. The past is gone, the future has not yet come, only the present is ours and in this present every effort should be made to get the world to take this saving look. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Son of Man has been lifted up; it now remains for the world to look to him for the salvation of which it stands so greatly in need. **Look! Look!!**

From the Editor's View-Point

Everything

What a tremendous word! All inclusive, beyond comprehension, unfathomable as eternity! And yet some would have everything, as a possession, as a plaything. Ambition is great and it may spur one to achieve many things, but the ambition to accomplish, to have everything would be preempted by the so-called super-man.

But what is everything? The pantheist may say, God is everything and everything is God, while the Christian may be content to say that God is the maker of everything, without attempting to make fine definitions. God is force, power, energy, love and is in a sense everything, but not as some count everything.

Some would find force, power located in a being or in an element that is not Godlike according to the ordinary conception of God. There is an element of force and of power that seems to be vested in the evil one rather than in God and to this force some would turn to secure everything.

The writer makes no claim to being a philosopher, he does not pretend to make all the fine distinctions that are easily recognized by the mind that has dug deep into philosophical lore, but there are just a few things he thinks philosophers, even the brand "made in Germany" are not able to make clear even though they may make positive assertions.

A statement credited to Max Harden is, "Force, the fist—that is everything." That may be everything to a materialistic mind like that of the German-trained people, and so materialistic may such people become that the only force they can comprehend is that represented by the mailed fist. To them physical power or might may represent the only right they know, but thank God for the millions of people whose minds were not "made in Germany." The philosophy of the "cave man" was the philosophy of "he shall take who has the power, and he sall keep who can." While most of the world has grown beyond the stone age, it seems that progressive (?) Germany still sees nothing beyond the principles of that age and attempts to live by them.

The Creed of America

The creed of America may have never been written in articles of faith, her principles may have never found better verbal expression than in the Declaration of Independence, but there is a creed that is strictly American, there are principles that are a part of the great western world. We would not say this is a perfect creed or that her principles could not be improved upon. In some of their weaknesses may be found the very strength of America. Just what America stands for as a whole may be difficult to make plain; it is somewhat like the spiritual longing described by the Apostle as "groanings that can not be uttered," but it is a distinct something, hard to define as it may be.

What may have been spoken in derision by a certain university professor, when he said, "America is a nation built up by refugees of all creeds and types, and sprung from all the races of Europe," is undoubtedly true, and in this fact is to be found much of the glory and strength of America.

A weak people may chafe and remonstrate in spirit, but it requires some strength to protest against principles and conditions in an active manner. The early settlers of America as well as many who have come to our shores in recent years may have come because they chafed under conditions in the old world, but the fact that they had the strength of character to brave the uncertainties and formerly the many dangers of a new world is evidence that they were men and women of unusual strength of character.

Men who have found life intolerable in the old world because of either religious or political bondage have found freedom from such oppression in the western world. Though a few may have sought our shores in the hope of escaping proper and lawful restraint as exercised by European governments, that number has been small in comparison to the large number who have sought what in Europe they could not find, a freedom that gives them liberty without removing restraint necessary to the well-being of all. Long live the unwritten creed of America.

Nebuchadnezzar's Dream

Perhaps the world would have known very little of the ancient prophet, Daniel, had it not been for Nebuchadnezzar and his dream. "Dreams come true" may be a fascinating title for a book of inspiration to young people who need something to spur them on to greater efforts in life, but "Dreams that have failed" could well serve as a warning to those who would plan for personal and selfish advancement without taking into consideration the influence of God in shaping the destinies of men and nations.

Nebuchadnezzar was not the only king upon a throne who was troubled with bad dreams, not that the dreams seemed bad to them but that they turned out bad and were impossible of realization. Alexander the Great had wonderful dreams and they had largely come true in his life as he subdued the larger part of the civilized world, but they came to an abrupt end, in part at least, as a result of his licentious, living and all his political hopes were buried in the grave with him while the dreamer was still a young man.

Julius Caesar had dreams and he was well on his way to having them come true when he discovered that those whom he had counted as friends did not recognize "honor among thieves," but would sacrifice the life of friend or emperor, if the ambitions of that friend considered their sacrifice or enslavement as a part of the realization of his ambitious dreams, and Caesar fell, a victim to unholy dreams, on that fatal "ides of March."

Napoleon Boneparte had dreams and he regarded not the life of any man dear who stood in the way of the realization of his dreams and the tens of thousands of men left strewn upon the snow and ice bound plains of Russia told a pitiful tale of the cruelty of selfish ambitions and unholy dreams, and Wellington and Waterloo and St. Helena told the balance of the tale.

Now we are told that the Kaiser has said, "I have dreamed a dream of German world empire and my mailed fist shall succeed." All history declares that no such blasphemous men or principles can succeed. It may cost the blood of many millions of men, but the Kaiser will find out as other dreamers have that God will not let some dreams come true; and he should take to heart the experiences of kings who lived centuries before he was born, and if there is any place for repentance for such as he that place should be sought with tears lest a worse fate than that which befell Nebuchadnezzar shall be his.

Withstanding the Storm

The power of endurance or of resistance is the power that spells success to many a one in a hard place. It is not difficult to be good when no temptation assails one and it is not difficult to succeed when no obstacles are in the way, but it is when greatest temptations come and when mountain difficulties are encountered that the metal of which one is made is shown.

Misfortune is usually met at sometime in life by practically every one and the real difference in character is shown in the manner in which such experiences are met and overcome or yielded to. And in this as in many other things in life what proves a stumbling block and an occasion of offense in one proves a stepping stone rather than a stumbling, and is a means of rising to greater heights in the case of another. This depends mostly upon the character of the one who has the experience.

Some one has said: "Misfortune is a wind that rising higher,
Blows out the match, but fans the steady fire."

So whether we are to be blown out or are to be fanned into greater flames of power or usefulness depends upon whether we are simply a small piece of soft pine or whether we are of the more substantial stuff of which steady fires are made. A match has its uses and is capable of great harm as well as of great good, but it flares up quickly, dies out rapidly and is easily extinguished. Few of us are of the more substantial stuff of which steady fires are made. Few of us are content to be matches only, we would rather be the steady fire. Then we must acquire the power of greater endurance and a firmer resistance. Those qualities are absolutely essential to success, and nothing but failure awaits one who does not possess and will not acquire them.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

The Final Report

It is time for the final checking up for the year. The record has been made for this conference. In a few days, you will get the blanks for the final accounting. Are you ready? If you have any small deficits to make up that will give you another standing than you have at the very present minute, then this is the "click of the clock." I hope that every one that can possibly profit by the "click" of the clock will do so before it is too late for the best possible record for 1918. I am more anxious than you can imagine, that this record shall be worthy of yourselves as well as of the great church of which you are a part.

GREAT CHURCH?

Yes, that was a measured sentence. We have a great church. I do not need to tell you why I think so, nor what it all means now. We have a great church and in the years to come, many of the "boys" now, will be proud for the part they have played in making it some better than it was. That is the part we have in hand right now. Making a small child into a great man. When the records shall have been posted at Conference this fall, you will be glad for the part of the record you have helped to make perfect. It will be there, count on that. By every possible method, we propose to show to all the people assembled, what this program has already meant to the church. Last week I took for reference, the Endowment of the college. Now, let me refer to the Evangelist.

"See What You Made Me Do"

Thus spoke a little boy when some slip had made him to do something he had not intended. Now, it can not be said of the Publication Board that they did not want a wonderful increase in the number of Evangelist Subscribers; not that. I know how many ways and means we used the several years I was on the Board, to increase the number of subscriptions and then, how easily we slipped back into the old place again. But look now! More than ever and just the first year's real effort to do it. That year not all gone and more coming under the line every week, almost. And believe me, they will keep on doing it for two years. Already I am figuring out some happenings with regard to a better church paper when the war is over and we get back to the real swing of "costs," with a subscription list of 8,000 or 10,000.

A Great Program

So, my dear brethren, I am led to say again what you have read from me so many times, we have a great PROGRAM. Great CHURCH! GREAT PROGRAM. Anything that can be done to get a church in times like this, to do better than it had ever done before, is worthy of being called GREAT! and I am willing to say it over and over till we all believe it so hard that every Goal will make a showing that will look as real and as vital as the ones I have used for illustration. Great Program, people!

What Makes It Great?

Have you figured out just why this Program has been called great by so many of the leaders of the church? Well, I can tell you. It is because it secures unity of action. No one church can or could make it great. But all, working along the same lines and tabulating the results, makes us know that, in unity there is strength. Great because it gets greater results than otherwise.

A Little Adulation

This is for the preachers; it is not taffy nor would I have it to be epitaphy. Some years ago, when I was a minister of another denomination, I had occasion to visit a "Progressive" conference at Winona Lake. It happened that most of the preachers were at supper at the Inn, that evening, I think, and I beheld what I see right now, as I contemplate what will be done with this Program in another year.—in the next two, rather. They were a bright, brainy, virile, happy "bunch' 'of the youngest preachers that I had ever seen at once in so large numbers. I said, "a church that can enlist a group of young men like that in her ministry, ought to do wonders;" then, in a few years, I counted myself happy to be one, and have never repented.

Do Wonders

Now, young men—I do not forget the wonders that the women are and have been doing—DO WONDERS. I have not the slightest notion that you have been doing other than that or that this harvest of reports will allow us to think otherwise of you. I want to congratulate every pastor at the Winona Conference for the effort he has made to make good and so, I have a right to ask that you have something to show that the effort has been made.

Be Prompt. Delay is Disastrous

Now, brothers, do not delay the return of the reports. The time is late for their coming. Further delay will make them too late to get into the tabulation. Your delay will cost whatever your church will add to the sum total. It is as easy to do the right thing at the right time as to do it at the wrong time. DO IT NOW, is a motto that will serve well in this effort, especially. Do it now. "Tomorrow may be too late," is for this program as well as for evangelistic messages.

BAME.

The Minister's Problem

It is gratifying to know that the churches of the country are showing an increased interest in their aged ministers. The early circuit rider was glad to get enough to eat and, now and then a change of clothing. Little by little cam ca realization that the clergy should receive pay in money instead of being supported by occasional pound parties. However, salaries are still so small, for the most part, that the problem of caring for the superannuated minister is becoming increasingly important. Consequently the leading denominations are striving at this time to provide pension funds, so aged pastors may spend their declining days in peace instead of poverty.

The census department reports that the average salary of a minister is $663, which is held to be $37 lower than the income on which the average family can live "with any approach to decency." These figures were made before the cost of living had mounted to its present plane, and the ministers now face graver financial problems, than ever before. Ministers have larger families, on an average, than men of other professions. They are expected to dress well and to clothe their families neatly. Also they are expected to contribute to missions, charitable funds and other funds raised for the public and church good. How they do this on the salaries they receive is a mystery.

A recent report on fifty different denominations in the United States alone showed a total of 175,637 ministers and 223,294 churches. These churches had a total of 37,280,370 members. During the year the report was made there had been an increase in the number of ministers of 1,841, while the churches had increased 2,032 and there were 665,908 new church members.

Each year shows a crop of new clergymen. Many of them take the places of ministers who have become too old to occupy the pulpit longer. Numerous preachers who have spent an average lifetime in the ministry drop out of sight. New men come in and the old, faithful servants are forgotten. However, they must live, and the amount of work they have done to improve moral conditions entitles them to live in as much ease as possible. That is one reason the various churches are going ahead with the pension proposition. The Methodist Episcopal Church is now conducting a drive to raise a large fund for its aged clergymen. The Baptist, Congregationalist, Church of Christ, Episcopal, Lutheran, Presbyterian and other churches are actively engaged in furthering this

movement. Dr. Joseph B. Hingeley, president of the Interdenominational Council of Pension Agents, recently said that the Protestant churches of the country now have $33,000,000 in their treasuries to be used as pensions for preachers. The goal these churches have set is $65,000,000. There is every reason to believe the total they have set will be reached.—News, Indianapolis, Ind.

Contributions

If the World Is Growing Better, What Is the Method?

BY EDWIN ELMORE JACOBS, PH.D.

The question of the improvement of human society has long engaged the attention of thinking and earnest men everywhere. The methods suggested for this improvement have been many. And while some say one thing and some another, there are still others who sit back and say that not only has the world not improved but that it can not be improved. It is the old question oft asked, Is the world growing better or worse, and if growing better, how?

Those who insist that humanity shows no real and lasting improvement, point out that the scriptures say that many are called but few are chosen that the way of life is narrow only the few find it, and that the Christian elite have been rare in all the centuries. They ask, with Christ, whether or not, on his return, he will find faith in the earth, implying that he will not find faith on the earth for the love of many will wax cold, antichrist will come and mislead the multitudes.

On the other hand there are those who point out that charities are constantly growing more numerous, hospitals have multiplied, politics are cleaner, childhood more endurable, womanhood better provided for and that our outlook on life is generally more cheerful, more invigorating, more sane.

Without stopping to argue the question, the writer assumes that in general life is more endurable today than formerly, and that it is better to be alive now than ever before in the world's history and that if it were not for the present blood debauch, life would be infiniely more happy than it was, say at the opening of written human history.

But, if we assume, that humanity is better situated today than formerly, the next and by far the most important question is, what is the method of improvement?

There is a belief abroad today and has been abroad for many years, that humanity if left to itself, would gradually improve not only biologically but morally as well. It is pointed out that in time humanity would see the folly of sin, and hence war, lust, jealousy, dishonesty, and the lust for brother's blood, would be sloughed off by wholly evolutionary processes. Tennyson even suggests that we should work out our destiny and "let the ape and tiger die" which man has ever concealed within his breast.

Then comes too, the superstition that humanity has wonderfully increased in its biological inheritances not only rapidly but recently. We hear much of the ape-man, the cave-man, and the half-human beings of the not remote past, while we today stand as the proud paragons of the evolution, the apex of all created things. And what we shall be doth not yet appear, but we know, they say, that when we are fully come to the perfect end, we shall be away and beyond anything that humanity yet has seen or even dreamed of!

Nothing could be farther from the truth and yet contain many elements of the truth. That we are the products of evolutionary forces, no authority would deny, but that we can hope for and anxiously await a perfect humanity by this method alone, only the foolish can assert. All anthropologists will agree that man has come a long way, even perhaps from the cave-man and ape-man. We can believe this if we are so disposed, but to assume that man changes from century to century in his biological inheritances to any degree that is detectable to us here and now, is beyond either belief or proof. Abraham did not bring any more or less biological inheritances into the world at his birth, doubtless, than did my little boy born less than two years ago. The little Indian baby born on these college grounds, say five thousand years ago, from which I now write these words, did not bring any less biological inheritances with it, than those of the same race line, who are born today in the Dakotas. We speak of the rich inheritances into which our children are born today, but mark you, these are wholly social rather than biological, if we are considering the recent past. And these inheritances must always be watched with great care, for they may slip at any time, and from any generation, just precisely because they are social. If they had been worked into the chromosomes of our being, then we might laugh at all the talk about uprooting civilization. If the steam engine, the telescope, the compound microscope, the dynamo, Dante, Shakespeare and Christ, were inherent in the consciousness of every child born unto the world, then might we laugh at bestial Germany today. But it is just because our rich inheritances are wholly social that we must see to it that they are passed on with great care. If all the adults in America were to die today and if it were possible for the little children now less than a year old, to grow up and live, they would all have the long and weary way to travel over again. There would be absolutely no inheritance, rich or otherwise, to pass on, except the biological one which is as old as modern man.

And this biological inheritance does not rapidly change, certainly not rapidly enough to be of any real value to men and women living now, I must have a better inheritance, being social I may contribute my share in making it better. It is all too long to wait on natural causes if indeed, they were all working in the upward direction, to make life more tolerable for my children, for as suggested biological improvement if there be any, is slow. Take the Essex girl as an illustration. She lived about 5,000 years ago. Her measurements are practically identical with men walking the streets of London even as I write these words. Take the Tilbury man living somewhere between 15,000 and 30,000 years ago. practically the same may be said for him. Take the Dartford type, which may have lived so long ago as 50,000 years and this type has shown no great change one way or the other to say nothing of the Cro-Magnon type which if anything was even more advanced than modern types. These together with many others show I think rather conclusively that man changes in his biological inheritances but slowly if at all. Certainly since Homo sapiens has come to the planet, he has changed but little.

What, then, becomes of all our boasted improvement? Does it vanish? Not at all, but on the contrary it is the one most impressive fact of all history, i. e., that man is never satisfied with the present. And improvement must lie in the direction of social relationships, using the word social in a broad way. | Religion is a social phenomenon, in that it has to do with inter-relations. Just here comes in the beauty and glory of our common Christianity. Christ did not at all seek to change men biologically. He left man with every inheritance which he had when he found him nor did he add one iota to his equipment at birth. The children born the next generation after Christ were just precisely the same in their biological inheritance as those born before, but the possibilities of their social inheritance were multiplied infinitely. Hence the challenge of Christ to Nicodemus to a new birth, was not for him alone but must be for every man ever born into the world. So far as we can think into the future, every man must make this new birth personal for all the human instincts are here and are bound to be, and only as the new births hold sway, only so far are men fundamentally changed. |

If any one thinks that the ape and tiger within the human breast, have died or are even ill, I bid him to look at blood-mad and power-mad Germany today. Every bestial instinct which surged within the breast of the cave-man seems to be there today and where Christianity has been known the longest, there humanity seems to be at its worst which only proves that the devil can strike as full a chord now on the gamut of the human heart as ever he could.

Human improvement, then, can come only as we can bring men to see the reasonableness of right and of the Christian ideal. Those who see and adopt it willingly, are in the vanguard of advance. Those who are so selfish and blind as still to think only in terms of the cave-man, must be forcibly restrained in the interests of all. And then if in that far away and happy bye-and-bye, there shall evolve a super-man, superior in moral goodness, kindness, and love, let that day be welcomed. Meanwhile, let us preach, to what now appears as unchanging human nature, the Christian ideal,—the new birth,—thus helping to usher in that day, the event of which the Lord has bidden us to make the first of all our petitions to him.

Ashland, Ohio.

The Church in the New World

BY JOSEPHINE B. WOGAMAN, A.B.

The fact of war is now a conscious reality. All normal plans of the world have been overturned and every activity, international, commercial, industrial, has been organized toward that end. Old orders and methods were revised to meet the new demand. The Christian church has not escaped criticism and reorganization. During the normal peace period the church performed her various duties in a quiet and unenthusiastic way. But today she stands waiting to do her part among the thousand million who are thus engaged in this world struggle.

Once church and state were united and jointly they directed the affairs of nations. The church exercised her authority in all legal affairs and manipulated the transactions of the political regime. Her influence thwarted many evils which attempted to enter the political and social life of early civilization. When the Christian religion entered the Roman Empire, it added its own contributions of great ideas to those of the Greeks and Romans. And in the end was the dynamic force in transforming the ancient into the modern world. At the middle of the fourth century, it was the prevailing religion,—not in numbers,—but in influence and control of society. But the papacy began to dominate over the state, until it became an asset, and consequently lost its authority. The church receded into the background, completely severing her connections with the state.

At the beginning of the war the Y. M. C. A., a religious institution based upon broad social lines, was called to direct the spiritual life of our soldiers. This organization, an arm of the church was prepared to minister to the intellectual, physical and spiritual life of the men, The church now serves under the leadership of the Y. M. C. A., and will continue to function through this organization until the close of the war.

Is Christianity as a world relgion on trial? The Christian people know that the world is being shaken to its foundations and that the kingdom of God is moving forward. But why has the church failed to rapidly spread the kingdom of God? Because of this neglect, the world is asking that the church prove that Christianity is not on trial, and that it is the final and complete religion.

The call has come for reality in the social and religious worlds and since this has sounded we have discovered that the principles of the Christian church have been vaguely practised. The scribes were religious, the Pharisees were even punctilious, but their testimony lacked virility. Form was the essence of their religion, and it continues to be a predominant factor in our worship, But if the religious practice had been the genuine teachings of Jesus Christ, war would not survive on the earth. But the challenge of the church today in the new world is not a new form, but a new spirit: a spirit of love, instead of a spirit of hate and war.

Society has been considered as a mass, not as individuals. The church failed to see the individual in the multitude, and as a result they receive no sympathy, because they are far removed from our shores. But war has bridged the chasm and united the people of the old and new worlds. Our deepest emotions have awakened for suffering Belgian, wounded Armenians and the crushed but ever courageous French. How real is our Christianity that we are sending to these lands? Is it the simple direct religion of the Master? To quote Bishop Oldham of the Methodist church, "The attitude of the non-Christian peoples towards Christianity will be determined in the end by what Christianity actually is in practce, and not by what missionaries declare it to be. . . . The Christian protest against the unChristian forces in social and national life must be clearer, sharper and more patent than it has been in the past."

The question that startles us is, is our Christianity worth propagating? Has the Christian church a vital experience of Christ? Can we go out into the heart of heathenism and say that we have an experience that knows that Jesus satisfies? The strength of the church lies in what she has to propagate in Christ. Her message, her power and her experience must be ready to be given every day and very hour. Every true Christian knows that God is zealous that he shall communicate his spirit to another soul. The war task will stimulate to broader spirit of sacrifice and compassion toward distressed people.

Furthermore the spirit of world evangelization must permeate the church in order that real Christianity may be given to non-Christian lands. A young French soldier who was killed in a bayonet charge, said shortly before his death: "This war must not be sterile; from all these deaths there must burst forth new life for all mankind." Our young men are prepared to give their full measure of devotion. Is the Christian church eager to meet the new spirit of sacrifice manifested by her youth, who demand a more efficient program? Will the church grasp this challenge push forward a speedier world evangelization?

Another great strength of the church in the new world will be that the Christian people must be more responsive to the sufferings of humanity. One of the great glories of the war will be the capacity of the human heart for sympathy and it will result in deeds of mercy. But why has our sympathy so long been withheld from the non-Christian lands who have been suffering the same pangs as our waring nations? This world task calls us to relieve the poverty, hunger and disease in the war zone. But elsewhere this call has been present for years. Poverty has pervaded the non-Christian world for ages, for every non-Christian nation is destitute. We have eagerly aided the hungry in Belgium and Poland, but more people have been suffering from hunger in India than in Belgium and Poland combined. But the war has stimulated our efforts, and the awakened church in the new order will hear the cry of these dying people. Because war is harassing our land is no excuse for the church to retard her missionary endeavors.

Yes, the Red Cross, Y. M. C. A. and Liberty Loan are consuming our time and money, but these are insufficient reasons to relax in our missionary propaganda. The church is not a failure, but it must arise in its strength and proclaim the glorious gospel as the foundation of our system of morals.

But what will be expected of the church in the new world after the war? History has shown us the union of church and state, their separation, but now the new world will proclaim another union, but it will be on a new basis, an ideal state. The joy of achievement will be fresh in the minds of men and they will be restless in the arts of peace. Here will be the supreme opportunity for the church to show the largeness in the spiritual conquest of the world, to interpret Christianity in world terms. Cumbersome forms struggling for prominence will recede and a new spirit will pervade the earth. The kingdom of God is determined to come with a new faith based on the teachings of Jesus Christ. The Christian is looking for a world in the ideal, a world based on faith.

J. Lovell Murray contends that, "This is the call of a world task in war time. We speak of it as the call of a task, an emergency of a need. But after all, is it not the call of Christ? In the present call of the nation, the call of liberty, the call of humanity, many men and women have recognized his imperative. More sharply still in this other campaign, through all the voices that cry out for prompt, effective and sweeping measures should be distinguished his voice of entreaty and command. It is God's will that we should move forward."

Therefore the church will be called upon to answer in one voice, with one mind, the great commission, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and disciple all nations. . . and lo I am with you always, even unto the end of the world.

Brookville, Ohio.

The Winona Bible Conference

The Winona Assembly and Bible Conference, at Winona Lake, Indiana, has incorporated a great many patriotic features in a long list of attractions which it has provided for its patrons this season. Rev. J. Stuart Holden, D. D., of London, heads the list of Bible Conference speakers, and scores of others prominent in church and state have been announced to appear. The dates of this conference are August 16 to 25. A Prophetic conference will be held, the first of its kind at Winnoa. The several views on the prophecies of the Bible will be presented by men who have made careful study of the subject. Dates for this conference are August 8 to 15. The Bible school under the direction of Dr. F. N. Palmer will be in session from July 8 to August 2. An evangelistic meeting, led by one of foremost evangelists in the country, has been arranged for. It will precede the Assembly program, covering dates June 30 to July

14. Other important events of the season are, Woman's School of Missions, June 20 to 27; Sunday School Training School, August 7 to 15; Conference against Crime, July 22 to 24; Christian Citizenship Institute, August 4 to 15; Bethany services, all season; Presbyterian Young People, July 10 to 16; Interdenominational Association of Evangelists, August 20 to 24; Winona Assembly Program, July 15 to August 15; Rescue Mission Workers, August 16 to 25; Prof. E. O. Excell's grand chorus all season; Jewish Conference, August 2 to 4; Dry Workers' Conferecne, August 16 to 25; Boy and Religion Conference, August 19 to 21; Christian Conference, August 26 to September 1; Brethren General Conference, August 26 to September 2; United Brethren Conference, September 4 to 8. The Red Cross School and the Summer School will be in session July 8 to August 16.

Report of Easter Offering

NAME OF DISTRICT	General Fund (See Note)	African Fund	Total
Southern California	$1,254 24	$1,939 41	$ 3,193 65
Indiana	2,365 81	180 08	2,545 89
Pennsylvania	1,150 93	273 34	1,424 27
Ohio	787 81	143 51	931 32
Northern California	277 38	624 12	901 50
Illiokota	588 36	257 61	845 97
Maryland - Virginia	574 87	186 98	761 85
Kanemorado	535 67	156 78	692 45
*Washidagon	252 05	212 93	464 98
Michigan	55 70	47 50	103 20
Outside Organized Districts	123 60	2 00	125 60
Other Funds Received	53 00	60 00	113 00
GRAND TOTALS	$80,19 42	$4,084 26	$12,103 68

DIVISION OF FUNDS

General (or, South American), Fund	$ 6,661 17
Rio Cuarto Building Fund	197 38
Yoder (Personal), South America	30 00
Yoder Auto Fund	12 50
South American Tract Fund	25 62
Rose M. Foulke (Taming-fu, China) Fund	43 75
K. David (India)	15 00
Kanakara, Armenia, per S. S. Times	20 00
Williamsburg Mission for Jews	4 00
Y. M. C. A., China	10 00
African General Fund	2,533 98
Gribble (Personal) Fund, Africa	184 23
Snyder (Personal) Fund, Africa	66 05
Roliler (Personal) Fund, Africa	1,300 00
Endowment Fund	1,000 00
Grand Total	$12,103 68

Note.—All funds except the funds distinctly African are entered in this report under the title "General Fund." All money sent in for South American work have been entered on our books as South American General Fund.

*Includes all money sent to the undersigned from January 1st to June 1st.

*With apologies to our Brethren in Washington, Idaho, and Oregon!

This report is only a summary. The complete, itemized report will occur in the June issue of "The Brethren Missionary." My books show a record of $3,332.80 having been paid into foreign funds between September 1st, 1917, and January 1st, 1918. This makes a total since last Conference of $15,426.48, which is "over the top," thank you! It was our determination that the Easter offering alone should "go over the top" for the $10,000.00 Goal fixed at the last Conference. It will be seen that this was nicely exceeded. One good lay brother writes that we should have set $50,000.00 as the Goal for this work. One thing sure, this is more than twice the amount, as it is, that we have ever before given. I have a real desire to see at least $1.00 per member given by the Brethren church next year, or, at least, $25,000.00 We need to get down to this work of carrying the Gospel to the unevangelized peoples of the world in deadly earnest, so that we Brethren can no longer be accused of believing in only part of the Great Commission in Matthew 28: 19.

There will be many interesting side-lights brought out on this present offering in the complete report in the next issue of "The Brethren Missionary." Subscriptions for this magazine should always be sent direct to the undersigned, at the rate of 25c a year, unless you are a member of the Foreign Missionary Society.

I am only happy to be able to say, that, while I have urged others to give, my own church at Long Beach was not failing in her duty. Our total Easter Offering amounted to $2,601.06, which is almost exactly $7.00 per capita for the church. This is our answer to those timid souls that have been urging only 30c per capita. We do not expect all other churches to do as well; but there are a few churches to whom we do not hesitate to say, "Go thou, and do likewise." It is true that one-half the Long Beach offering came in a large amount. But the other half, or, $1,301.06, came in small amounts in which $100.00 was the largest single gift. Most of it was given in small amount such as all God's children should give. This simply shows what people can do when they will, and when they believe in a cause. We now stand ready to do our full duty toward reaching every other Goal the Four-Year Program has set. Brethren let us put every one of them "over the top" at the earliest possible moment, and prove to God and men that we believe in the mission of the Brethrn church in a sadly smitten and sinful world.

LOUIS S. BAUMAN,
Financial Secretary.

1905 E. 5th St., Long Beach, Calif., June 1st, 1918.

Don'ts to Pastors

Don't make yourself any trouble you will have a plenty anyway.

Don't throw brick-bats at your people from the pulpit; they often fly like an Australian boomerang.

Don't charge your laity with tightwadism when your salary fails to come, unless you visited and prayed with them.

Don't hammer stay-at-home sinnners of the church Sundays in your pulpit; reprove them privately. You do more good.

Don't fly to pieces when the devil gets into your flock, but cooly drive him out with prayer. He hates this weapon.

Don't thrash thrashed straw over, unless you made a miserable job of it the first time, and can do better now.

Don't feed your laity stale straw when you want good work out of them; but give them hay, oats and corn.

Don't neglect the sick and needy; after a while you may be sick, and need cheer and help.

Don't fool away precious time with old second-hand automobiles, they keep you away from pastoral work and study.

Don't spend all your salary on the kitchen table; spend some for your book-table.

Don't plagiarize sermons, for there are too many detectives in the pews.

Don't run when foes turn on you, your feet are made to stand on solid Truth.

Don't be a janitor for a stingy, indifferent church people; for they will not appreciate you the more. —Selected.

The Sunday School

Big Questions the Church Must Answer

Under the above heading and over the name of Robert Wells Veach appears an editorial article in "The Christian Educator," which, from the point of view of its timeliness, is of exceptional interest. The author of the article puts his thoughts into four initial questions and five big propositions, which he then proceeds to answer and develop briefly by giving a short paragraph to each proposition.

The subject with its succinct treatment must make its appeal

to all who are interested in the work of the Sunday school, especially that portion of it which has to do with the development of the men in and out of the church. It will be well worth the time, and many times more, of every pastor and Sunday school superintendent and teacher to read the article. It is a vital question, or questions, the writer proposes. Every paragraph in the discussion is "packed" with thought that throws out a challenge to the church of the twentieth century. Will the leaders of the church accept the challenge? Note the emphasis on Bible study, how it inspires and prepares for service, how it appeals to men of practical affairs, how the life and death of Jesus meets the needs of men and supplies the dynamic for great achievement. But let us read the article. It follows:

1. What are you doing to develop the men in your church?

2. What are you doing to get hold of the large number of vigorous men in the community?

3. What will the church do with the young men when they come back from the front?

4. How can the church challenge the manhood of America with a program for the Christianization of the social order after the War?

In answering these questions, the church should consider carefully two questions. First, what are the religious needs of men?

There are five elements in the religious needs of men, as follows:

1. Men need a spiritual vision and objective that will give meaning and purpose to life.

2. Men crave a moral ideal and power that will cleanse from the guilt of sin, help overcome temptation, and furnish an adequate motive to service and sacrifice.

3. Men want Christian fellowship, a conscious sense of the spiritual basis of brotherhood, a mutual communion with God.

4. Men must have a program—a practical, constructive, challenging, world-wide program of Christian service to which they can give themselves with unstinted devotion.

5. In all religious work men demand a human leadership of the right caliber.

The second question is, How can we best meet these needs?

The answer is that there is the men's Bible class—the basic organization for promoting permanent and effective religious work among men.

Long experience has proved that the best religious work can be done with men when they are first organized for Bible study. While a teacher in a sparsely settled district in western Pennsylvania, the writer gathered seventy-five men together every Sunday afternoon for Bible study.. As a result three dead churches came to life and forces were set in motion which transformed the community. It was the writer's privilege, while a pastor in Rochester, New York, to teach a men's Bible class which had been in continuous existence for twenty-six years, and out of which had come every male officer and teacher of the Sunday school and more than thirty men who are now leaders and trustees in various churches. For the past six months it has been his special privilege to be Director of Religious Work in Camp Dix. All the experience of this and other camps bears testimony to the peculiar power of Bible study to mold the lives of men. This editorial is written out of an overwhelming conviction that the best dynamic force for effective religious work with men is the organized men's Bible class. Its possibilities have not been half developed. They are not, in fact, fully understood by the average pastor and church. Four million men in the United States and Canada meet every week for some kind of Bible study, according to a careful estimate. Does the church realize the significance of this fact? Then why do we not go to work and organize four million more men for the same exalted purpose?

How does Bible study meet the religious needs of men as above stated?

1. Bible study is the one unfailing source of spiritual vision. The Bible is the one Book in the world that challenges the whole man and opens up to him a life objective that is worth while. Life is so full of struggle and strife, of perplexing problems and dark questions for which men have the right to demand an answer. The problems of social life, of sin, of sorrow and social injustice, of war, of death and immortality, press close upon the conscious experience of every man, without excepiton. For all of these problems he is constantly seeking in some way or other a solution. For all these things the Bible has the answer and the key of life, and, what is more, the vast majority of men know it and secretly long for a teacher who is powerful in the scriptures.

2. The life and death of Jesus Christ is the only satisfactory answer to the need of men for a moral ideal and a dynamic. In the life and teachings, in the death and resurrection, in the conscious presence of the spiritual Christ, men come to find the one thing above everything else which they crave. Nowhere can men come to know Christ so well as when they are gathered together for the study of the Scriptures.

3. Take the Bible out of life and out of history, and you take away from humanity its Magna Charta of human brotherhood. Slowly but surely the great masses of men in the church and outside it are coming to realize that the teachings of the Bible are the sheet anchor of human liberty and the spiritual basis of the brotherhood of man.

4. The vast number of men are practical and objective. They instinctively believe that religion is a thing to be applied to the whole of life, and that the principles of religion should be involved in the whole process of the building of society. The future of Christianity is at stake in the present World War. Christianity stands for democracy, for freedom, righteousness, justice, mercy and love. For these things men are fighting and they propose to continue to fight for them after the War is over until they are established in society. They, therefore, want an ideal social order, with a practical program for its attainmnt. The idea of the Kingdom of heaven as set forth by Jesus and inaugurated by Christ's early disciples, furnishes us with both the ideal and the program; and here again men are coming more and more to see that the Bible contains the basic principles for the reconstruction of society.

5. Men need a human leadership. It is in the Bible that we find the secret of such leadership, not only in the teaching of the Scripture, but in the portrayal of the great characters of Scripture. The great leaders of men are usually rated according to Biblical standards. "He goeth before them, and the sheep follow him: for they know his voice."

So we come to the conclusion that the five fundamental needs of men are best met by gathering them into organized Bible classes for the study of God's Word and for the application of spiritual truths to the needs of the world.

Is not this fine? There is nothing vague about it. It is a clear-cut statement of what lies within the possibility of every Sunday school in the brotherhood. What an opportunity for church and Sunday school leaders! and what a privilege! and above all, what a responsibility!

Are your men organized? Is the program of Jesus Christ being presented to them systematically and appealingly? Are they being stirred to DO something? Are they being made to feel each Sunday during the half hour devoted to Bible study that they are called of God to enter the kingdom of God as inaugurated by the Lord Christ and his early disciples, that the Christ of the first century is the Christ of this twentieth century, that today, as of old, he makes his appeal to brave, strong and stalwart men to join the ranks of his mighty army which is set for the winning of the world for him?

This is an opportune time. Beginning with the first Sunday in July we enter upon a series of twelve studies in THE CHRISTIAN LIFE,—how to begin it, how to promote it, how to make it efficient and count for the church and the world, what it means to be a Christian, the conditions of discipleship in the year 1918,—it is the finest series of studies ever brought before the Sunday school and Bible study world. Bring in your men, organize them, and present to them enthusiastically this splendid opportunity for Bible study,—DO IT NOW. Order outline studies. Fifteen cents per dozen.

A. D. GNAGEY.

REVIEW OF
The Thought and Work of the Church

This is LAST WEEK'S PAPER, but don't be alarmed. The freight and railroad traffic are toblame for it. The car load of paper we bought last February has not yet arrived, and the small shipments we have been receiving over the electric line from Detroit failed us last week, and it was simply a case of no paper to print on. But our car is somewhere along the road and when it arrives there will be no trouble for many months.

Hats Off! L. Garvin Smith, Conemaugh, Pennsylvania gets the honors this week. The biggest thing that has ever been pulled off in the Brethren church has just been accomplished at Conemaugh, and we can imagine we see the smile spreading clear over Brother Smith's countenance, even to the apex of his dome, as he realizes how he and Beachler, with the help of God accomplished this great thing. We will not comment on the achievement. Just read what Beachler says. He says it better.

The leading contribution this week is a digest of a sermon preached by Dr. Jacobs in the college chapel a few weeks ago. While it may not be in exact harmony with some of our preconceived notions it appeals to the editor as being based upon sound principles and entirely in harmony with the teachngs of both science and the Word of God.

The announcements that appear on the Christian Endeavor page this week should have been in last week's Evangelist, but they arrived after the matter for the week had all been made up and as a consequence had to be carried over one week. All such announcements should reach the office in time to make it unnecessary to disarrange matter that has already been made up for any page in order to give them room. These announcements are of importance and we regret the necesity for their delay until this week. Small cuts of two of Ohio's state workers appear in connection with the announcements.

The brief report of the Easter Missionary Offering for the Foreign Society of the Brethren church as made by the secretary, L. S. Bauman is a memorable one for the church. Not that the offering was so great in itself, but because it was great in comparison to what it has been in the past and because it is an index to what the church may be expected to do in the future. The church seems to be awakening along several lines and especially along lines of missionary opportunity and obligation.

This week we give to our readers a contribution from Miss Josie Wogaman on "The Church in the New World." This now completes the publication of the class orations as delivered at the recent commencement exercises of Ashland College. We feel that the publication of these addresses in the Evanglist for the past three weeks will result in bringing the church in general in closer touch with the work of the College, and while we are now engaged in an endowment campaign this is the one thing needed by both the church and College.

We are always glad to receive good reports from our lay members of the church relative to the work being done in their congregations, and this week we have such a report from the Gratis, Ohio church. This is one of the strong churches in Ohio that is serving a rural community and we believe it is giving good service. Its new pastor, C. E. Beekley, has ben hindered some in his work because of illness, but we are glad to know that he has recovered and is now hard at work for the Master.

W. M. Lyon is facing some of the really hard things in church work in his labors in Washington at the present time, but he is a man of large faith and much prayer and is not cast down, nor does he feel forsaken, but he does ask that he shall be remembered in the prayers of those who are interested in the cause of the Brethren in the large cities.

There are only a few Brethren churches in the state of Michigan, but these few are faithful and true and in spite of many handicaps maintain a district conference organization which meets regularly. A brief report of their two-day conference which recently met with the Brethren in the Campbell church appears in this week's Evangelist. While the workers in Michigan are so few and the opportunities for work are so large there is no room or place for inactivity among the workers of that district. Eleven members were added to the Campbell church by baptism during the conference.

The churches of Southern California that had such a successful Bible conference at Long Beach have arranged for a similar conference in July. The conference will be held at Long Beach as it was last year and no pains have been spared to make the program worth while to those who have it in their hearts to attend. Read the announcement from the secretary as it appears on another page.

The Lanark, Illinois church is one of those middle-western churches that is always doing things, and a reading of the report from Brother Burnworth will reveal the fact that the pastor is doing things also, which may account largely for the great activity of the congreagtion. The Brethren at Lanark are to be congratulated thay they have undertaken a building project in these strenuous times. "The King's business requireth haste."

We know the entire church will appreciate the brief report which comes this week from W. H. Bock, one of our missionaries in South America. We are glad for the good impression our representatives in this southern field are able to make on the people where they labor. They should be remembered in our prayers.

A. P. Reed, Los Angeles, California, is always interested in the work of the whole church and consequently tries to promote every department by co-operating with them. The First Church of Los Angeles is striving in every-way to make itself felt in the work of the kingdom of God.

Around the Editor's Table

Praying for Victory

One of the exchanges that comes weekly to our table has a great deal to say about the "victorious life," and one of the things it never fails to emphasize strongly is that such a life is not an accomplishment but a gift, that it is not accomplished by what man does but by what man lets God do for him. This same principle may hold true in other things than in the individual life. Possibly it may be true in the life of nations that are willing to trust God, to sometimes, "stand still and see the victory of the Lord."

When people who have a belief in God are engaged in a great war it is but natural that they hope God is on their side. One of the incidents related of the life of Lincoln during the great civil strife in America is that of a friend who anxiously said to him, "Mr. Lincoln, do you think God is on our side?" Mr. Lincoln's reply was characteristic of the man as he said, "I am not so much concerned whether God is on our side as I am whether we are on God's side." And right here hinges the question whether we should pray for God to give victory to any cause. "If God be for us, who can be against us?" And if he be for us in this great war then praying for success to come to the Allied cause is not only a privilege but it is a duty as well. It has been suggested that the American people are neglectful in regard to this matter. A recent number of the Literary Digest says:

When we made Decoration Day a day of intercession as well, at President Wilson's suggestion, we only fell in line with our allies in Europe, whose leaders have given evidence of their belief in the power of prayer. England is exhorted to a stricter "spiritual discipline" by Mr. John Oxenham, the novelist, who sees that "something more than even mental, moral, and bodily discipline is needed if we are to win what we set out to win in this war." While the Government calls upon all its people to put themselves and all they

possess at the disposal of the state "for its salvation in this time of need," Mr. Oxenham, in the London Daily Chronicle, reminds the British public that "there are Higher Powers still, only waiting to be called upon for the help that is so sorely needed to assure the speedy and final triumph of right over wrong." He concedes for the generality that at heart all this is well known, but he points out what may probably have a wider application to the immediate public he is addressing when he says that "we are a careless, free-and-easy, self-willed lot, and we have wandered our own primrosy ways so long that we find it not easy to get back to the solid bed-rock path, though we recognize that it is a safer road to travel." Still more, so he shows, do the "great leaders on land and sea know and feel it."

Prayer Saves Paris

To the average onlooker it seemed as sure as fate that Paris must fall into the hands of the Huns in 1914, but it didn't Was there any reason for it not being accorded such a disgraceful fate? Was it because of the superior forces that met the hosts of the Prussians that saved Paris? It was not thought so at the time and it is not thought so even now. It seems that a power higher than that of big guns or poison gas was appealed to and responded in this instance. In writing of this in the London Daily Chronicle, Mr. Oxenham says,

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener.

"Neither of them mawkish or canting men, if you please.

"And a day or two ago I cut from a daily newspaper—not given to dilating on such matters and inserted simply as interesting items of news on two different pages—the following: 'Victory Depends on Prayer—General Sir W. Robertson, in a letter regarding the Intercession service at Queen's Hall on May 7, says, "It is only when the whole Empire unites in prayer as well as in work that we can look forward with confidence to a successful conclusion to this tragic war and to a just and righteous peace.'" Weighty words from such a man!

"The second paragraph runs: 'General Foch and Prayer—A Frenchman who knows General Foch tells me that he is an ardent believer in the power of prayer. "We shall be saved by it," he says, "and it will not be the first time in this deadly struggle!"

"I believe I am right in saying that Lord Jellicoe, Sir David Beatty, and Sir Douglas Haig hold firmly by that belief also.

"All these are men whose very names carry weight with us all. It is worth our while to give heed to them. The knowledge that the whole nation was doing so would quadruple their confidence and that of every man in the fighting lines on land and sea.

"I remember an old story of a particularly disreputable sailor-man who, when his ship was in the last extremity and all the rest were laboring hard to save her, suddenly fell on his knees and began praying. And the captain, finding him at it, kicked him back to duty with a scornful, 'Keep your prayers for fine weather!"

"Foul-weather prayers, evoked only by an acute sense of danger, can not count for much. And formal Intercession services do not seem to me likely to be of much greater avail.

"Unless the nation's prayers for deliverance from peril come spontaneously from hearts earnestly desirous of alining themselves with God—of cleansing themselves of the old concretions that have clogged them like the barnacles on a ship's bottom—of substituting new guiding lamps for the old misleading will-o'-the-wisps—of casting aside the false gods we have followed and turning steadfastly to the True—they are not likely to serve.

"It is no good asking God to fight on our side unless we first make our side fit for him to fight on.

"As a nation, we have a terrible amount of leeway to make up. Are we as a nation making any real effort thereto? Until we genuinely do so our tribulation may have to go on."

Christian Ethics

All ethics can not be called Christian, but any systems of ethics that does not take God into consideration and that is not based on the teachings of Jesus Christ is not capable of developing either individual or national character that is worthy and noble. A great deal has been said about the ethics of Germany, and of the Kaiser and of the war lords of the Prussian Empire, but none of it has been regarded as wholesome. Consequently it is a relief to know that there are intelligent and conscientious Germans who do not agree with the Kaiser and his contingent of the German people in their ethics. While the Prussian system as a whole is woefully corrupt there yet remain a few "men in Israel who have not bowed the knee to baal," and to these few Germany must look for whatever future good may come to her people. She can not follow and trust in the old system or the old leaders and expect to again win the respect of the rest of the world.

Among the intelligent men of Germany who hold to sane views of life and who believe in a system of ethics that is wholesome and acceptable may be counted Prof. F. W. Forster, of the University of Munich, a brother-in-law of Nietzsche, who recently contributed an article to the Munchener Post, and which was reprinted in America by the New Yorker Staats-Zeitung and The Christian Register (Boston). The English translation was made by A. W. Vernon, who remarks that "after these long years of strife we the Americans appreciate not only the sanity but the rare courage of such writing." The object of the Munich professor is to show his countrymen why England and America keep on fighting and he says:

"They are waging war to rid the world of war and the threat of war. That seems beyond the horizon of many modern Germans, who have grown up in military Romanticism. They have no idea how pacifistic thought has filled the English and American world in the last two decades, not merely on ideal grounds but because, as Herbert Spencer reiterated, highly developed methods of mediation in international disputes belong to the essence of industrial society and its world-wide organized needs and assurances . And simply because we do not realize that, and therefor insist on attributing the decisions to our opponents to the most obviously sefl-interested hand-to-mouth diplomacy, we allow ourselves to be misled by those superwise folk who insist that America's stupendous preparations are meant for Japan and not for us. That is 'Prussian' folk-psychology. . . . .

"But must America really continue this war in order to obtain the recognition and accomplishment of its world-program? Haven't the resolution of the majority of the Reichstag and the answer of the Central Powers to the Pope demonstrated our entire willingness to work with them for the accomplishment of their plans for the future? What is there more that we can do? The answer is simple: the Entente still misses the convincing moral guaranty behind all these declarations. It does not believe that the majority of the Reichstag is seated firmly in the saddle. It can, alas! point to too many haughty protests of the most influential classes against this resolution. It notes the unique position of the 'spiritual leaders' of the nation. It pursues with interest the heathenish editorials of the Christian Kolnische Volkszeitung, which justifies a machiavellian policy for a great growing people. It cites numerous witnesses for the purely military kind of thinking which still predominates in the university circles of Germany with regard to the great race questions. Yes, it suspects a large group of those who supported the majority resolution in the Reichstag of voting not from any thoroughgoing transformation of international thinking, but because of a virtual pause of military enterprises, believing that every change in the military situation would change the convictions of such people. On such insecure foundation, however, the future international order can not be built. The Entente asserts that a superstition, cherished through the entire history of Prussia, concerning military methods of national security, has eaten deep into the German soul through these gigantic successes, that a romantic faith in the sword and in might has grown up, that can be shown its absurdity only through the drastic experience of a breakdown of Germany's position in the world. This mistrust is unfortunately strengthened by the idea of Czernin to postpone his impressive confession of faith in a peace without annexations. As though a conviction of the only possible basis of internatonal life in the future could be postponed! If I am convinced that the nations can no longer bear competitive armaments on economic, financial, and moral grounds, then I am compelled to resist every new occasion for the continuance of hate and suspicion, no matter how far others lag behind my opinion; otherwise, I arouse the not unjustified belief that I have no conviction at all, but am merely a clever chess-player."

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Rio Cuarto, Argentina Sobremonte 1531

Recently I have had the privilege of a few days' vacation and the pleasure of visiting some of the other missions and Christian workers of the Argentine.

The principal reason of my going was to get some dental work done. The dentists in these interior towns are rather primitive in their workmanship and also impose very heavy "war taxes" when it comes time to pay. The missionaries of the Argentine are fortunate in having an excellent dentist among them, who gives them special rates. Dr. Hotton is an Australian who has been in this country about fourteen years. He has not only been successful as a dentist but as well has a flourishing missoin in Zarate, about two hours' ride by train, between Buenos Aires and Rosario. I shall take oscasion to mention here that he would be glad for some Christian young man to come and assist him as a dentist, who would also help in the mission work. If any of our young men are looking toward the Argentine and are fitted for such a position, here is a unique opportunity. No foreigner can come to this country and begin work as a doctor or dentist without a diploma from the schools here, no matter how competent he may be. He can, however, work as the assistant of anyone holding a diploma, and then after being here a few years the probabilities of obtaining a diploma for himself are more favorable. The laws are very rigid with the purpose of excluding the foreigner and protecting the native students.

While away, I took advantage of the opportunity to visit a number of churches and missions in and near Buenos Aires and Rosario. I visited twelve different places of worship in all, besides the pleasure of meeting a good number of Christian workers. Also it was a special joy to meet and converse with some of the pioneer missionaries of the country. I will now mention the name of one, the venerable F. G. Penzotti, well known in South America as "Father Penzotti." A short time ago I read his autobiography which was an inspiration to me, but to meet him and know him was a genuine blessing. In a short letter I can not write about his life, but what is better, I can heartily recommend that those interested obtain a copy and read it. It is a booklet called, "Spiritual Victories in Latin America," published in 1916 by the American Bible Society, New York. It was translated from the Spanish by Miss Bertha Bell, who has the reputation of having been one of the best Christian workers in the Argentine. When reading of Mr. Penzotti's hardship, privation, imprisonment, of his consecration, faith and glorious victories, one is reminded of the life of the great Apostle to the Gentiles.

Also, I have just received a copy of "Christian Co-operation in Latin America," by Samuel Guy Inman, who has just completed an inspection tour of the religious activities of Latin America. This late report will prove most interesting and helpful to persons and mission study classes who want to know what is doing south of the Rio Grande. It is published by the Committee on Co-operation in Latin America, 25 Madison Avenue, New York.

I also visited Brother Atkinson in Cabrera. He reports the various activities of the work as progressing nicely. In Rio Cuarto there is nothing out of the ordinary to report. Our Sunday school ranges from sixty to eighty and the services are attended as well as usual.

WILLIAM H. BOCK.

Items Gleaned from The Missionary Review of the World

SIAM AND MALAYSIA

Opium in Siam

There is an increasing need for anti-opium legislation in Siam—as is remarked by a Siamese writer in the White Elephant.

During the year 1916-17 the value of opium imported into Bangkok was Ticals 2,772,024—(a Tical is equivalent to 37 cents). The following letter by a Chinese appeared a short time ago in the Bangkok Times:

"Sir—In your leader of the 11th inst. you stated that after the war the opium question will be tackled. I need not refer to any length to the injury done by opium to the unfortunate Chinese, who are the principal consumers all the world over. I and many others will be very pleased and thankful to the local Government if females are not allowed on the smoking premises either as 'maids' or perhaps as embellishments to the already brilliant dens well illuminated with the numerous tiny opium lamps. In Singaport, the British Government is doing its utmost to close down shops that break the law.

"I hope the Siamese Government will frame a law for the earlier closing of the shops and forbidding of girls on the premises, as a preliminary to the abolition of opium smoking after the war."

Picturesque Definitions

A certain Siamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the follwoing:

Kick—A verb of the foot.
Hop—A verb of the frog.
Liar—A bad adjective for boy.
Flattery—A good kind of curse word.
Wig—Hypocrite hair.
Bullet—Son of a gun.
Whiskey—Sin water.

Laos Ready to Listen

The people of Northern Siam are expecting a Savior to come to them and are therefore all the more ready to listen to the missionary message.

When Dr. Claude W. Mason went on an exploring expedition to find a site for a residence at the new station of Chieng Rung, he pitched his tent under a tree reported by the natives to be the abode of an evil spirit. The fact that the spirit did not hurt the white man helped to dispel the fear which the people had of him. Dr. Mason says:

"We were especially guided here at the Governor's birthday, when princes from all over the provinces have come in to celebrate. Consequently we have reached people from every district of our new field. Many have called at the tent to see the wonderful sight of a white man who can talk their language.

Against the Law in Borneo

Many a worker on the mission field has had to remember the injunction to be "wise as serpents." Such a one was a certain Methodist missionary who had been engaged to teach English in a Chinese school in Borneo. His contract forbade his reading the Bible in the classroom. More than that he was told he could hold no religious service outside of school.

"What do you consider a religious service?" he asked a high government official.

"Standing up in a house or under any roof with an audience of ten or more people," he was told.

"Thank you," he said and departed.

That night he held a meeting. He gathered his band about him. Then he sat down on the floor.

For eighteen months he conducted services in this fashion, seated always on the floor with the Bible in his lap. At the end of that time, the government relented. Missionaries now stand up and preach anywhere.

Interest Among Javanese Moslems

Among the Moslems in Java there is reported to be an increased interest in the Gospel. A missionary in the town of Solo writes:

"Everywhere we find open doors. Last year we baptized 65 adults and children. This year the number up till now is 48. We have Communion services four times a year, and baptisms as a rule just before. That means that there will be two more occasions for baptism of adults this year.

"The trouble now is, that the cost of our station, because of its success, is rapidly increasing. Also, as there is an increasing need of Dutch schools for the Javanese, we are opening as quickly as possible a number of schools here, some for boarders, as the missionary influence in a boarding school is much more effective.

"Mohammedan propaganda is increasing here. Two Moslesm from British India came to us recently for a Malay-English New Testament, as they wanted to learn the Malay language. They were acquainted with Bible stories and told me that they did not consider the people here Mohammedans."

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Ohio's New Officers

At the Fremont Conference it was found necessary to make a change in Christian Endeavor officers for Ohio. The committee on nominations recommended the election of Dyoll Belote as State Secretary, E. A. Rowsey, Life Work superintendent. and Roy A.



Patterson, Quiet Hour superintendent. The last named is the efficient president of the Dayton society and we regret our inability to present his likeness at this time. Brother Rowsey serves the Mansfield church while pursuing theological studies in the College. He is enlisting the services of his local young people and is eagerly ready to render the young people of the State a like ministry, as his initial message in another



column indicates. The Christian Endeavor record of Brother Belote has been well known to those conversant with his pastoral activities. His associates in Canton and Starke county have duly recognized his interest and ability. During the winter he conducted union classes in Expert Endeavor. Recently he was promoted from the position of pastoral counsellor to the office of president in the County Union. We anticipate the pleasure of meeting all these new officers at Newark, and hope that every Ohio society will make an effort to send at least one delegate to greet them.

J. A. GARBER.

"Ohio and Life Work Recruits"

Every young man and woman today is keenly conscious of the all important fact that this is a day of "Recruits." A great host of our Christian young men have left the Christian Endeavor societies, responding to the call of our country and are placing themselves on humanity's altar. Their consecration and their courage challenge the Endeavorers all over this great state. While they are freely giving, yes enthusiastically giving their life's blood to make the world safe for Democracy, those of us who are left at home must realize that we have a task equally as great, namely, To make Democracy safe for the world. Walter S. Athearn presented the truth in a very unique manner when he said, "The present world war will have been waged in vain if it hands Democracy over to any ignorant and Godless people. The world will never be safe for Democracy until intelligence and Godliness are the common possessions of the whole human race."

The purpose of this article is to burn upon the hearts of our Endeavorers who are still at work in their societies the fact that our task is growing bigger. Some one must take the place of the hero who is no longer present in body. Some day he will return to his society with the words on his lips, "Victory for our country and Old Glory." Will he find us asleep on the job? No. he will find us in the heart of a great battle. We will give him a warm welcome and respond, "Victory for our king—Jesus Christ." If you add these two elements together you will have a democracy for the world also a safe world for democracy. Any "quack" can cry out, "We are at war." But the man who really reads the signs of the times and seeks to link himself with some plan of reconstruction is the man the world needs today.

The Four-Year Challenge of the Brethren Christian Endeavor Union asks the societies of Ohio for "Twenty Life Work Recruits." Under the present conditions that number should be increased to forty. Surely we will not be satisfied with twenty. A logical question to ask is, how can we reach this number? I will tell you how it can be done. Send your prospective "Life Work Recruits to the State Chrsitian Endeavor Convention, which will be held at Newark June 25-28. This is the thirty-third annual encampment of the Ohio Christian Endeavor. Newark is located almost at the center of the state and is easily accessible from everywhere. The main lines of the Pennsylvania and Baltimore & Ohio systems go through Newark. You can come from most any part of the state on the Interurban.

You will find at Newark many inviting and happy surprises. It is a locality of great historic and pre-historic interest. It was the home of a primitive man in prehistoric times, the race of people designated as Mound Builders, and their celebrated earthworks at Newark are a wonder to students of archaeology. The people are wide awake along the line of education. Newark was the first city in all Ohio to establish public high school. I mention these facts to create within you a desire to take advantage of a golden opportunity.

The entertainment committee says, "It is with great anticipation that we are looking forward to the opportunity of entertaining the Endeavorers of the State. All Newark offers a royal welcome to you. Surely we will not disappoint such a people, and such a welcome as Newark offers to us.

Attend the Convention and you will return home with an overflow of inspiration. Your enthusiasm and consecration will fire your society with greater ideals. The members will see your attitude toward the work and they will be willing and anxious to render some sacrificial service. When you leave the Convention you will say. It was good for me to have been there.

Hoping to see a large delegation from each society at Newark, I remain yours for the Master's service.

E. A. ROUSEY,
174 S. Diamond St. Mansfield, Ohio.

A Typical Mountain Community

The following article taken from the "Soul Winner" will help the friends of our Kentucky mountain mission work to appreciate the need among the hills that tower almost within sight of our comfortable homes and almost unboundless Christian privileges. Read it carefully and then pay your pledge for Kentucky misison work if you have not done so and if you did not give a pledge send us a gift for the work anyhow as it is greatly needed now. For the first time this year we can see the bottom of the treasury barrel.

Every Endeavor society in the Brotherhood ought to have a part in this work. Have you helped this year? If not, do it now. Many personal gifts are needed each year. Have you helped this year? If not, please act at once.

A Prophet's Chamber

Two miles east of Bridgeport, Tenn., on the Southern Railway where the French Broad bends deep into the mountains, is the little flag station called West Myers. About twenty souls live in this place. There are just two ways to get into or out of this community. You either have to flag a local train or walk. High cliffs of rocks jut closely to the railroad above and below the station, and with the river in front and the mountains in the rear, this is truly a "shut-in" community.

Here in an unusualy large house live an old couple who never fail to warmly welcome those who are connected with the Ebenezer Mission, which is "just over the top." In this home the pastor is usually entertained each month. After supper Sunday evening the neighbors are invited in and we have a little service. With the excetpion of this couple I do not think there is another Christian in the whole community. The last time we stopped there it was very rainy, but there were ten at the service. Five of them expressed a desire to live a better life.

One other of the audience was a little girl between eleven and twelve years old who has never been to school in her life. Some others about as old are in the first grade, having been to school only a few days. This is only three miles from the Ebenezer Home, yet they can not go there to school. Miles differ in different localities. The first two of these are spent in reaching the top of the hill and the other in descending to the school. I cannot better tell you how steep it is than to give you the expression

of the writer's wife as we were climbing that hill a few years ago on our "wedding tour." When about half way to the top she stopped, "to look at the scenery," and said, "my feet just refuse to get in front of each other."

We are expecting right soon to paper some rooms at the Home, repair the building and be ready to take some of those children into the home when school begins again about the middle of the summer. Will you not see that a few extra dollars are put into the Home Mission Fund in Atlanta that our Superintendent may be able to write us a check for this work, which he expects to do.

Crestmont. N. C.



Our Youngest Readers



What Made the Blue Jay Blue

BY ABIGAIL BURTON

Jemima Jay sat in a gooseberry thicket, watching the goldfinches play tag in the sunlight. Her feathers were all ruffled, she was scowling dreadfully, quite as if she had a headache. She had no headache, of course,—Jemima Jay never had a headache,—and there was nothing the matter but jealousy.

You see, Jemima Jay had always wanted to be beautiful. She admired a gay coat more than anything else. No one had ever told her that fine feathers do not make fine birds. I am afraid she would not have believed it, anyway, for she felt that she should be perfectly happy if she could dress in bright colors.

Now, you must know that in those days Jemima wore a sober costume of pale brown, without any trimmings. Against the background of a tree she hardly showed, and when she alighted on the ground, unless you looked twice, you really would not know she was there. And Jemima longed to make a sensation. She dreamed of flitting, a scarlet streak, from branch to branch, like the tanager, or of bringing the sky down to earth, like the bluebird. So Jemima Jay was not at all pleased with her appearance.

She might have been very happy if only she had been a little wiser. Her voice was naturally sweet, and all the birds love a fine singer. If she had been able to trill and to warble, no one would have noticed how she was dressed; but she would not learn that lesson of the thrushes and the song sparrow. She would not study and she would not practice, and all that the wood people knew her by was her frown.

So Jemima crouched out of sight among the wild gooseberries and frowned at the gay little goldfinches; and she ruffled her feathers, until the ruffle stuck up on her head as if it had intended to stay there, always, as indeed it did. But all her ruffling and all her frowning did not change the color of her dress.

The goldfinches flitted back and forth over a tiny pool. The water caught the glint of their golden wings and, reflecting it, made the scene twice as gay. Suddenly Jemima began talking aloud and scolding. Angry as she was her voice was sweet, and the goldfinches stopped their play to listen. But the minute they came near enough to hear what Jemima was saying, they were so shocked that they flew away in a hurry; for her words matched her scowl.

Jemima scrambled out of the thicket, scolding worse than ever. She went so fast that she was within an inch of plunging headfirst into the pool. The water was a wonderful deep blue, for, you see, it was full of sky. And there were flecks of white in it caught from the clouds. A moment before it had been shot with gold from the goldfinches. If the pool could change its own color like that, thought Jemima, why could it not change hers?

The next minute Jemima Jay was wading into the water. It was very cold. She could almost feel hreself turning blue! She closed her eyes and holding back her head went in deeper, until only her bill was above the water. And there she stayed, until she was so stiff that she knew she must go out at once, if she were going at all. Besides, she felt blue.

And she was! Her feathers had turned the color of the sky, and were flecked with white, as the sky is sometimes flecked with white clouds. And the ruffle on her head made a fine crest. Only her bill had not turned blue, because she had kept it out of the water, nor her feet, because they had been sunk in the mud.

But do you think Jemima Jay was satisfied? Not at all! Why had she not stepped into the pool when it was shining with the goldfinches? It would have been much grander, she thought, to have dashes of gold over her dress. More than that, she had caught a terrible cold. When she tried to speak, she found that her lovely voice was gone, and the only noise she could make was a harsh scream. The other birds would have admired her, no doubt, had not her harsh tones frightenem them away. She was frightened herself—so badly that every time she spoke she jumped nearly out of her newly-dyed feathers!

Now, Jemima Jay never got over the cold she caught in the pool, and she was not any happier in her beautiful blue coat than she had been in her sober costume of plain brown, for it is no fun to be afraid of your own voice.—Youth's Companion.



News From the Field



To The Members of The National Ministerial Association of The Brethren Church:

Three times, in earlier years we have been called upon for three assessments, to met the death claims, caused by the departure of members, and twice, a fourth claim was paid from the sum which had accumulated from previous calls. This year, for the first time; we are called upon to meet the expense of a fifth claim due to the death of Elder Strother Hansel, who passed away at his home near Garber, Iowa, on May 6. Your secretary issued a call for assessment Number 23, on May 16, which is due on June 16. Inquiry has been made as to the legality of the call, upon the presumption that no more than three calls could be made in any one year. A glance at the copy of the constitution which you hold, will convince you that such is not the case. In reality, a call must be issued upon the announcement of every death which takes place in our ranks. The first time we were called upon to meet a fourth claim, your secretary was completely tied up on account of the great flood in Dayton and it was not possible to get out the call. He consulted the president, Brother Knepper, and secured his consent to pay the claim, and submit the matter to the Association, at its next meeting. At that meeting, the secreary explained the case, and asked for instruction to pay any fourth claim from the funds on hand and consent was given. Such a rule can only be in force so long as our membership is sufficiently strong, to furnish the funds. At this writing, but four days remain of the time allowed for the payment of assessments, and more than one-third of our members have not reported. Are you dear reader, among them? It is true that we have considerable funds on hand, and the amount is increasing, and your secretary will submit a proposition to the Association, at its next meeting, as follows:—Let us keep our funds until the amount reaches at least $5,000, by which time it is believed The Old People's and Children's Home can become a reality, and then use our funds in the building of a home for our aged ministers and their wives. This would be in perfect keeping with the spirit of our organization, and give us an objective toward which to strive. In the meantime do not forget assessment 23, do not make it necessary for your secretary to remind you further.

Faithfully, Your Sec-Treas.,

Masontown, Pa. MARTIN SHIVELY.

Bible Conference

The program for the Southern California Bible Conference is about ready for the press. The strength of the work can be estimated by knowing the men who are to have a place in the meeting. President Furry of Ashland, Ohio, Professor P. B. Fitzwater of the Moody Bible Institute, Chicago, Elder Roger Darling and Evangelist N. W. Jennings are the men from outside our own district who will give a number of addresess.

Our own pastors are considered to be splendid teachers and preachers and that by many in their own country and they shall have a place on the program.

The meeting will last ten days, July 19-28. The large, comfortable church at Long Beach will be the place of meeting. The fine equipment of the kitchen department will be placed at the disposal of the visitors under certain rules and regulations, and in every way possible the expense of the stay at the beach will be made reasonable.

Requests for programs will be given attention just as soon as they are ready. All other information regarding this meeting will be gladly furnished if you address,

A. V. KIMMELL,
322 Painter Ave.,
Whittier, California

A Word from Gratis, Ohio

Last fall when our dear Brother G. H. Jones left us, the church gave an unanimous call to Brother C. E. Beekley of Cerro Gordo, Illinois. He came to us in due time, but was only allowed to preach a few sermons when he became very ill with heart trouble. The prayers of all were made in his behalf for we felt he was the right man in the right place. Thanks be to God for he regained strength and again took up the work during the month of March. He has been able to guide our ship since that time and has been an able and devoted leader.

Our church followed the advice of the Four-Year Program Committee in taking up the Budget System for the year's work which has been done very satisfactorily by the Finance Committee.

Our Communion services were held Sunday evening June second. We had a good attendance and a very pleasant and inspiring meeting.

Our Sunday school is very progressive. Just at present we are having a hundred percent class campaign. This increases the attendance and creates much interest.

Last Sunday when our service flag was dedicated Brother Beekley gave a splendid address in honor of those boys who have answered their country's call.

Other special sermons have been on Lincoln's Birthday, Easter, Life of Edith Cavill, Mother's Day, Memorial Day and Brethren's Day.

May God continue his blessings upon us.

DOROTHY FUDGE.

Lanark, Illinois

It must be very difficult for the editor to write church news when the churches fail to report. Perhaps there is reason for the dearth. No sooner does the evangelistic season close than the busy pastor who might also have been a revivalist finds that he is flooded with a series of special days in the calendar year. I am sure that the ordinary congregation often does not realize the activities of a pastor. Pardon a personal reference which no doubt can be duplicated by many.

The Four-Year Program

I have the joys and pleasures of being the District Goal Director. How many will arise and testify the unbounded joy of trying to get statistics from . . . certain kinds, of pastors and congregations and then compiling them for the national goal man. Let us hope however, fellow laborers, that it is working a far more exceeding weight of glory than we know. The Program is proving a great eye opener and many must see that it can't be obtained by fit and spasm but by system and bulldog tenacity. To my mind it is a good thing that some of the goals have not been reached as yet. But it is a worthy standard and 1920 may be a year of Jubilee.

The Sunday School

In this Department I serve as a national officer, district and county, as well as teacher and chorister in my own local school. We made a gain of 27% in average attendance the past year and three years ago the school's total enrollment was not more than half the membership of the church, now it is equal to the resident and non-resident or total membership of the church.

Special Days

These have all been observed, among them being Mothers' Day that never loses its sacredness nor value, although this year we had to conserve on the usual floral tribute.

The Woman's Day service but recently held was a credit to the women not only as a program for the evening but it reflected very creditably upon the work of the year and the attainment of national goals. A very substantial offering was received for the Theological Chair at Ashland.

Patriotic Meeting

One of the great meetings held was the unveiling of a service flag that now has upon it fourteen stars in honor of the boys in service. We feel that this is a very small part compared to what the boys are doing for us and we gladly show them this honor and respect and assure them they are missed but not forgotten while at the front.

The writer also has been called as speaker in four patriotic mass meetings and we were glad to do our bit and best.

Communion Services

It has been the custom for Milledgeville and Lanark to unite twice a year in these services. However at both places on the appointed evening rain prevented this fellowship but we have more than reached the goal in number of communicants.

I have been realy surprised that contributions to the different benevolences have been as uniform as in former years. With Red Cross drives and Liberty Bonds and Thrift and War Saving stamps to gather up even the pennies of the school children and the dollars of the adults yet we believe none will suffer and it may teach some to be far more generous than before.

The New Building

We have been censured quite severely without and within for attempting to build at this time. But we have learned by past and bitter experience that there is a time that opportunity knocks at the door and if not admitted passes on even sometimes never to return. I don't believe a church can prepare for years for such an event and then at the supreme moment wait for an indefinite time as "until the war is over" and not miss many a fine opportunity, besides she can't stand still and is mort apt to go backward than forward. Then there has never been a time when we needed to buy up every opportunity as just now and the home base made strong for what is surely coming to this and the church in general in the days not far distant.

What We Are Doing

We are building to our already commodious church building a modern Sunday school auditorium on the Akron plan. We have torn down three rooms used for the Sunday school, but were in reality just the baptistry and robing rooms and will extend the building thirty-two feet by forty in width, making an auditorium that will seat between 800 and 1,000 people, being the only building in the town that seats more than half that number. The church will be reversed in its seating so that the new addition becomes a part of the main auditorium by rolling doors. In the new part proper, will be flexible doors separating it into individual class rooms both below and in the balcony. The basement will be finished with room for a kitchen, dining room and rest rooms. This will incur an expense of more than the original building cost but that of course is true because of materials' advanced price.

We claim justification for one reason only and that is for Sunday school work. We are growing and have no doubt if we prepare we shall continue to grow.

Haggai 2: 4-7 is to be remembered: "Be Strong all ye people and work for I am with you and I will fill this house with glory saith the Lord."

B. T. BURNWORTH.

FIRST BRETHREN CHURCH

Los Angeles, California

With our pastor, Brother Reagan, back with us again we are all encouraged and every one seems to be resolved to help put in a good year's work.

Last Sunday morning at the close of the preaching service we had the pleasure of seeing one of our Sunday school pupils come forward for baptism and the ordinance was administered at once. It is one of the finest boys belonging to our Junior Department. This is one of the results of the good work of the officers and teachers of that department.

Next Sunday morning under the leadership of four of our young women there will be given the Children's Day Program which promises to be one of the best we have ever had. It will be largely missionary in character and an offering will be taken for district missions.

As this program is to be given at the preaching hour, Brother Reagan has arranged to go with the Billy Sunday Chorus to San Pedro to preach to the soldiers at Fort MacArthur next Sunday morning. This chorus is regularly organized and is doing some good work singing for the glory of Jesus and in an effort to help in the conversion of souls. That Brother Reagan should be selected for so important a work as this is a fine recognition of his ability as a gospel preacher. We feel that of all the things that are being done for the boys "with the colors" nothing is mort important than giving them a chance to hear the gospel message from some of our best preach-

ers. May our Father in Heaven bless every one of these addresses and may they reach the hearts and the wills of the soldier boys.

A. P. REED.

4910 Wadsworth St.

General Conference, Winona Lake, August 26 to September 2

Fearing that some unfortunate development incident to war-times might make it more difficult, if not impossible, to hold General Conference this year, we have withheld announcement until now. And, while watchfully waiting, some persons, for patriotic reasons, have questioned the wisdom of holding such a meeting after the plan of former years. Most of the churches, however, have held, or are planning to hold, their conferences without the slightest retrenchment. Practically all the religious conventions are being held. Winona has announced her varied program with some extras. Judging the multiplied governmental appeals addressed to the people through the ministry of the church, it behooves her not only to keep intact her present work but to prepare for a larger service. It is incumbent upon her to nourish the spiritual morale and strengthen the moral sinews of the nation. Much more! Through her ministry of religious instruction and training in the Sunday school and Christian Endeavor society, she will develop among the nation's children and young people a future citizenry of intelligent Christian men and women into whose hands the coveted prvileges and responsibilities of a costly democracy may be placed with reasonable safety. The church must prevent a shortage of righteousness, a dearth of spirituality, a famine of Christion leadership.

Gripped with convictions like these, we are seeking to prepare a program that will in some measure meet the requirements of the hour. Once it has been reviewed by the members of the Executive Committee it will be given publicity in these columns. Meanwhile let the churches pray for a conference that will equip us for this momentous day in the world's history. Let them plan to send key-workers—men and women engaged in his business and on business for the King. Certainly no one can afford to indulge the exepnse of attending conference this year for merely a good time. Moreover let our brethren who are thinking about the stupendous tasks which await the church write some thought-provoking articles for the Evangelist. Use it as a medium of communication for promoting like-mindedness.

J. A. GARBER.

A Sketch and an Appreciation

Elder John A. Myers was born in Augusta County, Virginia, November 7, 1850, died at his home near Williamsburg, Iowa, June 10th, 1918, aged 67 years, 7 months and 3 days.

On May 27th, 1880, he was united in marriage to Anna V. Stoner, of Westminster, Maryland, and thus together they faced and solved the problems of life for over 38 years. To this union were born four sons and three daughters.

Brother Myers came to Iowa when a mere child and lived practically his whole life in the one locality, on the Myers' homestead,—the home of his parents—then his own home.

Besides his farm work, Brother Myers preached for over 37 years and was pastor of the home congregation from the time of its organization to the close of his life.

In early life Brother Myers united with the church of the Brethren.

In the fall of 1880 J. H. Swihart held a meeting near Millersburg—and organized a Congregational Brethren church on November 8th of that year.

Brother Myers was one of the 16 charter members. He was installed as pastor the same day and served as pastor and elder (save a short time) from the inception of the work to the close of his life. Later on the church here became a part of the Brethren church.

So he was the founder and pastor of the



ELDER JOHN A. MYERS

first Brethren church organized in Iowa, as well as the first minister to expound the teachings and doctrines of the Brethren church in the state. Thus he saw the work grow from a nucleus of 16 members to its present proportions in the state.

He was elder, pastor, counsellor to the church all these years, of a mild disposition, patient in tribulation, longsuffering and lenient with his fellowmen and co-workers, a man of firm covictions, deep faith, and true to the church.

He loved his church and people and was willing to spend and be spent for the cause he loved. He was a regular attendant at our conferences, both district and national, an active participant in conference activities, a liberal giver to all worthy causes, and a member of the Foreign Missionary Society and the Ministerial Association.

The spirit of hospitality characterized his home, and his Brethren in the ministry and others always received a welcome, and the fatherless here found a haven sharing the home and home blessings with his own.

His interest and trust in his family was strong and he was not alone father, but counsellor and companion to his children.

When Stella left last December to go to Africa as a missionary, he, knowing conditions were such that they would no more meat on earth, was reconciled to her going, and words of admonition, prayer in the family circle, the breathing of a benediction and God's blessing on her marked the parting hours.

When Ernest left last May for one of the camps, he was reconciled to his going and expressed confidence in him, that the life teachings given had not been in vain.

His desire was that his children should live lives of usefulness to their fellowmen. He showed this by giving a daughter as a missionary to Africa, another daughter to teach several years in our work at Lost Creek, and a son to the service of his country, in all showing the spirit of the Christian and the Christian citizen.

Elder John A. Myers—his life's work is done. The church has lost a worthy pastor and advisor. The community a respected citizen and neighbor, the home a loving husband and a kind father.

He needs no monument—the Pleasant Grove Brethren church, his sons and daughters, his work in the community and the church at large are his monument.

He leaves to mourn his departure his wife 3 sons and 3 daughters, two grandchildren and a host of relatives and friends.

We feel a prince of Israel is fallen, but our loss is his eternal gain.

Funeral services were held at the Pelasant Grove Brethren church by the writer, assisted by Rev. Miller of the church of the Brethren. Revs. Cole and Lambert of the Methodist church. Revs. Kaufman and Brower of the church of the Brethren also were present.

We used as a theme the subject, "A life well spent," As a text II Tim 4, 6, 7-8.

The body was laid to rest in the North English cemetery with the assurance of the blessed hope that when Christ cometh he will claim his own.

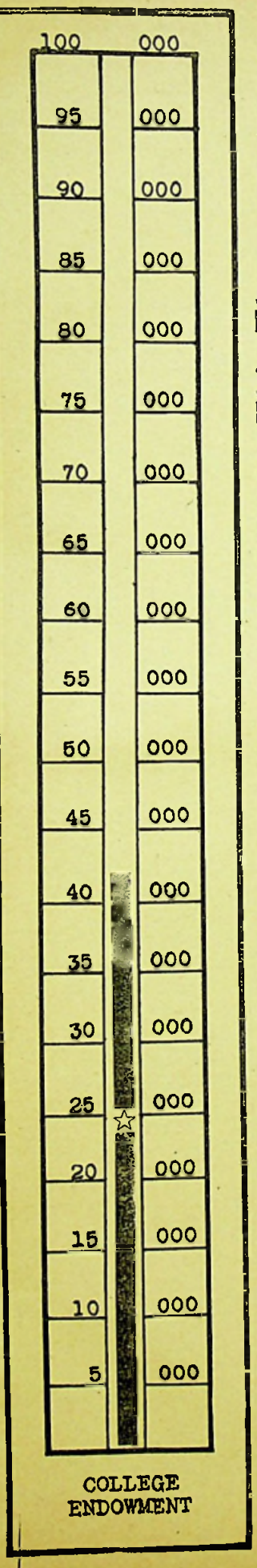
May the peace of God assuage the grief of the stricken family and our faith in a glorious hereafter not be lessened, each so living that all is well.

WM. H. MILLER.

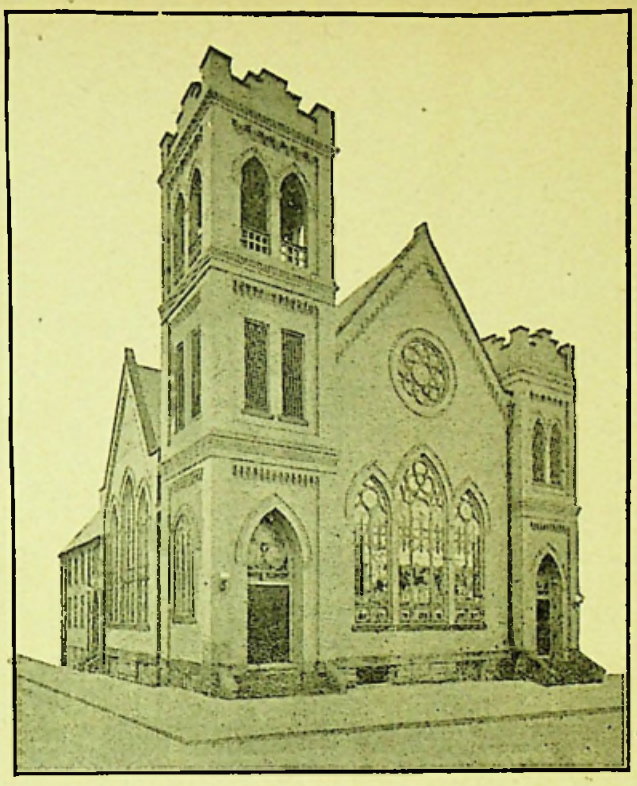
CAMPAIGN NOTES

Our church at Conmaugh has in its membership very few retired people. Indeed, practically the entire membership is composed of laboring people—men who are engaged in the various departments of railroad work. And now I am able to report that our canvass in this congregation has been completed, and with the completion of this canvass a new standard has been set. I might have said "standards" instead of standard. For not only has the Conemaugh church as such set a new standard, but two of her organizations have also set new standards. Of this I shall speak later in the report.

Brother L. Garvin Smith is the pastor of the Conemaugh church. He assumed charge of this work last fall. And the results thus far attained in his pastorate here indicate that Smith and Conemaugh make a real team. When this pastor and congregation



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer



First Brethren Church, Conemaugh, Pa. L. Garvin Smith, Pastor

set about to do a thing nothing can stop them. Last Christmas Smith and Conemaugh conceived the idea that it would be worth while to lead all of the Sunday schools in the brotherhood in their White Gift offering. This they accomplished. Later it was decided to place the Evangelist in all of the homes of the Conemaugh church, and that was put across too. So that, whereas there were only twenty Evangelists coming to Conemaugh before the budget system was put into effect, there are now one hundred and forty coming here; and this puts Conemaugh high up in the list of the congregations taking the greatest number of papers.

And so, having achieved two splendid goals in six months Smith and Conemaugh found themselves again thirsty for conquest. And they decided when it came to the matter of raising Permanent Endowment that they would see just how it would feel to lead all of the churches thus far canvassed. And now Conemaugh knows just how it feels; for she has planted her banner $1,000 higher than any church up to this time. As for the feeling of pastor and people over this superb achievement, it is not necessary to ask; because "delighted" is the word written plainly on every Conemaugh Brethren face. And well may it be so for a royal record has been made.

The Conemaugh church went $5,100—to be exact she went $5,133.50. And we considered that we would not be accused of partiality if we ran with this report the cut of the first church to reach that mark. Hence there appears the picture of the splendid edifice which was dedicated by our Conemaugh people some three years ago. Nor do I doubt the perfect willingness of our Editor to run the cuts of others churches just as fast as they reach $5,000 or more. Now then, what church will be the next to have its picture appear?

No doubt our readers will be interested to know how the gifts ran in a result like this. I might say first, we got a great deal of cash and a fine lot of Liberty Loans. And the women of our denomination ought to be proud to learn that the biggest note received here was that assumed by the Dorcas Circle for $1,000. These brave women assumed this obligation without blinking an eye. They are used to doing big things for the church. And it does not frighten them in the least to think of raising and giving money in big sums. This same organization has each year for six years raised $1,000 for the new church. And to pay off a note for $1,000 to the College in five annual installments will be just play for them. I already have the assurance that this will be paid and forgotten long before the five years roll around. And thus, talking about standards, here is a fine, new standard set for the rest of the women's organizations of our church. And I just dare any of the Societies of our churches not yet canvassed to go beyond that mark ??? The Sunday school also did nobly by gviing a note for $500. This gift is just one hundred per cent higher than any Sunday school has given up to this time. And here again we have a sew standard set for our Sunday schools. What school will be the next to get into the $500 class?

Our biggest individual gift here was $500. This means more company for those who have heretofore enlisted at that figure. The next in size was $300. We had one such gift. We also had a gift for $200. Half of this was for the parents and the other half was given for their children. The people in this home were tithers. It is a joy to canvass tithers for invariably tithers are willing to enlist in any good work which pertains to God's cause. They always have money. We also had a great array of $100 gifts and many for $50, and from that on

down, or up, as the case may be.

There were several gifts out of the ordinary at this place. For example one man gave me a check for $100 who is not connected in any way with the Brethren church. However, he believes in the Brethren and in the people who make up the Brethren congregation at Conemaugh. And he believes in it in that practical way which very materially helps the cause of College endowment. I really ought to carry that man's photograph with me and when I meet a "weak kneed" Brethren who is blessed with the things of this world but who is stingy and who is just a Brethren as long as it don't cost anything, I ought to show him that man's picture. I believe it would help some. Another man who is not a member of the church (his wife is) gave me a $50 Liberty Loan. That man looked good to me too. And a third man, a Greek Catholic gave me a check for $25.00. In the face of gifts like these it surely must take a lot of nerve for a man who has means and who claims to be a "really Brethren" to say no in the great work of permanently endowing our only College.

In closing I want to say that this canvass was a pleasure. We were received on every hand in the most kindly manner. And as for the result of the campaign here practically no credit is due me. It belongs to Brother Smith and his loyal people. Before I arrived at Conemaugh, I may say long before, the pastor had made a careful preparation of the soil and he had also sowed the seed. And when I arrived on the scene things were ready for the sickle. Needless to say, getting the Evangelist into the homes of his people was a big factor in the preparation for the campaign. Moreover, in addition to keeping the campaign before the minds of his people, the pastor also dared in a frank, courageous way to challenge his people to enlist in this great work. Consequently when the Secretary arrived the people were ready. And almost day and night for nearly a week I "tried" to follow Smith. Smith did most of the "chin work" and I wrote the notes. And the Conemaugh people have once more maintained their good name for generosity and Brethren loyalty. And again I freely admit that little credit belongs to me. But to God let us give the glory!

There is more I might say but my report is already very long. It perhaps ought to be said that Conemaugh still owes three thousand dollars on their edifice; but rarely did I hear that used as an excuse for not giving to Permanent Endowment. Indeed throughout the entire canvass hard luck stories were rarely heard. From start to finish the canvass was characterized by magnificent response. Space will not allow me to mention the names of the good folks who entertained us in their homes. But if anybody wants to know about the "cooks" at Conemaugh just ask me. I lodged with Brother Smith in the parsonage. May God richly bless Conemaugh church and her people! And if I ever have to go back to Conemaugh to make another canvass I want Smith there to help.

WM. H. BEACHLER,
Campaign Secretary.

Marriages

FLORA-CRESS—Oscar M. Flora of Miami County, near Peru and a member of the church at Center Chapel, and Hazel F. Cress of Twelve Mile were united in marriage at the home of the writer, Monday evening, March 25, 1918. They soon left for Wyoming, planning there to make their future home. They have the best wishes of a host of friends for a long, happy and prosperous wedded life. May Gods blessings attend their way through life.

Pastor ROY BRUMBAUGH,
Roann, Indiana.

REIGHARD-GOOD—At the parsonage of the Conemaugh Brethren Church, on the evening of March 30th, was solemnized the marriage of Mr. Robert W. Reichard and Miss Ethel Verne Good by L. Garvin Smith, pastor of the Conemaugh Brethren church.

NOON-CUSTER—At the Conemaugh Brethren church, on the evening of April 27th, was solemnized the marriage of Mr. Byron R. Noon and Miss Ona B. Custer by L. Garvin Smith, pastor of the Conemaugh Brethren church.

YEAGER-McCREARY — At the Brethren parsonage, on the evening of April 30th, was solemnized the marriage of Mr. Samuel E. Yeager, Jr., and Miss Ethel McCreary by L. Garvin Smith, pastor of the Conemaugh Brethren church.

These most estimable young people have the best wishes of a host of friends for a happy and successful married life.

LEITSCH—-LINSLEY—On May 18, 1918, Sister Nellie M. Linsley, of Carleton, Nebraska, and Carroll N. Leitsch, of Camp Funston, Kansas, were united in marriage at Carleton by the writer. Miss Linsley was one of our loyal C. E. workers and Mr. Leitsch is a fine young man in the service of Uncle Sam.

Z. T. LIIVINGOOD.

EMMERT-ROW—At the First Brethren church, Dallas Center, Iowa, on Thursday evening, May 23, 1918, Mr. Ray Alvin Emmert and Miss Bertha May Row were united in marriage by the pastor of the church.

These young people are both members of the Brethren church and have been very active in the work of the Kingdom of God. The church and their many friends wish them heaven's choicest blessings as they journey through life together.

R. F. PORTE.

ESSIG-JONES—On May twenty-fourth, at the home of the bride's mother, Mrs. Evan D. Jones, occurred the marriage of Mr. Carl F. Essig and Miss Katherine Jones. The occasion which made these two young lives one was officiated at by the undersigned, pastor of the bride, the shorter ring service being used. The best wishes of their friends go with these young people on life's journey, and may the Holy Spirit lead them to his glory here and to their eternal salvation hereafter.

DYOLL BELOTE.

HUTZEL-MOATS—On March the 9th, 1918, Edward L. Hutzel and Myrtle Moats were united in marriage by the writer at the parsonage at St. James, Maryland.

ROWLAND-SPRECKER—At the parsonage, St. James, Maryland, on May 15, 1918, Admiral Dewey Rowland and Minnie Alice Sprecker were united in marriage. Ceremony by the writer.

WILLIS E. RONK.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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Editorial

The Church and the Changing World Order

The days in which we live make history rapidly. A generation now is longer than a century was at the opening of the Christian era. And the activity of an ordinary human life may accomplish more now than a millenium could have wrought in the days of Abraham. Events occur with an amazing rapidity and of an order hitherto undreamed of. Long historic processes are culminating now and the consumations are easily discerned. This brings me to the first main fact which I should like to stress.

The Present a Changing Order

The present world order is a changing world order. So I believe the New Testament clearly teaches. It is not fixed, permanent and of the highest quality. It is ever in a flux, an ebb and a flow, betraying itself as transient and impotent in its efforts to recover. It is withal a striving and an achieving. It may appear as stagnant and dead. And suddenly it may as now hurl the mass of humanity into a titanic cataclysmic upheaval. But the fact stressed is that we are just now tied up with a changing, dying world-order. And this brings me to suggest that already a

New Order Is Upon Us

This needs no demonstration to a thinking man. The world in which we now live and seek to fulfil our destiny is not the world of 1914. It is not my province to point out here the cause of this great change. Neither am I concerned to indicate all the changed conditions and relations in the world. What changes have taken place that affect the work of the ministry and of the church in the world? This is a pertinent question. And it is a few of the changed conditions as they relate the world to the work of the church that I next wish to refer. The new order is upon us. The church must still be at work. Will the church be wise enough to adjust herself to the call of the day? Will the church have an evangel for the times and a power that will compel attention? Will her ministry be bold and strong and virile with a challenge that will command respect? Will the Christian life and conduct of men and women who profess to know Jesus Christ and follow him hold the confidence and respect of men and women? These certainly are vital problems.

Factors to be Taken Account of

In the changed world-order it seems to me that the church must take serious account of the following factors:

1. Ideals have changed. Slowly but surely it seems to me the ideal of the church has changed. Personally I have for a long time had a struggle to see the New Testament Ideal of the church realized in our so-called modern churchlife and organization. I have frequently called attention to the most glaring discrepancies between the modern ideals cherished by nominal Christianity and the Apostolic type as revealed in the New Testament. Today men are confessing that the church has not been wholly Christian. The BRETHREN CHURCH will do well to copy so closely after the twentieth century conceptions of the church in the midst of a dying order. Better study the first century type as revealed in the New Testament. ideal of Christ and Paul, of Peter and John. It will be preeminently safe to do this both in respect to personal life and experience on the one hand and as to doctrine and polity on the other.

2. Values have changed. We are coming to see that the estimate we have placed upon material things has been altogether out of proportion to the true value. It is not perhaps that we should now value less the wonderful material gifts of God's world but that we should learn to place the proper value upon the spiritual. It is the moral that is the enduring and gives all else worth. The members of the church have been most guilty in valuing their possessions too highly and with that too selfishly. So there was scarcely an interest committed to the church, as for example foreign and home missions, that did not go begging for lack of support. Much of the work which the church undertook was but illy done and oftimes church finances brought discredit and disgrace. Stewardship was forgotten and ownership of God's own was brazenly claimed by hosts of the unregenerate members of the church. The wealth of the civilized nations was in the hands of professed Christians and yet the interests of the kingdom of God committed to the church were stingily administered. But men have experienced a change. They now give of themselves and of wealth as never before. If the BRETHREN CHURCH IS WISE she will preach stewardship and giving as never before. Men will hear and respond. Evidences are abundant that this is true.

3. The mental temper has changed. Let me make clear what I mean. Men's thoughts are undergoing change. Life is becoming serious to thousands who never before gave a serious thought to it. Does life have any meaning? Does the world have a meaning? Is there anything a man should do? Does it make any difference what a man does? And how he does it? Does it matter how a man lives? These and a thousand other questions press upon the minds of men today. And what is more men not only ask these questions but they seek to find an answer. Without going into any further detail let it be said that men not only think seriously now upon the greatest things and issues of life but they seek help and enlightenment upon them. What institution in all the world should be able to supply all that serious men seek if not the church? To her God committed the eternal gospel of his Son. And who if not the minister ought to be able to help by counsel and instruction every man coming to him? If the BRETHREN CHURCH is eager to meet her opportunity in every community where she is established she must be fully prepared to supply what men now seek. It will take more than sentiment and a good time. It will take the real living bread from heaven to feed the hungry souls of men. Ah, brother preacher and pastor, what a day for you. If you have the spirit and the genius and the soul-satisfying message of the gospel how you may save men now! If you can not do this, then —how indescribably sad and fruitless must your ministry be.

And Yet——

With all the change our world-order has undergone there remains at least one aspect,—(I believe there are more!) in which it is the same old world. Let us not deceive ourselves. Sin is still here. The fact is according to the New Testament the present world-order, however much it may change, is under the power of the evil. Men are sinners and have need of a savior as much as ever they did. All of the machinations of evil seem set loose in the world war now raging. Let there be no hiding of the fact that sin is yet sin; that men must repent and be born again; that salvation is the gift of God and not the earned reward of human achievement. If all this is so then there ought to be no hesitancy in preaching and teaching the WHOLE GOSPEL. It ought to be preached with a conviction and an authority that will compel the attention of men.

The Church

In every community the church must become the refuge for

(Continued on Page 3)

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From the Editor's View-Point

Solomon's Request

Since we were small boys going to Sunday school we have had drilled into our very beings the great lesson to be learned from Solomon's choice when he came to the throne of Israel. That he did not choose riches, honor or glory, but wisdom and knowledge that he might go in and out among his people and judge them righteously has always been regarded as one of his greatest virtues. And though he had many lapses in his personal life, yet the one thing that always seemed to get him back on the right track was the wisdom God had given him at his own request early in life. The destiny of his people depended very largely upon his exercise of this divinely given wisdom, and it is very evident that apart from this help his rule as king would have been a pronounced failure instead of one of such success that his fame spread to the ends of the earth and brought rulers of other countries, as the Queen of Sheba, to visit Jerusalem to behold the glory that had not half been told.

It may seem a far-fetched comparison but just now there seems to be coming to America in a very much larger degree some of the responsibilities that came to Solomon as he ascended the throne of Israel.

A gentleman of note has said, "On Americans and America's conduct after the war, I verily believe the destiny of civilization for the next century will hang." If this saying is based upon facts and real conditions, then a responsibility is coming to America that has never before been the lot of any modern nation. The question of real importance is: Are the American people equal to the task? For a number of years we have been a rather self-satisfied people and have felt that we are almost in a class by ourselves. We have really felt just a little better than the people of any other country. We do not forget how a famous United States senator declared in a speech in the Senate about twenty years ago that "It would take four worlds like this to whip America." We know better than that now are in a little more humble state of mind, but we are not yet in either a position or in a condition to say to the rest of the world, Do just as we do. We have too many national shortcomings and we are beginning to realize it thoroughly. Consequently if the destiny if civilization for the next century shall hang on us it is high time we fall upon our knees and ask for a portion of the wisdom that God gave to Solomon so many centuries ago. We need to root out some of the evils that have fastened themselves upon our American civilization before we can hope to set a Godly example to other nations. We need just such a lesson in broad humanitarian interests as the great war is forcing home to our very doors. May the nation awaken and be alive to the great opportunity that is coming.

The Salvation of Selfishness

Salvation may be looked upon from various angles and may sometimes be measured by degrees; but we take it that the real salvation, the salvation Christ brought into the world, is complete and full or not at all. However the world does not always seem to take this view of the matter and it has various ways and means to suggest that may lead to its kind of salvation. And it is sometimes suggested that if one method will not save a man perhaps some other plan may succeed.

As a means to this end the famous Ed. Howe says, "If honor will not save a man, and selfishness will, let selfishness do it." Just what a man may expect to be saved from by selfishness we do not quite understand, and as to the salvation brought by honor we are not quite sure. But we are sure the salvation Christ brought into the world was not prompted by a sense either of honor or selfishness on his part.

A man may be saved from committing an overt act of sin by either honor or selfishness, but neither honor nor selfishness can save a man from a sinful heart or a sinful nature. And as for the salvation that selfishness may bring to a man even in this life we have not a very exalted opinion, for it is in direct opposition to the principle involved in the teaching of Christ that "he who would lose his life for my sake and the gospel's shall find it." The salvation man needs and that the whole world needs is not that prompted by either selfishness or honor but that that is prompted by the love of God who sent his only Son into the world that ALL men might be saved through him.

Simple Minded Folks

Having no reference to what is properly feeble minded folks we say the world is greatly in need of simple minded people, that is a people whose minds have not been swayed and bent and hardened by the glittering baubles that wealth and fashion have fastened upon such a large portion of humanity. We may regard these simple minded folks as "rubes," "yokels," or whatever we please, but the fact remains that some of them show the finest spirit and manifest some of the purest virtues that can be a part of any human character.

In a little village in France is a little old woman who for nearly a generation kept a small shop to support herself and to educate her boy. She succeeded in both, and her boy became known both at home and abroad for his learning and ability, but France claimed his services in defense of her liberty and one day he fell, never to rise again in this world. While the light went out of the life of the simple minded French mother she did not grow hard nor bitter, but when an army camp for American soldiers was established in her litlte village she found that some of the "Sammy Boys" wanted to be served with simple home food and her simple mother heart was moved to help them as much as she could, so without willing to do so she found herself in the restaurant business with an ever increasing patronage.

Such an experience might turn the head of any one but a simple minded woman and they would have commercialized their place, but not so this French mother, without a child, she made her place attractive to the common soldier, and army officers who came and demanded wine on the strength of their commission found that this simple minded woman had sufficient strength of character to quietly inform that she preferred to serve the common enlisted men who did not ask her to violate the rules of the encampment rather than to serve officers who did. Of course she is only a simple minded woman and did not realize how the American gold might have found its way into her money drawer had she listened to the requests of the officers, but thank God for the simple minded folks who can not be bribed, but who are too simple minded to commercialize service they render for love, they are the salt of the earth.

The Latest Standard

Standardization has become so much a modern "fad" that everything from a warship to a baby is now expected to be constructed along standard lines. The cheap and popular automobile was made possible and became a reality through the standardization of parts, and this system is being brought into use more and more evrey day in war preparation as being made by our government. Some few automobile manufacturers build automobiles to order, but most of them construct them along standard lines and thus they are able to construct a better and at the same time a cheaper car.

There is little, if any room for argument against the standardization of parts of machinery and of things constructed in great numbers by the hand of man, but when it comes to standardizing human life it is altogether a different matter.

We are told that in New Zealand the care of babies has been standardized, and that the movement is spreading in England, and we may now soon expect to be visited in America by some of its apostles. We would not question for a moment the need of improvement in the care of babies, but that the care can be standardized and result in what is best for the babies is a different matter. It has been pointed out that standardization is more proper on the teaching than on the research side of any study. The theory of standardization is almost flawless, but the practice of it is altogether different.

However the question of standardizing the care of babies is worthy of discussion and investigation, but only those who have had personal experience with the subject can speak with authority.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

REPORTS

The final call is now to be made for the reports of the churches on our Four-Year Program. Perhaps sooner than you get this, you will have had the blanks sent you from Secretary Goughenour asking that you get returns to myself (address, Onekama, Mich.) not later than July 30th, 1918. Of course, churches are directed to get them to your District Goal Director who will have addressed you before this is in print giving you exact information.

Up to the Keymen

The gatherng of this harvest of data is the most important thing that the churches have to do between now and Conference. And Conference is not so far away. Till that time, there will be a lot of work to be done by someone who will have to have a lot of time so that it will be apparent who is working and what is being done. This reporting is to be the work of the pastors, mainly. Some churches may have other Keymen, but in the main, the work falls on the pastors. So, pastors, either you or the right fellow will not fail us in this, I feel sure. Do not lay back some place, the blanks that come to you, but fill in so that your Keyman shall have it not later than July 20.

July 20, 1918

That is the next big date in our Denominational History. It is the limit for churches to be "on time" in the first year's accounting.

How great will you make that day by your reports? Will you be a slacker in a thing greater than beating Germany? No, I do not think wou will. I have greater confidence in you. Then it will not look well in the reports.

Why Not Make It Unanimous?

Not every church reported, in the last effort. Why? Well, I have a "hunch," but will not give it away. But why not every church? If any church has won but a single Goal, and they all report, it will make a difference worth something, if they report just what they have.

Small as a Hair?

The Good Book says that even the very hairs of your head are all numbered. One Goal reached is more important than that. If God can look after the minutest detail of the things of His Kingdom? We can and we will.

No Coaxing

No, this is not coaxing. From the beginning of my ministry, I have made it a rule not to coax people. Do not think of this letter as that. It is not. I am just trying to make it seem to you as it does to me: that this affair is of tremendous importance. You do not want to be coaxed nor forced nor cajoled; so, just come in with your reports.

An Inventory

This report will help to show what we as a denomination are worth when faced by a definite task. It will show whether we can do things according to a definite program. It will show, mighty clearly which of the pastors are willing to be loyal to the Conference and her plans and programs. If it does no more than reveal to the churches looking for pastors, which ones are willing to try to "work together" with God and the Brethren, it will have done a thing worth while.

Captive, Fighting or Death?

There is no surrender. One of the fine things that we hear of our boys across the water (God bless them) is that they fight right on till they fall or are surrounded by the enemy and even then they fool them, sometimes and get the German, instead. Now, we need a lot of that spirit in the church. We have to have it. Go right on with the work, knowing that the Lord will be with us as long as we are in line of duty. No back traveling nor wavering along the line.

The New Day

The new day in the world will be upon us soon. Perhaps, before this conference meets, the world will be ready for a new adjustment. I am convinced that, before another meets, we shall have to face the adjustments that that new day will ask of us. Are we statesmen enough to be ready to take our share of the world responsibility that we ought? Hundreds of Brethren boys will return from their baptism of fire ready to do as big things for the church and God's Kingdom as they have been called to do for Uncle Sam and unless we are planning and working on the Program before they return, we shall not be ready when the opportunity knocks. New fields of conquest are to present themselves for the taking and we need to know whether we are able to go in and possess the land. TO THIS TASK WE MUST ADDRESS OURSELVES AND THE FOUR-YEAR PROGRAM WILL HELP US TO APPRAISE OURSELVES BETTER THAN ANYTHING WE COULD DO IN A DECADE.

My Final Word

With this issue, I am turning over, largely, to others, the Program Page for the summer. It may be my final word. To District Goal Directors, Congregational Keymen, Pastors, and all, let me appeal to you. BE PROMPT. BE EXACT. BE CALM. BE GOOD FOLLOWERS AS WELL AS LEADERS. Keep your eyes open for the new vision. Keep your ears open for the new message of the day. Keep busy; for the Master may soon return to make a fuller accounting than I have asked. Make your returns as full as you can and better each year as we go toward 1920. I thank all who have helped to make the Program whatever success it has been and await with great anxiety and concern ,your FINAL REPORTS FOR 1918. BAME.

P. S.—If the congregations will report to the District Goal Directors by July 20th, I can easy expect the final reports to come to me by the 30th. If any Director cares to see the final reports, they can write me for them. BAME.

Continued from Page One

the lost souls seeking the way. She must become not only home but the school of the soul. Her ministry, through the pastor and his immediate helpers, must be able to meet the changed conditions. They must give a satisfying answer to the troubled men and women who come for help and instruction. For many the light of life seems to be going out and they must rekindle it and fan it into a flame again. To many sorrow and the shadows of death come and no light appears. To such succor must be given. But it is not enough for the church just to thus minister. She must become an aggressive and vigorous champion of her Lord and his program for her. To conclude let me put it in a word. The church must bring a positive and convincing message from Jesus Christ to men. She must attest this message by her own life and spirit and thus exemplify Jesus Christ before men. I covet for every Brethren church a commanding position in the community. I know but one thing that will give this position. That is DOING THE WILL OF GOD.

MILLER.

Contributions

War-time Phenomena. BY GEO. H. JONES

Our amazement is beyond description when we stop long enough to consider the trend of events, under the stress of world-war pressure. The most notable, of course, are the industrial consolidations and distribution. Other fields are feeling the strain as well, but are overshadowed by the strides of industrial necessity.

Progress is being made in a miraculous manner, where, under pre-war conditions, a generation of agitation and education was necessary. Business men, politicians, social reformers and leaders in many walks of life are accomplishing more in a month, than they would formerly accomplish in years, before the conflict.

Every one seems keyed up to an expectancy that makes a war-time stride natural and easy. But what will happen when the conflict is over? What are the possibilities in the present condition? The evidently different conditions which will prevail at the close of the conflict make the student of history somewhat uncertain, as to the status of corporation, political party, reform movements and social service organizations, including the church.

Hazarding a review of conditions amazes us at our accomplishments. In many directions they are out of all proportion with what might be looked for in others. The most astonishing fact is the lagging church and Sunday school. In the Pennsylvania State Sunday School Association, the general concession is a 20 per cent decrease in attendance at the Sunday school sessions. The churches are reporting a remarkable slump in interest and attendance. This is noted by all the denominations.

Perhaps the drainage of active workers into the military establishment has caused the apparent decresae, and that is accentuated by the comparison of progress with our other institutions. Many Atlantic Coast cities report one-fourth of pastors gone.

A backward look, still farther than war-time progress, might give clearer conceptions of our direction. It seems like a dream now to face around and contemplate nineteenth century phenomena. The great industrial upheavals, the concentration of our urban population and the vast combinations of capital. Out of these three great factors can be traced, the strength to make the gigantic strides that are now shaking civilization to its very foundation.

A remarkable fact is the almost complete absence of church or denominational activity, except as needed locally by Y. M. C. A., Red Cross and Anti-Saloon League propaganda. Naturally the question arises: Has the church ceased to function properly, in the face of war-time conditions? Is its chief work now to furnish an occasional minister or layman for an expanding unit of any one of these three interdenominational bodies? Here is food for thought. Whither are we drifting?

There are several splendid achievements that stand out as colossal accomplishments. Many are unconscious, the by-products of an entirely different aim. The first most impressive is—

The Social Solidification

The great industrial communities divided more or less sharply by traditions of European nationality, and still widely, but with a different attitude now. Formerly the ill feeling was fanned into flame by national vanity and in a narrow-sighted flattery by demagogues. But what a change.

It was laughable to watch the efforts of two bright high school boys, with long Jewish names, trying to hide, or ignore their evident foreign parentage. They were employed after graduation, by a Pittsburgh journal and went to work with the night force. In the universal conscription they were caught with the other young men of their age and are now laughing, themselves at their former shame. Abnormal social prejudices are giving way under a national need.

It was pitiful to see a neat, clean, intelligent girl of the teen age, religiously trying to hide from the other students the direction from which she came when leaving her home. She came from the "Wop" colony. Now she is the prize winner in the great city school oratorical contest, "Why we are in the World Conflict." Her pride of nationality hides the shame of uncouth relationship. She is an American now.

The boy with the features of Italian extraction was ignored again and again in the great machine shop when it became necessary to promote one of the apprentices, until his heart burned with the shame and injustice of it. But his chance came, and he is now a sunburst of good humor and jollity. His older brother was wounded last week in the trenches of France. The hearty handshake of the other laborers was only part of the joy of life, for he got his promotion.

Scores of similar instances might be related, but they could only deepen the impression that the wide gulfs of social estrangement between the "foreigner" and the native needed a bridge, and the war had provided the structure. These instances are taken from the working strata of society. The army is providing the healthier, more wholesome democracy, that has been our boast, but was rapidly becoming an illusion. Welding the diverse elements of a nation whose annual tide of immigration had overflowed the million mark, into a national unit, was a miracle needing several generations. But under the stress of conditions now existing, is hastened into months.

The Legislative Unification

Few Americans have been unmoved by the leveling of political walls which took place at the beginning of the conflict. All were astonished at the unanimous effort to socialize the industrial fabric. What fallacies and personal opinions were thrown on the scrap heap of political dreams. Under the storm of public opinion, there was an unanimity that was astounding. Party organizations torn to shreds by a patriotism that vaulted custom and tradition. Disintegration and realignment that thrilled and sobered men. Out of the contending elements and unlooked for personal opinions came some of the most revolutionary laws the statesman ever dreamed about. Party lines merging from different angles, party prejudices melting under the heat of national necessity, it was the realization of the dream of the independent voter. A law received consideration upon its merits, not being the football of party interests. Great majorities where genuine patriotism demanded them. A dream of Utopia realized.

Industrial Pacification

The bludgeon of labor transformed into a walking stick. Strikes discussed as a sword sheathed until the war is over. Supply taken care of by government control. Demand for labor foreseen and provided for, by labor leaders and capitalists under complete agreement. Wages raised or lowered according to commissioners' judgment. Walkouts and boycotts, strikes and contentions, for the time being considered little less than treason. Great salaried officials becoming employees of the government at the munificent wage of $1.00 per year. What more could labor unions desire?

Moral Transformations

The great change in military minds concerning moral conditions surrounding camp life. To properly understand, just a glimpse of old world military ideals of a generation ago might help us to appreciate the change. During the campaign in the Soudan, under Kitchener, the London populace joked about the popular demand for prostitutes for the English Army of Occupation. During the Spanish-American war the conditions in our own country were appalling. Many times has the writer heard commanding officers condone the visits of abandoned women to the outskirts of the great camps at Chickamauga, Tampa, Anniston and Lexington. Now all this is changed. There were no Y. M. C. A. tents in those days, only canteens where the drinking soldier left the greater part of his monthly wages. Every brigade almost, with a canteen calculated to deliver liquor to as many as three thousand men, if that many came to drink. It was no rare occasion for the writer to be compelled to dodge empty beer bottles, thrown from the tents of high officers, during his turn on guard duty.

Now a city is denied the privilege of even selecting their police chief unless he is personally known to be favorable to the elimination of liquor and vice. Moral qualifications are the chief requirements now instead of political "pull." The news sounds like the dawn of the millenium.

Spiritual Inertia

But the most astounding fact of all is the listlessness of the churches. There is a shrinkage in conversions reported, a falling off in church attendance and a decrease in Sunday school interest and attendance that seems alarming. Are the church activities temporarily sidetracked under the influence of the great benevolent drives? Are the battles in Europe so engrossing that we fear to

attempt strong battles for local preservation?

Many mothers are excusing the war-time lapses, whether they be of habit, morals or speech. Has the patriotism of many, degenerated into a hysteria that forgets eternal values, in the desire to approve of great sacrifices? Sure the boys are our boys, but does that mean that patriotically enlisting entitles a boy to smoke cigarettes, cuss like a trooper, and have his "fling" before he leaves for camp?

Recently a good mother invited the pastor to her home for the last meal before the boy's furlough was up—he expected to leave for France shortly. The most inspiring thing that this pastor has enjoyed for many a day was the request that the last ten minutes in their home for the boy who was going to France, be given to a family gathering in prayer before his departure. I think I can see the deeply spiritual look upon every face as they looked into th future and prayed for their Heavenly Father's protection. How many mothers reading this wanted the boy's last impression of home to be religious ones?

The increasing death list from France is but the introduction to a lerger one. In the face of this can we drift as the many churches report? or has the time come for taking stock of our resources and shortcomings, and preparing ourselves for a supreme effort? It is high time to awaken, Brethren.
Johnstown, Pa.

That "Summer Slump." BY QUINTER LYON

Our people in Washington have decided not to have that "Summer Slump." This is a timely subject and one which should be in the minds of all church members. "Does my religion stand the test of fire?" "How often do I attend church in the summer?" "Do pleasure and ease come before God?" These are questions which Christians should ask themselves at this time of the year.

I am aware of the fact that many religious organizations throughout the country, perhaps the majority of churches, dismiss some of their services or even all of them when hot weather comes. Moreover, those churches which do remain open during this period experience, as a rule, what we have spoken of as the "Summer Slump," a very marked and noticeable falling off of attendance and interest. But the big question is, should this be? We know that Satan and his imps are busy all summer long as well as in the fall, winter, and spring, and this seems very bad policy for the Christian church to lay down arms when hot weather comes along. We know that this is not pleasing in the Lord's sight. And those people who allow hot weather to interfere with the Lord's work may some day come before the Great White Throne with a sorrowful countenance, telling the Lord what great works they did for him down on earth,—in good weather. The Lord's reply will be exact and in his all-knowing mind he will tell them about the boys they lost from Sunday school by dismissing for the summer, about the young men and young girls who became gradually victims of sin who found their pleasure on Sunday evenings in the places of amusement which were open during the hot weather when the churches were closed, and of the sad lack of interst on their part which allowed, not only the destruction of their own souls, but the destruction of others who were captured by the imps of Satan while the soldiers of the Cross slept.

The Lord looks deeper than man's words and his intentions, however good they may be. To man's feeble protest, "We did great works," the Lord's reply will always be, "Where are the fruits?" We cannot prove that we love the Lord and his salvation, we cannot prove that we want to worship him and serve him, unless we show the fruits. While the harvest is white and abundant, and the imps of Satan are reaping the grain with the sweat rolling off their brows, shall the soldiers of the Cross lie cooling in the shade looking out over and beyond the harvest towards the far off purple mountains? While our boys and girls, our men and women are waiting for the Word of Life to be spoken to them shall any Christian seeking pleasure and dreaming sweet dreams while the weather is hot, allow the enemy to steal into his presence and carry away to destruction the manhood and womanhood that, with a little diligence on his part, should have belonged to the Lord? Surely this is not God's will. And now, while all the forces of sin are gathering themselves together for their harmful work, let all churches and all Christians be on their guard and resolve to band together for service that will be highly pleasing in God's sight and cause the angels to rejoice and Satan to weep. Let us all pray that the Lord's work will not suffer on account of the hot days which are about here.
Washington, D. C.

Safety First for Others but Not for Himself

BY REV. HOWARD W. POPE

As I was returning on the train one night after preaching in the suburbs of a western city, the conductor stopped to take my ticket. As I handed it to him, I also gave him a tract, saying as I did so, "You railroad men do not have many opportunities to attend church. Here is a tract to take the place of the sermon that you did not hear today."

He took it with a smile saying, "Oh, we have pretty fair opportunities." Evidently he read the tract, for after collecting his tickets, he returned to talk with me.

"Yes," he said, "they allow us one Sunday in four, but usually a fellow is so tired that he sleeps nearly all the forenoon. However, my wife and children attend church very regularly."

"That is good so far as they are concerned," I said, "but what your wife and children do will not help your soul."

"No, I suppose not," he replied, "but I used to attend church very regularly myself, before I took this job."

"How long have you been on this job," I inquired.

"About fourteen years," was the reply.

"Fourteen years," I said, "man alive, do you realize what you are doing to yourself?"

"Doing to myself? No, what do you mean?"

"I mean that you are committing spiritual suicide."

"Explain yourself," he added, for evidently he was becoming alarmed.

"I mean just this," I said. "You have a body, but suppose you gave it a good square meal only once a month, where would your body be in a couple of weeks? Out in the cemetery. You have a mind, but suppose you used it only once a month, in a little while yould not have brains enough to count your tickets or to make change. Now, you also have a spiritual nature. You were made to know God and enjoy him, to worship and serve him. But, if you do not exercise your spiritual faculties, if you do not think of God, or pray to him, or read his word only once a month, don't you see that in a little while your spiritual nature will become dwarfed and stunted and you will be a dead man spiritually?"

Seeing that the man was interested, I moved into the seat, so that he could sit down with me. Then, assuming that he did not know how to become a Christian, I said to him, "How long did it take you to become the owner of that tract which I gave you?"

"About a second, I suppose," he replied.

"Do you realize that you can become a Christian as quickly as you became owner of that tract?"

No, he did not realize it, according to his own admission.

Then I showed him that the difference between a Christian and other people is that the Christian has Christ dwelling in his heart. "He that hath the Son, hath life, and he that hath not the Son, hath not life." (John 5: 12.) Then I explained to him that sin is having one's own way instead of walking in God's way. "All we like sheep have gone astray, we have turned everyone to his own way," (Isaiah 53: 6.) "Your way," I said, "may not be an immoral way, or a dishonest way, but it is your way, and not God's way in which you ought to walk."

I showed him that Christ was standing at the door of his heart, knocking for admission and that if he would open the door, Christ would come in and take possession of his heart, and so change it that he would actually love God's will better than his own. Furthermore, I told him that if he would obey Christ's commandments, he would so manifest himself to him that he would be conscious of his presence. "He that hath my commandments and keepeth them—I will manifest myself to him." (John 14: 21.)

Then, having shown him from the Bible that he was a sinner, and needed a Savior, and that Jesus Christ was the Savior he needed, I said, "There are just three steps in becoming a Christian—the first is to accept Christ as your Savior just as you accepted my leaflet, and you can do it in a minute. The second step is to confess Christ as your Savior, and that will not take a minute. The third step is to obey Christ as your Savior, and that will take all your life. With this understanding of what it is to become a Christian, will you take the first step now? Will you accept

Christ as your Savior, and give me your hand on it?"

As I held out my hand ,he grasped it heartily, and said, "Yes sir, I will, I will accept Christ as my Savior now."

The next minute he shouted, "Last station, everybody out," and away he went for the door as if he had been shot out of a cannon. While I had been talking, we had reached our final destination, and his business was to land his passengers but he was helping them out as a Christian gentleman, with a new purpose in his heart, and a new hope in his life.

Here was an intelligent man, an efficient and faithful servant of the public, but he was neglecting his own spiritual welfare. Doubtless he would have risked his life to save mine, had there been an occasion for it, but he was risking his soul without an occasion. His policy was "Safety First" for others, but not for himself. The least I could do was to point out his danger, and show him how to avoid it, his great opportunity, and how to improve it. He landed me safely in the city which I desired to reach, and I did my best to help him to reach heaven.

Do we realize what a multitude of train and trolley men are daily risking their lives for us? Do not forget to thank them for it, or to express your appreciation of their patience, courtesy, and faithfulness. Some of them may die for us some day, and there is one who has already died for us, and for them. Speak to them about him occasionally, for they have much in common with him. They know by experience the meaning of those words. "He saved others; himself he cannot save."

And because he would not save himself in his hour of crucifixion, he is now "able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

Impromptu Flashes. BY W. J. H. BAUMAN

Preachers without a definite message had better change vocation.

The highest, noblest, purest, and most useful aim in human life has its center in Jesus the Christ of God.

Grace—unmerited favor—is the tree of salvation upon which grow the most delicious fruits of noble manhood. See Eph. 2, 8, 9, 10.

Simplicity: Thou art a jewel.

If Jesus Christ was not and is not now, Deity; Then the Bible becomes a woefully beclouded book.

No, No, my dear Brother, The Apostles were not mistaken when they looked for Christ's second coming in their time. They lived in the morning of the eleventh hour. See Matt. 20: 6. We live in the evening of the same hour of the gospel age. Prophetic fulfillments of today plainly sustain us in this conclusion. Praise God's name for the glory at eventide.—The 12th hour.

If you did not believe more than you are able to comprehend, how much would you really believe?

I believe that God's knowledge is infinite, while human knowledge is finite. And for that reason I don't like to argue with him.

Yes, sir, you can offer a public prayer even in a big crowd, you can ask a friend for favor and also thank him. God is your greatest and best friend.

You seem to talk and know so much about your neighbor's faults; Has he no good qualities? If he has, why don't you talk about them? Say, I am a little afraid that you are either a gossiper or a gossipess.

Clerical gowns are often an affect as well as an effect.

Do you really want to be happy? If so, then live in Biblical communication with God.

The happiest life possible now is the hopeful Christian life.

Personally, the writer of these flashes believes the Kaiser of Germany to be at least one of the meanest human beings living on earth today. But I think its lost time for preachers to drag the old scamp into the pulpit every time they preach. Better treat him with silent contempt, and talk more about Jesus and his love. Thus keeping your hearers more thoroughly acquainted with him than with any one else.

Roann, Indiana.

Chaplains in France

Chaplain Francis B. Doherty, U. S. A. and Chaplain Lyman Rollins U. S. A., have just returned from France on a Military mission to the United States.

Chaplain Doherty is attached to General Headquarters in France, being associated with Bishop Charles H. Brent and Chaplain Paul Dwight Moody (son of the well-known Evangelist of that name) in the General Headquarters Chaplains' office. The function of this office is the direction and distribution of Chaplains' activities in France to the end of the attainment of the best and special interests of all concerned, under General Pershing. This work carries with it considerable travel and gives an intimate knowledge of the situation from a religious and moral point of view.

From this broad knowledge Chaplain Doherty says: "Everywhere we find the same situation, hear the same story; the condition and the spirit of the men are excellent." When leaving France on his present mission the Chaplain asked General Pershing: "May we not tell our people in America that the moral and religious situation here is eminently high and very satisfactory?" The reply was "Yes, and you may say furthermore that it is going to be kept up to that!"

Chaplain Lyman Rollins, who is associated with Chaplain Doherty on his mission, is Chaplain of the 101st Infantry, formerly the 5th and 9th Massachusetts National Guard, the first National Guard outfit to arrive in France. He was formerly Rector of St. Michael's Episcopal Church, Marblehead, Mass. Chaplain Rollins was the recipient recently of the Croix de Guerre. He says of his regiment: "There are religious ministrations to every man in the organization, Catholic, Protestant, and Jewish. All are regular in their attendance at services, and their moral conduct is of the very highest. The Military Authorities are doing everything possible to safeguard the men, and these respond readily and eagerly."

Both Chaplain Doherty and Chaplain Rollins spoke enthusiastically of the altogether admirable spirit of fraternity existing between those who are ministering to our soldiers. The Cahtolic Chaplains, they say, are not merely looking to the good of the Catholic boys, nor the Protestant to that of the Protestant boys. Each is working for the best interest of every man.

Accompanying the Chaplains is Private Adabert Bresnehan who captured the first German prisoner, and who was awarded with the Croix de Guerre. They have left Washington to visit the Chaplain Training School at Camp Zachary Taylor, Louisville, Ky. On the completion of their mission, they will return to the Front.

Keeping Baby Fit in Summer

BY MRS. MAE WEST

Through the long hot summer days it is a great task to keep children happy, well and out of mischief especially when the mother already has her hands more than full with the work of her house.

In the first place, children must be kept as cool as possible. In hot weather this is not an easy task, but it may be accomplished in some measure by clothing them suitably. Babies need only the diaper and one other garment, band or slip. Older children need only enough to cover their bodies. As far as possible, children should sleep out of doors at night, if screened porches are available, or, if not, with all the windows and doors wide open. A full tub bath in cool or tepid water will do much to make sleep comfortable, and a little plain talcum powder will help to allay the irritation of prickly heat.

Children must be provided too with occupations suited to their age. A play pen on a cool porch, or even under the trees in the yard where the mother can watch the baby, will give much pleasure. Sand piles, swings, and many other simple pieces of play apparatus which are easily made at home without any great expense will keep older children happy and out of mischief. Rainy days may be spent on the porch. Hints for mothers as to the selection of play and occupation for young children will shortly be published by the Children's Bureau. Very much of the annoyance of mothers and the fussiness of children would be done away with if the little hands and minds had plenty of occupation. Many a cross child is

cross because he has nothing to do which interests him, and many a piece of mischief is only the result of the child's trying to find something with which to busy himself.

Children's food must be chosen with special care in summer to suit the ages, and proper food habits should be established. The nursing baby will cause the least anxiety. If a baby is nursed at regular times, preferably three or four hours apart, and is clean and as cool as possible, he will not usually suffer harm even in very hot weather.

Babies newly weaned from the breast up and to the end of the second year will need special care. Properly modified cows' milk will form the principal part of the diet of all such children, and must be as clean and as fresh as possible. Detailed directions for the feeding of children will be sent free from the Children's Bureau of the U. S. Department of Labor to all who care to send for the bulletins on the care of children.

Older children should be taught to observe regular habits, also, and mothers must guard against the dangers of over or underfeeding, and especially against poor food materials, such as overripe fruit. Young children need to be taught to chew their food thoroughly and to eat slowly. Cleanliness of the body is necessary for health and comfort at all times, but is demanded in the summer time. These fundamental rules for health should be in effect in every family, and where carried out faithfully sickness should be largely done away with.

The Sunday School

First Secretarial Conference of the Orient

The First Sunday School Secretarial Conference of the Orient

The World's Sunday School Association has a group of field secretaries in the Philippines, China, Korea and Japan. Rev J. L. McLaughlin has been the Sunday school secretary in the Philippines for the past five years. Half of his time has been devoted to the work of the American Bible Society. He has just been called home by the Bible Society and while en route he was able to hold important conferences with the Sunday school secretaries of China and Japan. Rev. E. G. Tewksbury of Shanghai, is in charge of that work in China and directs the work of the Sunday School Union. Mr. H. E. Coleman is now the full time educational secretary for Japan. Until recently he divided his time with the Foreign Mission Board of the Friends Mission. These men, together with Rev. Harutoshi Kawasumi, National Sunday school Secretary for Japan, Rev. C. T. Collyer, Secretary for Korea, and Rev. N. Tamura, Sunday school author and specialist, of Japan, held a ten days conference in Shanghai for the study of national Sunday school problems. Some of the vital topics considered were Organization, Promotion, Literature, Standards, Evangelism, Special Days, Teacher-training, Home Welfare, the Sabbath and Temperance.

Another major subject was that of the next Convention of the World's Sunday School Association which will be held in Tokyo, Japan, soon after the war is over. In addition to the general and inspirational meetings where all the delegates will be present there will be many sectional conferences for groups of Koreans, Chinese and Japanese, where specialists from abroad will have an opportunity to give definite instruction along the lines of modern methods. Collyer thought there would be 150 to 200 present from Korea, and Mr. Tewksbury felt that there might be from 200 to 250 from China. With at least 2,000 from America and other parts of the world the Convention will be very well attended. Some meetings will be held in the well-equipped Y. M. C. A. building. This will be the location for the stereopticon and moving picture demonstrations as well as for many group meetings. For the general gathering of delegates it is proposed to erect a temporary building, possibly along the lines of some of the large evangelistic tabernacles that are now being used in America.

The Sunday school secretaries in the Orient are not lessening their great work while waiting for the World's Convention but are projecting numerous summer schools and institutes for the training of a native leadership. While Messrs. Coleman, Kawasumi and Tamuri of Japan were in China they held several meetings for the Japanese in Shanghai. Then Mr. Coleman went to Nanking and Tsingtau to hold similar meetings with the Japanese Christians in those cities. Thence he passed through Peking and joined Mr. Kawasumi and Mr. Tamuri in Manchuria, after which they spent two weeks touring Korea in the interest of Sunday school work among both Japanese and Koreans. Their Sunday school tour has just closed with an Institute at Kyushu, Fukuoka, Japan.

Teaching Others How to Teach

Rev. George P. Howard, Field Secretary for South America, representing the World's Sunday School Association, will probably return on furlough to the United States in the fall. Meanwhile he is very active in reaching key workers. As opportunity offers Mr. Howard gives lectures on Sunday school methods. He just sent the following interesting information about this phase of his work, and said, "If we are ever to win—etc."

"If we are ever to win out on these mission fields it will be through a properly trained indigenous leadership. We must make sure that the native pastors who are in the making, leave our Theological Seminaries with the modern Sunday school vision as part of their intellectual baggage. I have managed, so far, to squeeze into my already full program, three hours a week for a course of lectures on Religious Education and Sunday school methods to the students of our Buenos Aires Theological Semniary.

Besides these lectures, I gave a course of lectures for English Sunday school workers during the winter months of 1917. This course lasted from April to October and the lectures were given every two weeks. The annual meeting and conferences of the different missions, furnish me with excellent opportunties for representing the cause of the Sunday school and the rights of the child.

First Things First

One of the members of the Executive Committee of the World's Sunday School Association recently increased his pledge to that work and subscribed for a Life Membership in the Association payable one-third each year for three years. This means the payment of One Thousand Dollars. In making the pledge he expressed his personal opinion of the worth of the work in the following sentence: "I want you to know that I consider the work of the World's Sunday School Association in importance and results at the very top of the list of Christian agencies: first, because it reaches the childhood of the world with the Gospel message and Christian training; and second, because it is the clearing house of the Protestantism of the world." There are about 100 Life Memberships in the World's Sunday School Association, each one being constituted by the payment of $1,000. The donor has the privilege of naming himself or another to the life membership. An illuminated certificate is presented which bears the singatures of H. J. Heinz, Chariman; Arthur M. Harris, Treasurer; Thomas R. Ferens, President and Frank L. Brown, Secretary.

An Honor for "Timothy Standby"

In these days of early summer when colleges are conferring honorary degrees it is interesting to note an honor which has just come to the senior secretary of the State Sunday School Associations. Rev. Joseph Clark, D. D. of the New York State Sunday School Association has been made a life member of the World's Sunday School Association. This was done by the payment of $1,000 by an admirer of Dr. Clark, and who is one of the past presidents of the World's Association. Dr. Clark is familiarly known to Sunday school workers by his non-de-plume "Timothy Standby." He is the author of a number of books and writes frequently for religious periodicals.

Dr. Clark entered the organized Sunday school work in 1880 and in 1881 was the General Secretary of Colorado, which then also included the states of New Mexico and Wyoming. He remained there until 1886 when he became editor and proprietor of the Susquehanna "Transcript." In 1888 he left newspaper work for the ministry and was ordained by the Ohio Conference. For eleven years he was a pastor of Methodist churches in Ohio, his last charge being the Keen Avenue M. E. church of Columbus. In 1889 he succeeded Mr. Marion Lawrance as General Secretary of the Ohio State Sunday School Association and was their honored and successful leader for thirteen years. Since 1912 Dr. Clark has been the Superintendent of the New York State Sunday School Association. For nine years he was elected recording secretary of the International Sunday School Association and was a member of their Executive Committee. He was also a member of the Sunday School Board of the Methodist Episcopal church and represented the five Ohio Conferences.

REVIEW OF
The Thought and Work of the Church

The minutes of the last meeting of the conference of the Brethren churches of Ohio which appear in this number of the Evangelist are somewhat late in their apparance, but there is a reason. Our good secretary, Prof. E. G. Mason, is a busy superintendent of schools and the conference was held just before the close of the public schools and during the very busiest time of the school year and Brother Mason found it impossible to prepare the minutes for publication until after his school work was out of the way. It is rather a full report and the reading of it will reveal that the Ohio churches are awake to their responsibility and will make an honest effort to do their part in helping the entire church to achieve the goals set for the great Four-Year Program.

This week we have a short contribution from the pen of one of our youngest ministers, Quinter Lyon, son of Wm. Lyon of Washington, D. C. Our young brother will now take up the active work of the ministry if a place opens up to him somewhere in the east, Pennsylvania preferred.

George H. Jones has been so busy since returning to Johnstown that he has found little time for writing for the Evangelist, but this week we are glad to give to our readers a contribution from his pen that treats a vital topic in a most realistic manner. The things of which Brother Jones writes must appear to all of us, but the question is What are we going to do about it? Are we going to use the opportunity to make our organized work count for God? Or are we going to turn the work of ministering to the spiritual needs of the world over to others? However the work the Y. M. C. A. and the Red Cross are doing is not a work that the church could do, as a church, but it is a work that they must do as agents of the church. They could not possibly carry on their work without the backing of the churches and the support of Christian people who see in this way an opportunity to give expression to their religious principles. Of course many men who are not Christian personally also help in this good work, but it is the teaching and practising of Christian principles that has brought them to the place of helpfulness.

From now until the meeting of the General Conference at Winona Lake the Four-Year Program page should be one of the most interesting pages of the Evangelist. Things ought to be doing every day from now until that time. It will be a gaterhing up of results, an examination of the work done during the year and the results of this examination will reveal in a large way the efforts that have been made to reach our set goal. We are indeed glad that in a number of points the church has gone away ahead of the goals set for this year's achievement, but the glory of this achievement may be clouded in some respect by our failure to achieve in other lines of the set work. But a finding out will be good for us and will help us to do better another year, so we would urge all the pastors and all the church officials to heed the requests that come to you from the goal directors and key men of your districts and to give them all the information you can in as complete and as accurate a manner as possible. This will not only lighten their burdens, but it will make their reports of more value to the church.

Among the things that have come to our notice in the busy season of receiving and filling orders for the quarter's Sunday school supplies is that we have added four new schools to our list, Brethren, Michigan; Baltimore, Maryland; a new school in the mountains of Kentucky near Krypton; and the school at Linwood, Maryland which has heretofore been conducted as a union school has ordered a full supply of Brethren literature. This is as it should be, and only as the schools do use Brethren literature and patronize the Brethren Publishing House can a good strong publishing institution for the Brethren church be made possible. This is a point some Sunday school workers in the Brethren church seem to have missed, but it is a point that must be recognized or in time there will not only be no such thing as a Brethren Publishing House, but there will be no such thing as a Brethren church. Unless we preach the gospel upon which the Brehtren church stands in our Sunday schools as well as in our churches we will in time find ourselves without Brethren congregations to preach to.

An important announcement to the Sisterhood of Mary and Martha appears in this number of the Evangelist from Miss Marie Lichty. All the sisterhoods are urged to give this matter immediate attention.

W. S. Crick reports a most interesting and profitable meeting recently held in the Mt. Olive congregation in Virginia when L. G. Wood of Roanoke came to his help in the work. As an immediate result of the meetings twenty-two members were added to the membership of the church and the congregation greatly revived.

By reading the report of the work of the Ohio mission board as made by its president, A. D. Gnagey, to the Ohio conference it will be seen that the Ohio churches are doing a great deal to strengthen the cause of the Brethren in the state, and at the same time it reveals the fact that so far only the fringes of opportunity in Ohio have been touched by the churches. Every church should be "up and doing" in this great work for the Lord.

The copy for the June number of the Brethren Missionary has just been received in the office. This will be a number of special interest. Not only will it contain eight extra pages, but the pages will be of more than ordinary interest as they will contain the full report of the Easter offering for foreign missions, by far the largest offering the Brethren church ever made for this work.

The subscription list to the Missionary is growing right along and we want to see it grow, but please DO NOT SEND subscriptions to the Brethren Publishing Company. We have nothing to do with that and are obliged to do the work you should do and to send the subscription to L. S. Bauman. Send ALL subscriptions to him, and NONE to us.

In his brief report from Roanoke, Virginia the pastor, L. G. Wood tells of the activities of that church and of their endeavors to do at least their share in helping the church to reach the goals of the Four-Year Program. Brother Wood recently found time or took the time to assist Brother Crick in a meeting at Mt. Olive, Virginia. Here the splendid conference of the Maryland-Virginia district was held as was reported through our columns last week.

The announcement made on another page by Martin Shively, secretary and treasurer of the Brethren National Ministerial Association is of importance because of the unusual number of deaths among the ranks of the Brethren ministers during the past year. And since the writing of this notice by Brother Shively another one of our brethren in the ministry has been called to his eternal reward. It was another one of the real pioneers of the Brethren church in the west, Eld. John A. Myers. An appreciation and a sketch of his life by W. H. Miller appears elsewhere in this number of the Evangelist.

Around the Editor's Table

Who Was Jesus?

After spending six months in the study of the gospel of Mark and the life of Christ there should be no hesitancy on the part of any member of the great Sunday school army of Christ in answering the above question. Probably not one member out of a thousand of this Sunday school army ever gave half as much time to the study of the life of Napoleon or of Washington and yet a very large portion of them have a rather complete knowledge of these two men prominent in the history of the world, though widely different in character.

If we may know who Napoleon was or who Washington was, is it anything out of the ordinary that we should be expected to know who Jesus was?

This six months study of the gospel of Mark should have

taught us that, if it taught us nothing more, for that was one of the questions concerning himself that Jesus insisted on having his disciples answer, and he was not satisfied to have them give the answer in the words or thoughts of others, but insisted on knowing who his disciples themselves considered him to be.

If one has ever had any doubts about the identity or the personality of Jesus a careful study of the gospel of Mark should remove that uncertainty. When Peter made the great confession he made it in a twofold manner. In the first place he confessed or expressed his belief in Jesus as the Jewish Messiah, "the Christ." To many of us who view his life at the distance of nearly two thousand years it seems surpassingly strange that the whole Jewish people did not recognize his Messiaship and flock to his company as hungry birds will flock around one who has food that will save them from starvation. But of some things the perspective of distance may give a better understanding, and it may be possible that the experiences of the intrevening years of both those who did believe on him and those who rejected him as Messiah are a help to our belief today, and possibly we are a trifle harsh in passing judgment on the Jewish people of the time of Jesus, for undoubtedly some of us would have been as perverse of heart and as slow to believe on him as were some of the men of his day.

But we are glad for Peter's confession; it will be a help to mankind as long as time lasts to get a better understanding of the life and ministry of Jesus. But it can hardly be said that the most important part of Peter's confession was the expression of his belief that Jesus was the Messiah. There was something more to his confession than that, and that was his declaration that he believed Jesus to be the Son of God. Jesus' divine Sonship is one of the vital truths that needs to be emphasized in this age when gross materialism would rob him of this precious heritage. "The Son of the living God" are the words of Peter and how any one can claim to accept the salvation brought into the world by Jesus without admitting his divine Sonship is more than some of us can understand.

The person and being of Christ as the one and only begotten of the Father is the very heart or center of the gospel, and as has been said, "Christianity is Christ." No doubts should arise in our minds as to the answer to the question, Who was Jesus?

The Woes of the Publisher

So far as the Brethren Publishing Company is concerned it is now free for a time at least from one of the woes that publishers have had to meet for nearly two years now, that is the difficulty of getting paper when it was needed. Our large supply has arrived and is safely stored and ready for use and will meet our needs for the greater part of the year; but this is only ONE of the woes of the publishing business. Another woe is the scarcity of help for the printing industries. We presume there is not a printing plant of any size in America that is not scouring sea and land for printers or for help in some special department of the business. Some of our religious exchanges run great display advertisements on the back page of their papers almost begging for workers to fill places made vacant in their business by the war.

Trying to meet our own needs we have written to a number of our leading pastors asking them if they can refer us to a good printed in their local communities that might be secured for a permanent position in the Brethren Publishing House, but after more than a month we have not received a single reply. For several weeks we carried on negotiations with a printer now working in Vermont, but formerly from Ashland, using both the mails and telegraph in an attempt to secure his services, but we received a polite note from his eastern employer asking us to let him alone as he needed him in his business just as much as we did in ours. So we make this appeal to the entire brotherhood. Is there anywhere in the Brethren church a good printer, not subject to draft, that would take a permanent place with the Brethren Publishing Company? One who is a good pressman on cylinder presses preferred. We have a place open for such a man and will be only too glad to correspond with any one who is able to fill the place or to be referred by any of our pastors to such a one. We must have more help if we would get our work as promptly as it should be, and with all the daily papers carrying advertisements in every issue for printers and pressmen, offering high wages, it seems our only salvation lies in calling upon the brotherhood to help us find some of the help we need.

The Troubles of Others

The above note does not express nearly all the troubles that the publishers of periodicals now have to face, but only a small part of them. One other serious problem with many is how to meet the increased postage rate that went into effect last week. This does not worry us much because we think we are going to get through with only a twelve and a half percent increase, not more than twenty-five per cent at most; but other publications of a much wider circulation and that carry much advertising matter will have trouble "a plenty."

The following is taken from the Christian Herald and shows just what effect the new postal law is already having on a number of publications both large and small:

L. V. Ashbaugh, publisher of the Clover Leaf Publications, announces the suspension of the American Home Weekly and the Omaha Rural Weekly with the current issues.

This action on the part of the directors of these two corporations is due to conditions wrich face the publishing industry, more particularly the postal law, which goes into effect July 1.

Mr. Ashbaugh said in an interview: "The publishing business is undergoing greater hardships than any other industry in the country. The cost of white paper is 50 per cent above normal, all other material and labor are ruinously high, and on top of that Congress has passed a postal law which will bankrupt hundreds of loyal, patriotic publishers who have done everything possible to help in the prosecution of the war. Recognizing that there is no use of continuing under these impossible conditons, the stockholders of two of our newest publications, which have a combined circulation of 400,000, have decided to risk no more of their money in these ventures and to 'scrap' the effort and investment already made. Many more publishers will follow the same course within the next two months."

The Ladies' World, a long-established New York magazine, has also ceased publication, and there are many others. The American Newspaper Directory for 1918 chronicles the death of 616 publications in this country since its issue of 1917.

These are trying times for publications, and with their postage being increased from 50 to 900 per cent on July 1, the worst is yet to come.

The Senate Post-Office Committee has refused to consider legislation to suspend or modify the increased postage rates. The determination in Congress is to try the thing out and see how it will work. The suspension already of more than 600 publications in anticipation of the postage increase must be pretty good indication to any open mind as to how it will work.

Unless protests from the public to Senators and Congressmen are made promptly, the list of useful publications suspended will soon be rapidly increasing.

IS THE WORLD GROWING BETTER OR WORSE?

Sir Joshua Reynolds' sister, "poor, trembling Frances," wrote concerning Samuel Johnson a few lines worth more to his memory than all of Boswell:

"When he went home at 2 in the morning he would put pennies into the hands of children sleeping in the streets, that they might buy breakfast when they awoke."

When you give to the Red Cross you put pennies into the hands of poor, starving children across the ocean, and into the hands of poor old men and women.

The world improves. Even now in war time, with all its horrors, Dr. Johnson might walk from his tavern to his lodgings many times without finding half-starved children sleeping in the streets.—Los Angeles Examiner.

News From the Field

Report of the Ohio Conference Held at Fremont, Ohio, April 16-18-1918

The conference opened on Tuesday evening, April 16 with a fair representation of delegates present. The Fremont choir led the delegation in an inspirational song service, which was followed by several sentence prayers. Moderator Teeter then introduced Elder S. M. Loose of the Fremont church. Brother Loose is perhaps the oldest active member of the Brethren church in the State of Ohio, and the founder of the Fremont church. No better choice for an address of welcome could have been made.

Address of Welcome by S. M. Loose.

The speaker voiced the welcome of the Fremont church to the visiting delegates. He said "That this Christian life is not all a cross bearing life but a rejoicing life as well. We are here to sanction and aid in the Lord's work and to work out our soul's salvation. Love is the keynote of the church and the force that binds us together in our work. The beginning is the only end there is to the Christian life. It is commanded that we aid and encourage each other. That is what we are here for. This has been my church home for 58 years and I pray that I may contribute, before I am called home, some aid and encouragement to the youth in our church and rising generation."

Credential Committee. The Moderator appointed E. F. Miller, F. L. Garber and Alvin Byers to collect and pass upon the credentials of the delegates.

Conference Sermon By W. S. Bell, Dayton

The need of Doctrinal Preaching. Text Acts 27: 28-29. In brief he said, "The church is the greatest institution in the world. The church is the only solution of the problem of the human race. There are some institutions that call themselves churches which have no right to be called a Christian church. The Mayor of Dayton said that the only solution to the problems of the human life is the Gospel. President Wilson said that the most efficient work any man can do is to go back to our churches and render the most efficient service possible. All that this world has of comfort and cheer and all that has raised it from lust and despair is the gospel of Jesus Christ. There can be no church unless it have a doctrine upon which to stand and these doctrines must be rooted in the teachings of Jesus Christ and must be fundamental in the organization and growth of the church. There is no church that stands out so four-square and so fundamentally upon the teachings of the Bible as the Brethren church. If we do not live up to and perpetuate these doctrines, we are hypocritical. The baptism and the communion service as fundamental and extended doctrines are insufficient and valueless in themselves but are practised to teach the fundamental teachings of Christ. The drift of times is away from the doctrines and substitutes are taking their places.

Nothing can be substituted for the gospel of Jesus Christ. We are asked, "What is the matter with the church?" There is nothing the matter with the church nor the teachings of Christ but not enough emphasis has been placed upon these teachings. There are four anchors to which we may fasten our hope and thus prevent our drifting away from the observance of fundamental doctrines.

1. **Deity.** Much of the drift is due to the denial of the deity of Jesus Christ. All rests upon him. Christ was not a manifestation of God but God manifest in the flesh. Jesus is God, all power and all truth. If he is but a manifestation or demonstration, all is false or a sham.

2. **Atonement.** The work upon the cross was an atonement for our sin. There is no character salvation. There is nothing in man himself that will lift him to the highest elevation of manhood, he must be lifted by the salvation of Jesus Christ. He alone can save us from the punishment of sin.

3. **The Word of God.** The authority of the Holy Scriptures. It is the only thing that will hold. "Heaven and Earth shall pass away but my word will not pass away." The Word, not themes, should be chained to the pulpit today. The greatest power of the great evangelists is due to their simple presentation of the Word of God.

4. **The Resurrection Hope.** We must believe in the resurrection of Jesus Christ. Jesus took from death its power and from the tomb its dread. He is the hope of the life to come. Daniel's question "What will the end of these things be?" can be asked today. This is an age of man but a new day will dawn, this will be God's day. The settlement of the problems of men and nations today will be found in the right. God will reign eventually in peace."

This session of the conference was fittingly closed by the congregation singing "Faith of our Fathers" and the benediction.

Wednesday Morning Session—Business.

After a short season of prayer and song service, led by W. J. Barnhart of Pleasant Hill, a business session was held.

Report of the Credential Committee. The committee made a partial report. This was adopted and the committee ordered to continue its work.

Report of the Trustees of the Brethren Home. In the absence of Elmer Wombold, Secretary to the Board W. S. Bell read the report:

RESOURCES

Mortgage loan to Geo. F. Kem	$ 5,000 00
Mortgage loan to Elmer Wombold	200 00
Mortgage loan to Mansfield Church	500 00
Int. on above loan for 8 yr. @ 3%	133 40
Certificate in Savings Bank	4,262 95
Balance in Incidental fund	2 00
Total resources	$10,098 35
No liabilities.	

After some explanatory remarks and discussions, the report was adopted. A motion prevailed that a committee be appointed to make a report of plans for inviting other districts to add to this fund for the establishment of a National Home in this State when a considerable sum shall have been obtained. The committee consists of J. A. Miller, W. S. Bell and Dyoll Belote.

Report of Ministerial Examining Board.

Fremont, O., April 16, 1918

To the Brethren of Ohio State Conference in session:

Greeting,—The Ministerial Examining Board beg to report the following ordinations during the conference year. viz.—Noble Victor Leatherman. Dr. Florence Newberry Gribble.

Respectfully submitted,

ELDER A. D. GNAGEY,
ELDER J. ALLEN MILLER,
ELDER W. C. TEETER.

By order of the conference the report was accepted and ordered spread upon the minutes.

Report of the Board of Evangelists. The members of the Board, Dyoll Belote, J. A. Garber, H. M. Oberholtzer, W. S. Bell, J. Allen Miller and S. M. Loose made individual reports on the condition of the churches in their several districts. The report was adopted.

Reports of Mission Board.

President's Message.. A. D. Gnagey.

To the Brethren in Conference assembled at Fremont, Ohio, — Greetings:—Grace, Peace, and Mercy be to all them that love our Lord Jesus Christ.

I deeply regret my inability to be present with you at this time and to make this report in person. Yet I rejoice that it is not through any physical disability nor any lack of spiritual desire to enjoy the fellowship which is one of the blessings of our yearly conferences. The Editor of our church paper, to whom I have committed the reading of this message, is in a position to make satisfactory explanation as to the cause of my absence, though even at this writing I am hoping to be with you the last day of the conference.

I have pleasure in presenting to this body my fifth annual report of the work and progress of the Brethren Mission churches under the care and direction of your Mission Board. I shall not trespass on your valuable time by going into minute details which have become a necessary part of church work in these days of new tasks and duties. But I feel sure that you will be interested in hearing of the progress of the work in these mission churches for the support of which you are so generously contributing of those things with which the Lord has blest you. In so far as progress of church work may be tabulated or indicated on paper this report will interest you.

I COLUMBUS.—This church is now and has been for the past nine months or more under the pastoral care of Brother S. E. Christiansen whose faithful service has already been rewarded with gladdening fruitage, increased attendance at church and activities in the various departments of church work. The pastor of this church has taken the pains to keep a record of attendance at both morning and evening hours of worship. The figures he has submitted to me are very gratifying indeed. The average attendance from August 1, 1917 to April

1, 1918, at the morning hour has been 48, the evening hour 78; the Sunday school reports an average attendance of 66, and the Christian Endeavor an attendance of 50. How many of our well established churches can boast of an average Christian Endeavor attendance of 50? Many a pastor preaches to less than 78 people at his night services. I emphasize these figures because they are significant.

The spiritual progress of a church is not so easily tabulated, but the report of the pastor justifies the statement that it has kept pace with the growth of the work in other ways. Last year I had the privilege of visiting all our mission churches but one, while this year I have visited but one of the five mission churches under the care of the Board. Yet frequent inquiries as to the progress of the work in Columbus lends encouragement to the hope of a continued enlargement of the work in that city. Accessions to the membership have not been reported to me. Probably the pastor is prepared to supply this information, which ought to be incorporated in this report. Brother Christiansen, as I understand, expects to continue his services there the coming year.

II MANSFIELD.—Our mission at Mansfield has had a checkered career, owing to unfaithfulness on the part of one who instead of being a true shepherd was a scatterer of the sheep. To a very large extent however, Brother Rowsey, the present pastor, has overcome the difficulties and the discouragements which naturally result from such unfaithfulness, and in his hands the work at Mansfield has been forging ahead. During the year the membership at this place was strengthened by the accession of twenty members by letter and twelve by baptism, a total of 32. This was largely the result of an evangelistic meeting held by Brother A. E. Thomas during the past winter. The active membership is now 55. Brother Rowsey believes in revising the church roster once in a while, otherwise he might report a membership of more than a hundred. The Sunday school averages from 40 to 50, with an enrollment of 60. The attendance in the morning averages about 60, while in the evening it passes the 100 mark. The church contributed $15 to foreign mission work, which is very commendable. The pastor of this church is planning larger things for the coming year. Present indications are that within a year or two this church will be able to care for itself without the aid of the Mission Board. This spirit of the pastor and his people also deserves commendation. Brother Rowsey has engaged to serve this church for the conference year, beginning April 1, 1918.

III RITTMAN.—This place is being served by a student in the Senior class of Ashland College, Brother Leatherman, who preaches for them morning and evening twice a month. At this place we have a band of faithful believers and if properly cared for will in time become a self-supporting church. They have purchased and paid for a good lot advantageously located, and, but for the fact that we are living in war times, would probably erect a church building during the coming summer. The contribute to both home and foreign missions. and are interested in all the activities of the church at large. The Sunday school numbers about 40. The membership is 43. For the support of this work the conference appropriates $100. For more than a year weekly contributions are being made to a church building fund.

IV CANTON.—The work at this place is in charge of Brother Dyoll Belote, who has already begun his third year at an increased salary. During the year the membership of the church has been increased by 18 accessions. Two have withdrawn membership, leaving a net gain of 16, all of whom are proving to be a spiritual force in the work of the church. The younger members especially are taking an interest in the work that is most commendable. Five of them have been taking the work in a class in Expert Endeavor, a union class taught by the pastor in the city.

The pastor has been active in working out the financial problems of this church and we are glad to report that he has been and is succeeding. A payment of $200 on the debt was made, besides the interest. The plan in active operation now provides for the liquidation of the entire indebtedness by December 15, 1920. The plan calls for the raising of $500 each year by the congregation, in addition to the other regular expenses. This is no small undertaking and both pastor and church are to be congratulated for this courageous effort.

The pastor has been giving part of his time to the work of the Stark County Christian Endeavor Union, which has brought some notice to their local work. He is now superintending a second class in Expert Endeavor in the city of Canton, and has an invitation to teach a third class at Louisville.

This church faces all the problems of a city church and, we are glad to say, is making a courageous effort to meet them in that spirit which usually spells success.

The Sisters Society and Sunday school are doing their usual work and proving helpful in furthering the cause for which the church stands.

V—FREMONT.—The pastor of this church has not submitted a report of his work to the president of the Mission Board, and not having personal knowledge of its activities, I am not in a position to report intelligently.

The churches of Ohio through their Mission Board at last Conference made the following appropriations for the support of the work at the different points indicated in this report: Columbus, $300; Mansfield, $250; Rittman, $100; Canton, $250; Fremont, $100, making a total of $1,000. From my personal knowledge of the needs of these mission churches and the prospects for an increased and larger work, I suggest that these appropriations be continued for the coming year. (Of the needs of the Fremont work I do not speak from personal knowledge.)

It should be remembered that, of five mission churches to which you make contributions, THREE are without resident pastors. It is no reflection whatever on the students of Ashland College who supply these mission churches to say that it is a "makeshift." In conversation with two of them very recently they have said as much to me. It is their conviction that supply at long distance is not a satisfactory method and that some arrangements should be made by which these people might have regular pastoral care. This suggests the thought of a mild form of state or conference supervision. For example, the Zion Hill and the Rittman churches being but eight miles apart could be served by a resident pastor who would give all his time to the work. This is nothing more than a suggestion and in no way intended as interfering with the present arrangement of Zion Hill church which is being so satisfactorily served by our enthuhiastic Brother Lynn.

I feel it a distinct loss to myself in not being able to be present at the time when this report is read and the mission work of the state discussed. I had hoped to give at least a ten minutes' address on this department of our church work and I am yielding the privilege only in deference to the yet larger interests of the brotherhood at large which demand both my time and service during these days. I shall very cheerfully yield my place and position on this Board to one less urgently engaged, if the conference in its wisdom feels disposed to relieve me.

Dear Brethren, I can not but add here what you already know, that the church of the living God today is on trial as never before since the beginning of my active relations with it nearly forty years ago. It is in very deed a critical moment, and I have wondered whether we as a church fully realize and appreciate our opportunity in this present crisis. At this very moment the fate of nations is hanging in the balance. In this hour a stupendous spiritual task awaits the nations and the world,—a task which only the church of God can meet. It amounts to a crusade in which only the church may safely lead. As we enter anew upon our work for the year which lies before us, let it be the supreme function of every church and of every pastor who is set to lead his people to call men unto the life of faith in God which alone is big enough and strong enough to face the tremendous tasks of a world that has played the part of the prodigal and needs to be called back to its God. The Lord bless this conference and give it wisdom and courage to plan wisely for the kingdom of God.

Secretary's Report. In the absence of O. F. Brumbaugh, R. R. Teeter read the report:

Total apportionment	$1,064 50
Amount paid	775 96
Amount due	288 54

During the conference the secretary of the conference was authorized to make whatever collections were sent with the delegates. A part of the amount due was collected at this time.

Treasurer's report. E. J. Worst, read by J. A. Miller. By order of the conference the reports of the Secretary and Treasurer were referred to an auditing committee to report at a later session. Dyoll Belote, G. S. Baer and W. C. Teeter were appointed by the Moderator to compose this committee.

By vote of the conference the courtesies of the Ohio Conference were extended to the visiting ministers from other districts.

A motion was duly made and seconded that we proceed to elect a committee of three to nominate departmental officers for carrying out the Four-Year Program. The mition carried and J. A. Garber, Geo. S. Baer and A. J. McLain were elected.

A motion for the appointment of a committee for drawing up rules for the government of conferences of the future and the continuance of the organization from year to year, was approved by the delegation assembled. The committee as appointed consisted of Dr. J. Allen Miller, Dyoll Belote and the secretary of the conference.

The Moderator's address was then given by R. R. Teeter.

The discussion of the address was led by H. M. Oberholtzer and W. S. Bell, J. A. Garber, J. A. Miller, W. J. Barnhart, A. J. McLain and some laymen spoke during the discussion. All commented upon the increase of resident pastors throughout the brotherhood.

A motion prevailed that a committee be appointed to prepare a slate for the election of members to fill the vacancies on the Board of Evangelists and Mission Board. C. E. Beekley, J. L. Hudson and W. C. Teeter were named for this Committee.

This concluded the business session.

Wednesday Afternoon Session

The devotions were led by E. A. Rowsey who fills the pulpit at Mansfield with his characteristic enthusiasm.

The addresses of the afternoon were devoted to the consideration of the Four-Year Program. The first address was "Ohio's Responsibilities" by George S. Baer, director of the Program in this state. In substance, he said, "Ohio has a certain part to play in the Four-Year Program of the National Conference. If Ohio fails it may mean that all the departments on the program shall fail. Each church is responsible for the church standing. Hence the burden falls upon each member and is a program for our betterment. Ohio has within her borders the center of Brethren interest. Ashland College. This is another reason why Ohio should live up to her responsibility in carrying out this program. We owe it to the demands of these strenuous times. We, as a church, must be able to meet the demands of the war and of the period of construction following the war. There must be co-operation, organization and provision for financing this campaign if we shall win. In conclusion, there must be prayer.

Ohio as a field for church extension. Dyoll Belote. This subject was handled as a round table discussion. The point was raised that no new mission points should be formed until the points now supported were made self-supporting. W. S. Bell, M. S. White of Fostoria and his colleagues Brother Hazen and H. M. Oberholtzer and J. Allen Miller took part in this discussion. At the close of the period allotted to this topic, the opinion prevailed wherever possible, mission work should be carried on without the aid of the Mission Board. But wherever aid is needed for the organization of a church, it should be given. An organization must be effected wherever a few members are found in order that they may become a neucleus around which a church may be built.

Just such an organization is now being effected in Fostoria. A few devoted members have banded themselves together and are holding services, both Sunday school and church in the home of one of these and are bravely struggling forward toward the establishment of a church and already they have raised $2,000 for that purpose. They have done all this and have not asked the Mission Board for aid. This we must call devotion and pluck, however the help of any one in the brotherhood will not be refused. At least we can help them with our prayers.

The Fostoria Sunday school attended in a body and favored the conference with a special chorus, "Will you do your part?" Words can not express the respect and admiration the Brethren of Ohio have for these people.

Due to the fact that one or two numbers of the program were not present the rest of the session was devoted to conference business.

An adidtional report of the credential committee showed a total of 70 delegates present. The committee was continued until it could make a full report.

Report of Committee on Nominations. We, your nominating committee for Evangelists in the several districts of the State of Ohio Brethren churches, submit the following names as evangelists until next conference,—J. Allen Miller, Dyoll Belote, J. A. Garber, H. M. Oberholtzer S. M. Loose, W. S. Bell and C. E. Beekley.

In the second place, we recommend that the Nominating committee be continued until next conference and be empowered so that if any evangelist leaves the district his successor may be appointed to fill out such unexpired term or that some provision be made to meet the situation so occasioned.

Third,—Your committee would kindly request that the conference in regular business session, elect the Secretary of the Mission Board and relieve them of the responsibility of making such nomination. Signed,—W. C. Teeter, J. L. Hudson, C. E. Beekley.

The report was adopted as read and with the amendment that the filling of vacancies on the Board of Evangelists should be left to the chairman of the board.

E. F. Miller of Gretna was elected Secretary of the Mission Board for the coming year.

Provision for meeting the expenses of our Four-Year Program committee. It was decided that each congregation with 100 members or less would be asked to pay $1.00, all others $2.00. The sum thus raised was considered sufficient to meet the expenses of the committee.

Change of time for holding the conference

After some discussion a committee composed of two ministers and two laymen was appointed to bring in a recommendation to the conference at a later session. E. F. Miller, Rufus King, George S. Baer and L. B. Wilkins composed the committee.

Resolutions Committee. G. L. Maus, Alvin Byers and W. R. Deeter were named.

Election to fill vacancies.

1.—Church Trustees. E. J. Worst was re-elected. 2.—Ministerial examining board, W. C. Teeter, re-elected. 3,—Trustee of Brethren Home, J. A. Miller, re-elected. 4.—College Trustees, retiring, E. J. Worst, E. L. Kilheffner, J. D. Finley, E. J. Worst, E. L. Kilheffner and J. H. Young were nominated.

Place of meeting for next year.

Invitations were received from Ashland, Canton and Gratis. By vote of the conference, the invitations were referrd to the Committee on Time for holding the next conference.

Wednesday Evening Session

The evening session was opened by a season of devotions, led by S. E. Christiansen.

Report of the Committee on Nominations for departmental heads. The committee appointed at an earlier session of the conference for this purpose submitted their report at this time as follows,—

State C. E. Superintendent, Dyoll Belote; Life Work Superintendent, E. A. Rowsey; Quiet Hour Superintendent, Roy Patterson; State S. S. Secretary, W. R. Deeter; Elementary Superintendent, Josie Wogaman. By a vote of the conference these officers were elected.

Auditing Report. Dyoll Belote as chairman of this committee read the report that they had found all accounts correct and no discrepancies between the books of the Secretary and Treasurer of the Mission Board. The report was accepted as read.

The Preacher and his message. B. S. Stoffer.

The speaker took the text of his message from John 1: 6-8. He handled the subject in a very scholarly manner. He approached the topic as a problem. The preacher received his first consideration. Briefly he said, 1,—He must be a man of stalwart Christianity. 2,—He must be talented and feel the call to preach. A call consists in seeing the needs and feeling the responsibility of having a mission to perform. 3,—He must be broad and sympathetic in his work. 4,—He must have a love for mankind and a passion for souls. In the second place, he considered the message. What is it? Does it meet the vital needs of life? To all and to our boys who are leaving for the front, we must have a message that will produce a stalwart Christianity within them sufficient to combat their temptations. 2,—We must emphasize the divinity and humanity of Christ. Lastly it must be a positive message, and we must place our all in it.

The discussion of the address was led by W. J. Barnhart. He said, the message must be original, positive and definite. Theology stands for something fundamental and substantial. We must emphasize certain phases of the gospel message in order to get the people to understand and heed it. A part of the message should be the redemption from sin by the salvation by blood. There is but one solution to the great question of the day and that is the preaching of the coming of the Kingdom of God.

At this time we were again favored with a selection by the Fremont choir.

The sermon of the evening was preached by Dr. J. Allen Miller. He chose his text from Romans 12: 28-29. In outline, this is what he said,—"The present world order with wihch we are concerned is dead. The kind of Christianity which we have had has failed in many respects due in many cases to wrong living and wrong teachings.

Men have failed to preach the gospel that saves men. We must render a service pleasing to God. The Will of God is not reconciled to this order of things. The man or woman who ties his or her life up with the present order of things is dying. Here are some of the things that we must preach. 1. —the world of which we are a part is of God. If you take out of the hearts of men the belief in God, you take out of their lives every thing that vitalizes life. Belief in God is the beginning. It is instinctive. The world is God's and although it is now in the grip of the devil it will eventually go back to him and work out his great plan. We are created in the image of God and no sin or degradation can destroy this image. Jesus was eternally the Son of God and we shall become the sons of God. The Word and Judgment of Jesus Christ can not be surpassed. The Word shall not be destroyed but the order of things will be destroyed. 2. The fundamental truth of the implication of God. God is the Father. Accountability to God is a necessity and must come. We will be held accountable for all things we have done. If men believed that they would have to be held accountable for every act there would be no sin. 3. Life is worth living for right will prevail. There is a reason for living, we shall fit into the niche of the plan of God's work. The Bible is the only book that puts the Golden Age in the future. It is literature. It is better to die as a beast than to die as a man without future hope. Our Christian message is a message of hope.

Thursday Morning Session (S. S. Session)

The devotoins were conducted by L. B. Wilkins.

The Minutes of the Conference thus far were read, corrected and approved.

Report of the Committee on Time and Place

The report was divided into two parts as follows,—

1.—It was recommended that a change of date be made to late fall, either the latter part of October or first ten days of November. 2.—That Canton's invitation be accepted.

1918 Fall Meeting. A motion prevailed that the next meeting be held in Ashland in November of the present year and that it be a Bible rally primarily and devoted to only the necessary business. By action of the conference all officers elected by this conference shall hold office until the fall conference of 1919.

Report of the Committee on Brethren Home. The following report was approved by the conference:

"We recommend that our next National Conference be asked to endorse the Ohio district effort to establish a Brethren Home. And that the other district conferences be requested to co-operate in assisting to establish this Home at the earliest possible time. That the same shall be open to the members of the Brethren church. And that National Conference propose a plan of co-operation for the districts with the Ohio Conference." Signed, Dyoll Belote, J. Allen Miller, W. S. Bell.

Election of Conference Officers. The following officers were elected: Moderator, J. A. Garber; Vice-Moderator, Dyoll Belote; Secretary-Treasurer, E. G. Mason. The Secretary-Treasurer's fee was fixed at $10.

The Secretary was instructed to prepare a ballot to be used at the next election of conference officers in order that the use of time and misunderstandings may be minimiezd. Said ballot to be prepared for distribution among the delegates.

Secretary-Treasurer's Report. The following report was read and accepted:

April 16, 1918, Cash on hand	$ 8 60
April 17, by collection	7 46
April 18, by collection	4 46
Total resources	$20 52

EXPENDITURES

Stationery	.55	
Stamps	.78	
Printing Conf. Prog.	4.85	
Secretary's Fee	10.00	15.18
Balance on hand April 18, 1918		5.34

Ohio Sunday Schools—Their Needs. W. R Deeter. Brother Deeter strongly emphasized the following points, Organization, Enrollment, Classification, Attendance, Home Department, and Teacher's Training Class. The greatest need of our Sunday schools is more and better teachers, teachers who can teach. Teachers who can make the application of the lesson so strong and so applicable to living that the Sunday school will be but a stepping stone into the church. The Sunday school must tie up with the church at large. The Sunday school is not receiving its full share of support, for, its income is only one-tenth the income of the church and it gives nine-tenths of the church members to the church. Does it pay to support such an institution?

The Teacher's Preparation. J. A. Garber.

In substance he said,—This is an age of Preparedness. Men can not go into the various professions without preparation. It follows that men and women who are to teach our boys and girls the spiritual things, must be trained.

Sterling Christian character is necessary.

There are three things required in the preparation of the teacher. 1.—He must have a thoroughgoing knowledge. He must know the person to be taught. He must recognize the teen age. The boy is not understood in the teen age, and he is a problem to both the parent and the Sunday school teacher. It is an age of responsibility, a heroic age. They are years of promise. The high water mark of conversion are at the ages of 12-16 and 20 years. The teacher must appeal to these qualities. We must provide for the social as well as the spiritual growth of our charges. 2.—The matter to be presented. The kind of material that is safe to give to our young people. 3.—Method. The teacher must be made, in part. Who is responsible for the making of this teacher? The church must make the teacher. Jesus taught his teachers so we must teach our teachers. The pastor should do this. It is a great opportunity for him.

Dyoll Belote the newly chosen state head of the Christian Endeavor, was given the next place on the program. He had had no time to make any preparation for this place, consequently he made no set speech but conducted his part as a round table. He called upon H. M. Oberholtzer, Quiet Hour Superintendent, who explained the Quiet Hour and its importance in Christian life. The Quiet Hour calls for at least 15 minutes each day to be devoted to a quiet and earnest study of God's word and prayer, 15 minutes is the minimum, blessings will be multiplied in proportion to the time given. Mr. Oberholtzer also offered many suggestions as to how this may be observed and as to how an organization in each society in the state might be effected.

E. A. Rowsey spoke very enthusiastically for a few minutes on Life Work Recruits, explaining the requirements of the recruits and laying special stress on their need. As an example he referred to the number of students now in Ashland College preparing themselvs for the ministry which is one way in which one may enlist his services with the Life Work Recruits.

Mr. Belote now called upon J. A. Garber, the National president of the C. E. societies of the Brethren church. He briefly reviewed the standard set for the societies in the Brethren church which is a part of the Four-Year Program. He made an urgent appeal to all C. E. delegates to take the need of meeting these goals back to their societies throughout the state. On the wall of each church in the state which has an Endeavor society will be found a chart, showing the aims of the Four-Year Program in the state and the requirements of each society carefully worked out, so that each society shall know just what it will have to do. This however, is a minimum and any society can go as far beyond meeting its share as it can go.

Thursday Afternoon Session

After a short devotional service, the regular conference program was resumed. The first speaker was G. L. Maus, his subject, "Financial Methods." He outlined the importance of having some business like method for meeting the financial needs of the church. He said all churches can support a pastor if they want to. There are three things that we can each give,—Time, Talents and Money. Three plans of giving were outlined but greatest stress was laid upon each member giving as God has prospered him. In order to get each member lined up on this proposition, it is necessary to make an Every-Member Canvass. This method will in no way interfere with the tithing system. If the Ohio churches fall down in this goal they will fall down on all the others. Pray and lay your plans.

A. J. McLain was the next speaker, his topic was "Loyalty to Christ, The Bible and the Church." He said, "Loyalty to Christ would of necessity include loyalty to the Bible and to the church. Christ, himself has defined loyalty. John and Paul displayed their loyalty to Christ. Loyalty means that we not only accept his life but demonstrate what he has taught us as well. Nothing need be said of the value of loyalty to the Bible nor need anything be said of its infallibility or inspiraton, for it is inspired. We must stick to the Word of God if we wish to preserve Peace and Right. Punctuate the Bible with doubt and you hand down to the rising generation a failure to believe in Christ. The reason that the Bible has not been used so much in family worship is

that it has not been used so much in the pulpit. As to loyalty to the church, it has failed only when she has lost track of her faith. The Divine work of the State is to make the world safe for Democracy and it will under God."

"Ohio in the Endowment Campaign."

President W. D. Furry

Dr. Furry did not recite the dismal story that most college presidents have to tell this year that of a falling off in attendance and financial support. Most colleges are closing the year with a deficit, while Ashland College will come out a little better than even. Most colleges have lost 40 per cent of their students, while Ashland has lost but 20 per cent. The need of an education in a Christian college is more necessary than ever in this day and age of the world. The growing Godlessness in education in America and the world is largely responsible for the collapse. The only hope for the world order is the revelation of the Lord Jesus Christ. Ashland wants to make a contribution to the world to come. When this war is ended the world will enter into a new order of things, and the Christian church will have a great deal to do with determining what that order will be. No church is stronger than its leadership. It is no higher than its adequate leadership. Leadership must be developed in our own church colleges. If we wish to safeguard our church, we must preserve our College.

1.—Ohio must keep pace with Indiana and not fail in the Endowment Campaign.

2.—Provide for your children a college education and send them to Ashland. There is no greater opportunities than these for Ashland College.

S. S. C. E. Session.

The program for the rest of the afternoon was given over to the ladies and they rendered a program wtih the vim and decision that foretells success. The program follows,—

Devotions ..... Mrs. John Barringer

Installation of the new state officers, R. R. Teeter

The new officers are: President, Mrs. E. F. Miller, Gretna; Mrs. G. L. Maus, Bryan, and Miss Pearl Toms, Ankenytown.

Vocal solo ..... Mrs. Ed. McKean

Presentation of spray of roses as a token of appreciation of her work as State President to Mrs. Barringer ..... J. A. Garber

President's address ..... Mrs. E. F. Miller

Report of the Committee on Resolutions, Mrs. W. C. Teeter

The Summer School of Missions at Winona, Marie Lichty

Sisterhood work of Ohio . Mrs. G. L. Maus

War and Missions or Women's Day, Mae M. Smith

The Four-Year Program .... Marie Lichty

After the rendition of this program a short time was devoted to the conclusion of the conferense business.

Report of the Mission Board. Sec'y E. F. Miller.

The report was in three parts and each part received the approval of the conference. The separate items follow,—

1.—That the apportionments be payable quarterly, the first payment to be made June 30, 1918, and that each church's apportionment be increased 10 per cent over last year, and that the sum be distributed as follows: Columbus, $300; Canton, $250; Mansfield, $250; Rittman, $100; Fremont, $100.

2.—That the conferense invest the Mission Board with discretionary power to purchase a portable building suitable for holding meetings in Mission points, the same to be the property of the Mission Board and to be purchased from the Church Extenson fund. J. A. Miller, J. A. Garber and E. F. Miller were named to compose the committee to purchase such building.

3.—That the Board communicate with Rittman, Camden and Fostoria relative to holding evangelistic services and giving such assistance as the Board may deem advisable.

Report of the Committee on Conference Rules.

The report was read by Dyoll Belote and was adopted as follows,—

Preamble,—The Manual of Procedure approved by General Conference, so far as it relates to the District Conference, having been adopted by the Ohio Conference shall be the constitution of this conference. In addition thereto the following By-laws are adopted,—

I.—TIME AND PLACE OF MEETING

The Ohio Conference of Brethren Churches shall meet annually at such time and place as may be determined at the last preceding meeting.

II.—REPRESENTATION

The basis of representation shall be as follows:

1.—All duly accredited elders of Brethren churches of Ohio shall be delegates by virtue of their office.

2.—The several churches shall be represented by lay delegates on the basis of one delegate for every 25 members or fraction thereof above 15.

3.—The following auxiliary organizations of any Brethren Church of Ohio shall be represented by one delegate. The Sunday school, S. S. C. E. and C. E. society.

4.—Ministerial delegates shall present to the conference properly certified credentials. The credential presented shall be in the form adopted by the conference. Until otherwise determined, the forms now in use shall obtain.

OFFICERS

The officers of the conference shall be Moderator, Vice-Moderator and Secretary-Treasurer. They shall be elected by ballot by the delegates before the adjournment of conference and shall assume their respective duties at adjournment and hold office through the next succeeding conference. The duties of those elected shall be the same as usually performed by such officers. In addition to these officers, the conference shall elect such other officers and members of the several boards or departmental secretaries in a manner determined at the time of election.

III.—THE MISSION BOARD

The Ohio Mission Board shall consist of a President, Secretary and Treasurer elected by the conference for a period of three years and the members or the Board of evangelists elected annually by the conference. The missionary work of the church shall be intrusted to this Board under the direction of the conference.

IV.—COMMITTEES

The conference shall create the following standing committees:

(1) A Credential Committee to be composed of two ministerial and two lay delegates and the Vice-Moderator as chairman. This committee shall receive credentials at a suitable hour prior to the evening of conference and report immediately after devotions.

(2). An Executive committee composed of the officers of the conference and the pastor of the church where the conference is to be held, whose duty is the arrangement of the conference program.

(3). Conference shall also create from time to time such other committees as may be required.

PROGRAM AND DEPARTMENTAL WORK

The Executive Committee in arranging the program shall give recognition to all the interests of the church and the several departments of church activity.

V.—DELEGATE FEES

Each congregation shall pay a fee of 25 cents for each delegate to which it may be entitled to the Credential Committee when the credential is presentd. Such fees shall be used to defray the necessary conference expenses.

Signed, DYOLL BELOTE,
J. ALLEN MILLER,
E. G. MASON.

By a vote of the conference the above report was ordered printed in pamphlet form for distribution.

Report of the Committee on Resolutions.

Whereas, it has pleased God to bless so richly the Brethren church throughout the state, to bring us together again in Annual Conference:—

Be it resolved, we return to him grateful praise and pledge him more implicit and loving obedience and more unswerving loyalty to a whole gospel.

That, this conference express its appreciation to the Fremont church for the generous hospitality and everything that has been done to make our stay here enjoyable.

Whereas, the Brethren church has come to recognize the importance of the Four-Year Program,

Be it resolved, that this conference recommend to the local congregations, a more serious consideration to be given to, and greater effort put forth for the accomplishment of this great work which means a larger spiritual uplift to every member of the church.

Recognizing the faithful service of all our officials and committeemen who have helped to make this conference year a success.

Be it resolved that we express to them our hearty appreciation for their work.

Whereas, the State of Ohio is entering upon another campaign against intoxicating liquors, and

Whereas, the Brethren church true to her mission of saving souls, and bettering conditions of home and state, we do hereby resolve that we as a church will do everything in our power to put Ohio "over the top" into dry territory.

Believing without doubt that Ashland College is the key to a larger growth and greater efficiency of our ministry, and otherwise very vital to the growth of our church, be it resolved, that this conference recommend that all local churches recognize it to be their duty to support the College by their prayers, money, sons and daughters. Respectfully submitted,

W. R. DEETER,
ALVIN BYERS,
G. L. MAUS.

Statistical Report.—No statistical report was read at this conference because the report blanks were being revised at that time and there were none in stock except some very old ones. The Secretary sent these out to the churches but so few responded and the information was so meager that it was deemed advisable to withhold a report until the new blanks were out and then a detailed report be made to the national statistician and printed in the Brethren Evangelist.

Final Report of the Credential Committee.

The credential committee reported that a total of 70 delegates were present at this conference, distributed as follows,—

Ministerial, E. E. Rowsey, Mansfield; W. J. Barnhart, Pleasant Hill; Geo. S. Baer, Louisville; Alvin Byers, Dyoll Belote, D. F. Eikenberry, Canton; James A. Ridenour, Florence Newberry Gribble, William C. Teeter, H. C. Funderburgh, William Spencer Bell, Samuel Kiehl, D. L. Minderman, Dayton; G. L. Maus, Bryan; L. B. Wilkins, Washington, C. H.; B. F. Owens, Buckeye City; A. L. Lynn, Ankenytown; H. M. Oberholtzer, S. M. Loose, Fremont; M. S. White, Fostoria, S. E. Christiansen, Columbus; J. H. Young, Bryan; C. E. Beekley, Gratis.

Lay Delegates—Karl Oppenheimer, J. L. Speck, Mrs. J. L. Speck, Mrs. R. H. Gilbert, Mrs. George Leggecy, Fremont; E. A. Swinehart, S. D. Kessler, E. G. Mason, Fair Haven; Albert E. Schwab, Mrs. Henry Eshelman, Mrs. George S. Baer, S. L. Hang, Louisville; J. L. Hudson, E. F. Miller, Mrs. E. F. Miller, Gretna; Mrs. Eliza Smith, Mrs. Dyoll Belote, Canton; Wilson King, Salem; Miss Hazel Kiser, John A. Eberley, Bryan; F. L. Garber, Miss Pearl Tomms, Ankenytown; Mrs. Kate Long and Miss Beulah Amstutz, Zion Hill; Mrs. Hattie Kanauer, Pioneer; Mrs. Amilda Junk, Mrs. Dora Shobe, Washington C. H.

S. S. C. E., Mrs. Rhea Moherman, Ashland, Mrs. Gladys McKean, Ashland; Mrs. Nell Swanson, Mrs. I. V. Kime, Fair Haven; Mrs. J. L. Hudson, Gretna; Ida Himiller, Washington C. H.; Mrs. G. L. Maus, Bryan; Mrs. W. C. Teeter, Dayton.

Sunday School—Savilla Holmes, Fair Haven; Ida Ware, Washington C. H.

Thursday Evening Session

The devotions were conducted by W. S. Bell and it was turned into an old-fashioned testimony meeting. This service was much enjoyed by all.

Rev. A. J. McLain sang a very beautiful solo at this time.

The Brethren in the Large City. S. E. Christiansen.

The speaker outlined the great amount of work waiting to be done in a large city like Columbus. He spoke of the great need of a change of heart in that city and the chance to impress upon our soldier boys the need of Jesus Christ. City mission work is either very encouraging or very discouraging. It means trying over and over again. The mission worker must be perfectly clean to carry the message of Jesus Christ. He must be willing to talk to and influence all. No church has a better doctrine than the Brethren church and no church has a better right to succeed than the Brethren church.

The special music for the evening was furnished by the Fremont Choir.

The closing sermon was preached by C. E. Beekley. Although a native Ohioan, Brother Beekley is a newcomer as a pastor in this state. Having recently removed from Cerro Gordo, Ill. He chose as his text Acts 26: 19, "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision."

He reviewed the historical setting of the text. The lesson he drew was the fearlessness of Paul's Christianity. The Light that Paul saw was the Light of Jesus. Paul's change of mission was a change of vision. It changed the world. If you have not yet had the vision of Christ you have not entered upon the Christian life. Paul was a moral man but only a moral man until he saw Jesus on the road to Damascus. The cause of Paul's success was due to his paying heed to the call.

This sermon very fittingly closed a most inspiring and enjoyable Conference.

R. R. TEETER, Moderator,
E. G. MASON, Secretary.

TO THE CHURCHES OF MD. AND VA.

A very few of the churches of this district have responded to the appeal of the Board of Benevolences, July 7th was set aside as the time for a special offering from the churches of the district. Will you kindly remember this matter and lift an offering as near this date as possible? The Four-Year Program calls for $1500 annually or six cents per member, this ought to be an easy Goal to attain. Let us not be slackers in this matter. Remember the date. All money is to be sent to Rev. H. H. Wolford, Elkhart, Ind.

WILLIS E. RONK,
District Director.

A BRETHREN SUNDAY SCHOOL IN BALTIMORE

At the suggestion of the Mission Board of the Brethren church and upon the invitation of the members of the Brethren church living in Baltimore three ministers, Brethren Tombaugh, Riddle and Witter went to Baltimore on Sunday, June 23, to assist in the preliminary organization looking to the founding of a Brethren church in that city. Sister Vianna Detwiler also came across the bay from Ridgeley to be in the meeting and rendered most valuable assistance.

A group of twenty-one assembled in the home of Brother Wm. H. Bearinger. All were enthusiastic in their desire to see a Brethren work started in this city. They did not overlook the fact that such an undertaking means real work and great sacrifices but that did not cool the ardor of those present. A Sunday school was organized and a committee appointed to secure a suitable place for the meetings. Until the committee has found such a place the Sunday school will hold its sessions in the home of Brother Bearinger the superintendent.

There are over thirty members living in Baltimore whose names are now in the hands of the workers. Perhaps there are many more in the city. If you know any member of the church living in Baltimore will you please send his name and address to Mr. Wm. Bearinger, 151 St. Charles Ave., Arlington, Md. It is most earnestly requested of pastors that you will not fail to send the address of any member of your flock that has moved to this city.

One feature that gave encouragement to the newly-organized Sunday school was the fact that Sister Detwiler will be able to give them some splendid help until she returns to the work at Spokane which will probably not be before General Conference time. The outlook judged from the spirit of this first meeting is very promising. There should be a Brethren church in this great city for it is a center toward which many are moving and without a church we lose many members who come to make their home here.

M. A. WITTER.

SISTERHOODS, TAKE NOTE!

Apportionment time is near. Begin now to collect your dues if you have not done so already. Lest you wonder just how much you should send, remember this:

If you sent your January apportionment, send the remainder before July 31st, which should be forty cents per capita.

But if your society has sent no apportionment yet, send the amount of eighty cents per member.

Conference reports must be made before long and books must be completed. If you can send your money in during the early part of July it will be greatly appreciated.

Send all Sisterhood money to

MARIE LICHTY,
2205 Barada St Falls City, Neb.

Mt. Olive, Virginia

The Mt. Olive church enjoyed a season of refreshing during the month of May. On the evening of May 6th, the church began an evangelistic campaign with Brother L. G. Wood of Roanoke as evangelist. The first week was a very busy one for the farmers, but the attendance was encouraging and by the beginning of the second week visible results of the Spirit's presence were in evidence. Brother Wood proved to be a zealous personal worker, and with a car kindly furnished by an earnest family, he and the pastor made some ninety calls in the interest of the campaign. At the end of three weeks our united effort had been blessed with twenty-two accessions. Eighteen were received into the fellowship of the church by baptism, one by relation and one by renewal. On the following Lord's Day another was received into the church's fel-

lowship making twenty-one additions to the church, both of young people and adults, as a very inspiring result of the campaign.

The writer shall not soon forget the warm fellowship with Brother Wood enjoyed during these weeks, and his prayer, with that of the congregation, is that God's choicest blessings may continue to crown Brother Wood's ministry and his efforts for the upbuilding of the church in his present field and elsewhere, wherever he may be called.

Immediately after the close of the campaign the Maryland-Virginia District Conference convened at Mt. Olive. This conference was the largest in the district for years, and was characterized by many delegates as one of the best the district has held. The splendid spirit and constructive work of the conference proved an additional encouragement to the congregation, and we feel that the Mt. Olive church is not only on the map, but that she will go "over the top" in the Four-Year Program campaign.

May the favor of God continually abide with the earnest workers here, and may the Holy Spirit guide those who have lately taken a definite stand for Christ and his church, that in his name greater progress may be made.

W. S. CRICK, Pastor.

White Gifts Continue Coming

The following contributions received since last report:

First Brethren, Spokane, Wash.	$ 8 16
First Brethren, Kittaning, Pa.	1 50
Brush Valley, Pa.	1 00
Myers Union, Pa.	1 00
Blanco Union, Pa.	1 00
Teegarden, Ind.	2 20
Gravelton, Ind.	8 50
Yellow Creek, Pa.	3 80
Listie, Pa.	5 00
Total	$ 32 16
Previously reported	$2,582 85
Grand Total	$2,615 01

The response by the schools to this fund has been most gratifying and quite encouraging to the officers of our Association; it indicates that the majority of our schools are awake to our missionary interests and appreciate the necessity of supporting our educational institutions in the preparation of Christian leadership for the future.

The next important job for us, as Superintendents, is the forwarding of the report of our schools for the Conference year ending with June. These reports ought all to be in the hands of Brother Wolford, Conference Statistician, by July 15th; so, that he can tabulate his report and forward the school reports to the writer by August 1st.

This is absolutely necessary in order that the report may be ready by Conference Time.

National Conference has placed the responsibility of seeing that these reports are forwarded to the statistician or the pastors. However, every live, loyal superintendent will assist his pastor in pushing these reports through promptly.

ALBERT TRENT,
Secretary-Treasurer.

Masontown, Pennsylvania

Since the last report from this place, four persons have been baptized, and received into the church. This evidence satisfies us that the Lord is still with us, and we are expecting further evidence of his saving power.

Brother H. F. E. O'Neil was with us for an address on the Y. M. C. A. in the army camps, and gave the splendid audience which greeted him a message which all will long remember.

We had our spring communion on Sunday evening, May 26, and it was one of the largest ever held in this church. It need scarcely be said that the pastor was much pleased, for on account of the very busy season, and the hot weather we were having then, he did not expect such an outpouring of his people.

We have just begun the fifth year of our service here, as pastor of the congregation, and are facing the future with hope. Each year has grown heavier in its demands than its predecessor, but that is to be expected. The war has added greatly to the burdens of us all, and few are deserving the charge of being a slacker.

The work of the congregation is going on smoothly, thanks to the faithfulness of the workers. Brother Kratz is making good in a splendid way, as the superintendent of the Sunday school, and the school itself continues to be a source of gratification to us all.

We are expecting Brother Beachler next month, and he will not go away empty. We are for the College and every other institution which the church supports.

MARTIN SHIVELY.

Report of Michigan State Conference held at the Campbell Church May 28th and 29th, 1918

At 2 P. M. the Conference was opened with scripture reading and prayer by J. H. English.

In the absence of the secretary, Hazel Roush was elected secretary pro tem.

The following committees were appointed:

Program Committee, W. O. Bowers, Ella Harris, Ida Phillips.

Credential Committee, Phoebe Mote, Dessie Lepard.

Executive Committee, J. D. Solomon, C. L. Henney.

An address of welcome was given by W. F. Johnson, who read the 13th chapter of 1 Corinthians.

Responses were made by J. H. English and Ida Phillips.

An invitation to take part in the conference work was extended to Brother and Sister Johnson.

The Credential Committee reported the following delegates present at the opening session—Troy, Mrs. Ida Philips and J. H. English.

Campbell—Hazel Roush, Charles Darby, Warren Miller and Ernest Cunningham.

Almena—J. D. Solomon.

The conference then adjourned.

The evening session was opened by Brother Johnson. A special song was sung by the choir. The evening sermon was preached by J. H. English, and was followed by a consecration service.

Wednesday Morning

Conference opened with a scripture reading by Ernest Cunningham. A talk on our part in the Four-Year Program was given by Lester Miller, followed with a discussion by Ernest Cunningham, Rev. Haladay and W. F. Johnson.

In the absence of T. F. Howell Rev. Smith talked on the subject of how to preach missions. This was discussed by W. O. Bowers.

Adjourned for noon hour.

Afternoon session opened with devotionals by Brother Bowers. The subject of the needs of the churches in Michigan was discussed by Rev. Johnson and several others.

Consecration services followed, led by Brethren Johnson and English, at which time one member was reclaimed and eleven were received into the church by baptism.

Officers for the year 1919 were elected as follows: Chairman, J. H. English; Vice-Chairman, C. L. Henney; Secretary and Treasurer, Walter Clark.

The conference closed with communion services at which time ninety were seated at the Lord's Table.

WALTER CLARK, Secretary.

Roanoke, Virginia

After an absence of about one month, during which time the writer was engaged in asisting Brother Crick in an evangelistic campaign at Mt. Olive church near Harrisonburg, Virginia, and continued until the district conference convened at the same place, I am now at work at the old stand. The local ministers filling the pulpit in my absence did their work well and to the appreciation of the congregation.

The work in all departments is moving forward and we are planning and praying, to avoid any "summer slump." The recent conference was said to be the best ever held in the district, and we were glad to have seven delegates in attendance, each of which came home inspired to undertake greater things.

The Mt. Olive Brethren with their pastor certainly did "go over the top" in a splendid co-operation in the revival campaign, followed by a royal entertainment of the conference, which was a fitting climax.

The children of our Sunday school rendered a splendid Children's Day Program, Sunday evening, June 16th, to a large attendance—many were heard to say "the best ever." We ask an interest in your prayers, that with an increasing vision we may have strength equal to our task.

L. G. WOOD.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER. } Associate Editors

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Editorial

Where to Place the Emphasis

A winning church will be characterized by at least three things. First, it will earnestly seek the truth. A fad will run for a season, and attract some. There yet remain thousands of people just like the ancient Athenians who "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17: 21). A hit for the times will win for that time, and flourish until the times change. This is the history of all isms. Christian Science—a so-called religion—has reached its zenith. Like many another parasite, it has constantly lived off the orthodox churches, thriving among the "smart set," who rate themselves as "A 1 in society." The truth is always at home. It fits all times and seasons because it satisfies souls of stable qualities. God's word is truth. The church that takes the word of God, and nothing else, preaches it, and at the same time makes an honest effort to live up to it, has scored one winning point. When our fathers were guided by God's good Spirit to discard all of the creeds of men, and took the Bible, and the Bible alone, they took high and unassailable ground. Time may come and go, the age may advance as learning fills the land, but that foundation will remain as permanent as God himself. If we would win, put the emphasis here.

Second, a winning church will be religious. The world will never be converted by a worldly church, even if that church, by a Paul preached the truth. The truth preached and the truth lived is God's power unto salvation. It is pitiable to see a godly preacher with God's truth trying to convert the community to Christ and his standards, while his church people are devoted to their card parties and dances and theaters, attending the horse-race, the Sunday ball game and conspicuous members of such orders as have their buffet filled with wine, beer and whiskey. What can such a preacher do, backed by an influence like that? Let us hope that the sight of the beer wagon delivering its goods at such clubs, while the names of two preachers and a dance appeared on a program, will be a thing of the past.

But to my mind, the most sickening failure is with the church whose preacher seeks to make himself and his church popular by having it understood that he and the church are "liberal" about such things. Why, almost anybody with any kind of character can belong to the average church, if they have money or social standing. But the brave church and its brave preacher will see that the line will be drawn so close that God's people, clean and pure, will be arrayed on one side, and the wicked will be arrayed on the other side, and, each mighty army will be in battle royal to decide which shall possess the land—a battle in which no quarter will be asked, and none granted. The church that is religious prays and prays much. It prays in its families. It nurses its sick. It clothes, feeds and decently buries its poor. It keeps itself unspotted from the world by planting its footsteps squarely in the tracks of the Master. If we would win, put the emphasis here.

Third, a winning church must have the missionary spirit. To have a church that takes every offering, and then gets an offering from every member, would be the proudest record any preacher could make. With the decline in revival power comes a decline in almost every church activity. A real missionary people are soul winners at home. Business men are content to write their checks, but God is calling for men, men who will take time to press religion on the heart of his associates. "In the last days," says Paul, we shall have "a form of godliness, but deny the power." Meetings held on Bible lines, demanding repentance, prayer, and a conversion that means witnessing for Christ except when we happen to be in prayer meeting, are among the rare happenings of this formal age. Now we have our campaigns for members. People are urged to to join the church by signing cards. The process is as formal as joining a club, or political organziation. "The rugged old doctrines of sin, hell, holiness, judgment, and eternal punishment play little or no part." In fact, a modern union meeting carries little more conviction with it than the average summer chautauqua. The cheap evangelism of today is about all many churches know. "There is a dullness and lethargy among the people; it is next to impossible to make them feel the sinfulness of sin. Somehow the Spirit has been rejected and grieved until he can no longer get access to do his office work." Men want a genteel Christianity without too much Christ, a church membership without being "born again," creed without the Spirit, and a heaven without a hell. A great writer, and preacher recently said, "The greatest war now being waged in the world is not in the bloody trenches of Europe; the real battle is to determine whether our Bible shall stand as God's revealed word, or shall be cast into the religious junk heap by the influence of science (so-called) and New Thought philosophy. The trend is to discountenance the Bible by ignoring its standards, rejecting its authority, and ridiculing its doctrines." And it will require a battle royal to keep our own church true and steadfast to its time honored principles.

"Lift up your eyes," says Jesus, "and look on the fields, for they are white already unto the harvest." And just before his ascension he informed his apostles that that vision embraced the world. Its sweep covered the ages. Like other commandments of Christ, it knew no qualifications of sex or color. Neither oceans nor mountains were to be considered barriers. It was given through the chosen of the Lord to the chosen of all time. Responsive to this call came the heroes and the martyrs of the early church. In the Master's name they throttled pagan institutions, any they toppled from their age-long foundations. In his strength they cast out demons. Mighty triumphs crowned their efforts. On the illumated scroll of the ages, in imperishable splendor, shines the record of their lives. Their names are inscribed in the Lamb's Book of Life. If we would win, put the emphasis here.

RENCH

Christian Arithmetic

An English journal has compiled the following rules for Christian arithmetic from God's Word:

Notation: "I will put my laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue, and to virtue, knowledge; and to knowledge temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

Ashland Theological Library
Ashland, Ohio

From the Editor's View-Point

The Silversmiths of Ephesus

One of the striking experiences of the apostle Paul was that at Ephesus when the success of the gospel of Jesus Christ succeeded in arousing the opposition of certain craftsmen who had been making great gain through the ignorance and idolatry of the worshipers of Diana. When the demand for silver shrines they had been offering for sale fell off as the result of the people becoming Christians, then the opposition became marked indeed and one Demetrious called together others of his fellow craftsmen and voiced their opposition of Paul and the gospel to the rulers and asked that the teaching of the Apostle be discontinued immediately because it was hurting their business.

Only a few days ago the Central Federated Union of Greater New York sent a telegram to President Wilson asking him to oppose and to veto all prohibition legislation because over 1,000,000 wage earners would suffer severely should the manufacture of beer be discontinued, and that many more who are only indirectly connected with the liquor business would also be thrown out of employment. Realizing that the temper of the American people is such that they are no longer willing to be limited to two pounds in their purchase of sugar while the breweries consume many train loads of it constantly and that the doom of the liquor business is sealed unless some unusual method can be found to stop the onward rush of the "water wagon" these people have appealed to President Wilson to put his foot before the wheels in an attempt to stop its course. But the folly of it all! With 2,500,000 men already taken from the industries and professions and trades of America to make up the great American selective service army, and with the "help wanted" columns of every daily paper in every American city crowded with appeals for help in factories and field, and with the strong appeals that are constantly being made for more women to enter the factories to produce goods that the needs of the country demand, how foolish it is, and how frail the argument for the wets to contend that it would bring hardship or poverty to 1,000,000 wage earners to stop the manufactrue of the one thing in America that is a greater enemy to the welfare of our people than is Germany herself.

The Christian people of America have nobly stood by our President and they will stand by him yet, but they have not yet been made to understand why he has not used the authority Congress placed in his hands to stop the use of any or all foodstuffs in the manufacture of that which is not bread, at least for the period during the war. This lack of action seems all the more strange in the light of the testimony of the managers of big business as to the increased efficiency of all workers in the leading industries necessary to the success of the war where prohibition has been established.

While there is division in the Presidential family and some of the members of the Cabinet do not agree on this matter we hope this family jar may be adjusted in the interests of the whole American people and that the wets in the cabinet be quietly asked to seek other employment.

Having Eyes They See Not

It is not alone of the nations of the days of the prophets that the above words may be appropriately spoken, and neither may their application be made alone to what we term the heathen people of today. As there were people who were faithful to God during the worst periods of the history of Israel so there are those who are untrue to him during the very best periods of the most enlightened Christian civilization.

While Christianity has been the most beneficent influence the world has known for a perod of nearly two thousand years there have always been those who have committed the greatest of transgressions against all moral or spiritual law in the name of Christianity. Though Christianity is in no way to blame for this it has had to bear the burden of it because there always have been and there are now those who, in spite of what they must know Christianity has done for mankind, always bitterly oppose its teachings and its claims.

It may well be said that one of the reasons for this is the fact that some, if not many, will blindly make claims to virtues they do not possess and to a holiness of life that is denied by their living. It is said that the Kaiser has said of his own life, "Lookng upo myself as the instrument of the Lord, without regard for daily opinions and intentions, I go my way." Such an attitude can be but one of two things—the egotistical opinion of one who has eyes but sees not or the wilful attempt to lead a blind people by a moral pervert. If any one can see any indications that the Kaiser has done one thing during the last four years that is in harmony with the teaching of the Lord, or, in the light of revelations that have been made, for the past twenty-five years in the plans of the Prussian government any consideration of the Lord's will has been given can see more than can be seen by the most enlightened and active Christian minds of the present century. That the Kaiser is under the directing influence of any powers other than the powers of darkness is inconceivable to any right thinking person. The Kaiser has eyes to see, but they are wonderfully clouded over with spiritual darkness.

Perfection

We have no quarrel with the man who has a desire to "go on unto perfection," but we do question the perfect sanity of the one who claims to have attained it. Perfection is ever desirable, but one of the features that adds to its desirability is that it is ever just beyond and above one and is ever holding out an enticing goal that may lead one on and on to the most worthy and the greatest efforts of life.

But there seem to be those who think they have reached the acme of perfection and that there is room for no further improvement. Of such individuals the Hon. Meyer London has said, "Any individual who starts out with the proposition that he cannot improve and has nothing to learn is universally regarded as a hopeless fool." These are strong words but they state a mighty truth. The human race seems to have been made for improvement, and we cannot imagine any other form of animal life that has progressed, even under human direction, as has the human family, and any general claim to perfection would spell calamity to the race because it would mean the cessation of all attempts at self-improvement and world betterment. The thought that it matters not how much one has done or how great improvement one has made in his own life there are still better and greater things yet to be achieved is one of the mightiest spurs to worthy effort that can influence a human life. Yes, perfection is good, it is greatly to be desired, and is one of the most to be desired attainments of the human race, but we repeat that one of the things that make it so desirable is the fact that it is something that one may always look forward to as a possibility to be achieved in the future, if not in this life, then in the life to come, and this forward look is one of the most wholesome influences in the life of any man or woman. We would not have the progress of any individual nor of any group of individuals stopped by the thought that there is no more room for improvement while life lasts.

Women in Industry

One of the greatest changes in American life wrought by America's entrance into the great war is that of the relation of women to the industries of the country. The American women have always had exceptional opportunities to enter upon most any avocation they chose, but never before have so many taken advantage of their opportunities. We are told that there are now 3,378,998 women registered for service according to their specialized talents under the Woman's Committee of the Council of National Defense. The majority of them are registered for industries and agriculture.

To meet these new conditions thirty women are in training as Industrial Secretaries at Bryn Mawr College. The Young Women's Christian Association has appropriated $15,000 for the purpose and the work has the approval of the Department of Labor. While the circumstances that have brought about this great revolution in the industrial status of women are most regrettable, yet the greatest advanages afforded them as a result are a part of compensation the world gets in return for the great price paid.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

REPORT OF CHURCH EXTENSION DEPARTMENT

Section I.—Prospects

Introductory.

For greater publicity, the report which would regularly be given at the coming General Conference will be given in sections on the Program page of the Evangelist at intervals during the intervening eight weeks. We trust that mission board secretaries, members of the General Missionary Board and interested pastors and conference officers will clip these articles and lay them away to bring to the conference as we cannot bear the expense of a pamphlet report. Moreover, since this department is not connected directly with the various agencies of church extension, its activities must consist of investigation, advice and education; therefore, this report assumes place of chief importance in this most serious problem that faces the church and its future. It represents the results culled from the reports of scores of investigators and reporters, covers the most remote corner of our territory, and has taken hours of valuable time as well as great personal expense. Some of the investigators have traveled long distances by rail and done most painstaking work in order that we might really know. Now we do know and know thoroughly, our problem. Hence our anxiety that these results may not be lost, that the activities of most serious minded men might not be slighted, in this first serious survey ever undertaken in the church.

The survey is complete. While all pastors in every district did not report, enough did report that with the supplemental information held by district keymen, mission board officers, evangelists, and volunteers generally, we know our possibilities well enough for at least five years ahead. The survey will not need to be repeated for some time to come. It is only fitting that here we should express our gratitude toward the men who have done their work so well; and especially the district keymen who have patiently performed a great labor of love.

Results by Districts

Experience is a ready teacher and experience has shown that it will not do to publish the names of these places nor describe the local situation. We are now facing a situation where too much publicity enabled another church to jump in with the result that it is spending hundreds of dollars a year to defeat our ends and making the work go hard. So all needed information will be in the hands of the district board secretaries, available to those who care to know. The possible fields reported are as follows:

Maryland-Virginia	10
Pennsylvania	7
Ohio	5
Indiana	7
Illiokota	7
Kanemorado	2
Southern California	1
Northern California	1
North West	3
Total	43

Three Classes of Fields

The above fields fall naturally under three heads. First, we note the rural fields, needy, sparsely populated, often poverty-stricken, where the continuance of the work will depend on the permanence of residence of the people. Under this head fall at least half of those reported from Virginia but not so from other districts. They exist in other districts, especially west of Indiana, but are not included in the tabulation above. Under this head fall many of the so-called dying churches and pastorless churches which give some of our good Brethren so much worry. Churches which never consisted of more than a score of members meeting in a school house till death and migration did their deadly work. We will call these prospective places Class I Prospects. They need attention and sympathy but their problem is comparatively simple as will be seen later.

Class II Prospects: Under this head we put villages, permanent centers of rural population which occasionally still exist, industrial towns and county seats where we already have a small nucleus and the opportunity is urgent.

Class III Prospects: This class includes mostly strategically located towns and county seats near some existing country or village church whose future is precarious apart from the life of the population center. The work at Leon which has been such a notable success was of this class. It had practically no nucleus but was opened up as a piece of Christian strategy. The life of the precarious country churches has been guaranteed, a separate town church has grown up larger than both country churches and the doctrine has an assured future in the county. The prospects of this class should be especially looked after as a conservation measure as well as an extension policy.

Revising Goal V.

Goal V of our standard calls for 40 new churches. The Director General is my witness that from the very beginning I have considered this goal at least twice too high. Having nothing tangible to base an objection upon, it was allowed to stand at last conference. Now that our full opportunity is lying before me, not only as to quantity, but also as to immediacy, I shall ask the next conference to put the goal at 10 churches, where it belongs, or to raise the figures for Goal X to $60,000. There is that much disparity between them.

Let us consider what 40 churches would mean. It would mean, first of all, forty capable preachers withdrawn from the regular pastorates to man the work. One thing is certain: this work cannot be done by inexperienced theologues as their first charge, preferably not as their second. Nor can it be done by men whose personality requires a peculiarly adapted field or who find it difficult to meet conditions in the ordinary established church. No man should be suffered to take up this work who has not been tried out and proven in some established church. It is not fair to the man and it is not fair to those who must furnish the funds. The one great qualification must be adaptability. Therefore, this work must be done by the normal, successful pastors. Such should consider it the crowning opportunity of their life and their manifest duty, once they have demonstrated their ability to handle any ordinary church, to leave the established churches to get along, as they surely will, and put at least one new church on the map. I cannot help consider the thoroughly capable man a slacker to the cause of Christ who all his life switches from one prosperous church to another equally selfish, possibly under the impression that his superior ability demands this reward. I prophecy that in the years to come the men of superior ability will be found among the builders or have their ability very much questioned. But to take out 40 such men at once. We cannot expect it.

In this connection it is hardly necessary to speak of the obvious financial problem of the support of this number of men, places to worship, oversight, etc. But there is a reason why the number should be placed at 10 above these obvious ones. A careful survey of the report and the present situation reveals that there are no more than ten of these places which can be taken before 1920. Some of these prospects are not strategically open now. In fact, this list includes our prosects for the next ten years. It is questionable if many new ones open in that time as this report is very thorough in its perspective and covers most of our logical centers. Of course migration has great possibilities, especially in the west and northwest. The continual stream of good Brethren going that way will surely, some day, make that the great Brethren center.

General Observatons

The two districts of most immediate opportunity, considering local conditions surrounding the prospective points, are Indiana and Illiokota. The situation in Pennsylvania is not quite so clear though promising to be fruitful. One situation in the North West clamors for attention.

Some of the pastors reporting seemed fearful that this department might lead to ill-advised and top-heavy expansion. Such fear is groundless. Rather this work we are doing will lead in the opposite direction. As we said last fall on assuming these duties, "our first word must be caution, our second word caution and our last word caution." No one is more aware than ther director of this department that we are on a long, long trail. He has been traveling that trail for seven weary years with no end in sight. All we do and plan in this departmnet must be for the single purpose of organizing all the experience of the past, its success and its failures, that many weary steps shall not be taken in vain.

G. T. RONK, Director.

(To be continued).

Contributions

Love or Hate? BY J. S. C. SPICKERMAN

"Before I went to France and saw and heard for myself, I had a feeling that we should not hate the Hun, but rather his ideals and the things he stood for; but I have come back hating him with a bitter hatred—that means that our business is to kill Germans—kill them as fast as we can until they are beaten into submission, before we can make the world safe to live in."

Such was the statement of a clergyman, now a captain in the American Red Cross. Is that what Jesus taught? This war has made necessary many changes in our ways of thinking and acting, but has it repealed Jesus' teachings?

Certainly the Germans are wicked—unspeakably so; their acts and their ideals are hateful to us, and we believe they are to God; but they themselves are human beings for whom Christ died. "Our business is to kill the Germans." Jesus gave his disciples a very different commission. Was he mistaken, or have we failed to give his plan a fair trial? The Romans, who ruled the world at that time, were wicked, cruel, tyrannical. The atrocities that the Germans commit in war, they did even in time of peace; but he did not teach his disciples to hate them, or that their business was to kill Romans.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you. Matthew 28: 19, 20. Have we done so with Germany? Some may say, "They have the gospel already." They have the words and forms of Christianity. They have been made disciples nominally; they have been baptized—as they define baptism; but they have not been taught to observe all things that Jesus commanded. They have been taught, in the name of religion, to observe many things that Jesus forbade; and hating enemies is one of those things. This preacher said it was no use to talk brotherhood and love to the Germans. Probably not now, while the passion of war is upon them; but there is abundant evidence that Germans can become real Christians.

The Gospel that conquered the cannibals of the South Sea Islands could have conquered them, too. It would have cost something. The missionaries would have been persecuted, for the German government would not have consented to the preaching of doctrines so contrary to its ambitions. It would probably have cost many lives, as it has in heathen and Moslem countries; but it is God's command. Instead of giving them the Gospel, we have allowed their infidelity to corrupt us. The materialism that has made Germany what it is, is being taught in many colleges and churches in America. We have been at ease in Zion, and looked on the Great Commission as a mere side show. Then, when the false teachings which we should have overcome with the gospel, have ripened into horrible deeds men tell us that we are justified in both fighting and hating them.

I am not arguing against this war. It is no longer a subject for argument. Whatever we think about it, it will be fought out until Germany is decisively beaten, and the world made safe for democracy, as far as force can accomplish that end. But I do protest against advocating the spirit of the world—the spirit of Germany—instead of the spirit of Christ.

Business Is Business. BY E. M. COBB

No sane man, especially a business man, would attempt to deny that business is governed by laws which are just as inexorable as the law of gravity or the refraction of light.

To introduce sentiment or romance into business, ignoring the economic laws that govern trade, and paying no attention to supply and demand, would be but to fail. No man can hope to do such things and succeed. There can be no question about one's fidelity to debit or credit if he would succeed; for it is an established fact that absolute fidelity and adherence to this principle is necessary in order to know the business, and not to know the business means failure.

The man who is at the head of the business, that is a successful business, is a man who has wound his way to the top through a successful performance of all the duties assigned him while in the different departments as he was promoted from one to the other. All elements in a business which do not pay should be eliminated. Business in which the service of machinery is employed demands that the wheels be kept in motion in order to make the business pay. Idle machinery is a dead expense. A man cannot afford to let machinery rust out, yet he can well afford to let it wear out, if it be carefully done. In the same relation a man is not justified in keeping a larger clerical force than can be utilized to the benefit of the business, and yet every clerk should be employed which will add system, expedition and hustle to the business. There is nothing in the world so valuable to business as system, and yet a business may be systematized to death. If the system is not curtailed to brevity, each order that the firm receives causes a heavier expense in the receiving, filing, receipting, recording, etc., than the manager, at first recognizes.

Again, the time has come in the mercantile sphere when promptness is indispensable. The business firm today, which does not reply immediately to their correspondence, does not receive the proper amount of respect and credit from their constituency. Although the system of a business may require it to take the form of rigidity, yet there is no business on earth that can afford to be perpetrated in any other than a friendly attitude, a sympathetic spirit and a continual respect for the rights, privileges and necessities of other people.

There can be no gain, temporary or permanent, monetary or otherwise, derived by harshness, indifference, or overbearing methods toward employees. Such an attitude makes no money, develops no man's business and gives no assistance to a financial enterprise. It is an inherent weakness in any business where the best of feeling does not exist between all parties concerned, and more especially between the employer and employe.

The growth and development of no business is really healthy and strong until it is a demonstrated fact that every person connected with it is made to feel that he is justly remunerated and justly treated and has an interest in the rise and progress of the business. Sometmes it is possible for employees to have financial interest in the business; in other cases this is impossible. In such cases the interest should be provided for in another way. Nothing short of this gives real strength to any business. The proverb, "In union there is strength," applies here as well as anywhere else.

Another feature which business men cannot afford to overlook is entertainment. Busy people are not supposed to be bothered In business houses time is counted by minutes and seconds, which is absolutely right, and yet what business is there, which is desirous of the public becoming acquainted with it, can afford to spend money on advertising on printed pages and at the same time not allow visitors to pass through the institution? When the public comes in contact with a man who has visited a great factory, it becomes a great deal better acquainted with the functions of that business, in its relation to the world, than it would have been had it seen placards, posters and reading notices by the thousands, almost times without number. In this manner many a business has made may a friend. On the other hand, discretion must be used in this relation, as well as all others. Anything can be overdone,

and yet there is no reason in the world why any honorable business cannot be conducted according to the most severe business management, and yet with a spirit of kindness and philanthropy pervading the whole institution.

Now, so much for the introduction—here is the sermon. Why not apply business methods and horse sense in our church work? In my travels I see so much carelessness that is almost criminal. No departmental managers. No co-operation; No system; No cordiality; No invoicing; No checking up. How many pastors answer reports and correspondence? How many report in percentages? How many KNOW the goods you are selling as well as the goods displayed by your competition? I think its time we demand real systematic work done in the local church, the same as we do at Conference. Don't you?

General Conference

By E. L. MILLER, Chairman Executive Committee

Since Brother Garber, Secretary of the Executive Committee of General Conference, has spoken, it might now be in order for some of the rest of us to express ourselves. Relative to making the conference a "Top-notcher," Brother Garber surely gives us the proper inspiration. Not only have other churches put on "full steam ahead" this year, but they have done it in answer to the urging of our president that we let not the church programs suffer or be decreased. Rather we should increase them, and meet to plan for the years to follow the present world conflagration. If we would do even our patriotic bit, leaving the religions out of it altogether, we must get together, confer, and carry on the work of our beloved church. And then when you add the Master's, "Go ye," I am sure you can not conscientiously add, "except in times of war or stress." The first draft of the program for the conference, as drawn up by Brother Garber, has been through the hands of the executive committee, and I will say that it promises big things. You who can get to Winona cannot afford to miss the treatment of religious and national questions that the leading men of our own church and some from outside are going to give us. Don't cut your expenses at the expense of your soul and its development. Let every church plan to send its pastor and at least one other delegate, and a renewed zeal for all manner of religious work will be noted in your midst. Loyalty to the principles of Brethrenism is going to be shown by our standing in with all the efforts to propagate our plea. No influence for such propagation is greater than that of General Conference. Many young men in our ministry got their first real vision of the things to be done when at this assembly. Besides, if we would make our Four-Year Program a reality, we must get together for inspiration and planning. So then do it.

CONFERENCE ON PROPHECY

A Conference on Prophecy will be held at Winona Lake, August 7-15. The widespread interest which is manifest in the relation of the world crisis to prophecy and the Lord's return is being shown in many assemblies. Even our secular papers have contained accounts of great gatherings in the British Isles during the past year or two. The recent Conference at Philadelphia, so largely attended, was an indication that America is also interested in these same great questions.

The speakers who have been invited to come to Winona are: Dr. James M. Gray of Moody, Dr. A. C. Zenos of McCormick, Dr. P. Y. Pendleton of Iowa, Bishop E. C. Hughes, Prof. A. F. Wesley of South America, Pres. C. M. Blanchard of Wheaton College. Dr. W. B. Riley, Dr. J. C. Massee, Dr. D. Heagle and others. Most of the speakers have indicated their intention to be present. Pres. Geo. W. Taft, D. D., of Chicago will preside at most of the sessions.

Those named belong to many schools of thought, and many denominations. There is no attempt on the part of the management to force any particular views upon their auditors. The only limitation that has been placed upon the speakers is that those in charge have endeavored to secure those who believe the Bible and consequently believe in the personal, visible return of the Lord Jesus. Each speaker is alone responsible for his message. The thought of debate and controversy will be avoided, although the addresses will usually be followed by written questionnaires. The attempt is being made to have outstanding Bible students, who are in touch with the mighty current of modern events furnish instruction along the line of these vital questions.

This Conference on Prophecy will precede the great Bible Conference which has been the outstanding event of its kind in the Central States for many years.

RIGHT IS MIGHT

"For thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Isarel; thou canst not stand before thine enemies until ye take away the accursed thing from among you."

In contradistinction to the weak charge of skeptics that the war of the world has caused faith in the Holy Spirit to falter, millions of men and women of all creeds, strong in the belief that right is might, have entered the lists against the common enemy—drink.

This concentration of the forces of righteousness against those evil, is in the form of an organization of church establishments, their subordinate bodies and of civic, industrial and temperance assocations throughout the United States. This, the National Dry Federation, has opened a campaign to continue 60 days, to obtain the prohibition of the manufacture and sale of intoxicants for the duration of the war.

Led by William Jennings Bryan, more than 18,000,000 persons have gone forth, girded by the guerdon of God, to give battle. Their campain headquarters are in Chicago where W. G. Calderwood, of Minneapolis, Minn., directs the movement. Aligned in the campaign are the Federal Council of Churches, United Society of Christian Endeavor, General Baptist convention of North America, Northern Baptists' convention, Methodist Episcopal church, Methodist Protestant church, Disciples of Christ, Presbyterian church of the United States, United Presbyterian church, Reformed church in the United States, Reformed Church in America, Church of God, Universalist church, Seventh Day Adventists, International Reform Bureau, National Reform Association, International Prohibition confederation, Intercollegiate Prohibition association, National Prohibition Committee, Catholic Priests' Prohibition league, Women's Prohibition league, Independent Order of Good Templars, Sons of Temperance, National Trades Union Dry league, Dry Federation of Pennsylvania, Union League club of Cincinnati and the state W. C. T. U. of Indiana, Pennsylvania and Kentucky.

The most forceful, most vital phase of the fight is declared by its leaders to be a national conservation of the enormous quantities of grain now wasted in the manufacture of liquor and the application of the men, money, labor and other elements of the vicous traffic to the successful prosecution of the war.

It is planned to send into each of the 2,993 counties in the United States an organizer who will bring to the church and to the mart and to the fields and to all others in the vineyard of the the Lord the clarion call from on high.

Each herald and marshal of the battle is aligning his forces so that there shall go to the halls of congress more than 250,000 telerams, urging, pleading, demanding interdiction of intoxicants while men die and women are in agony for an ideal.

To the people, awed yet not afraid, the National Dry federation sends this message:

That victory will come to this land not so much by bullets but by bread. That the cataclysmic conflict overseas will be won not alone by the sword but by the sheaf. That each side, worn, in the grip of death, having tried but failed to blot the other, sees the end. That that which is now wasted in drink will make the world safe for democracy. That the war will not be won by a whim of fate but by the side which saves most.

In substantiation the National Dry federation presents these facts:

While babes die and frail mothers and valiant men cry feebly for bread on the ensanguined fields of Europe, more than 52,000,000 bushels of grain are wasted annually in the United States in the manufacture of liquor.

While the earth cries aloud for surcease and the light if life is denied myriads of men, millions of bushels of grain are sent to distillers and brewers in Europe to form the dregs of the cup of sorrow that runneth over.

More than 70,000 soldiers recently were recalled from the British front to take the places in munition works of men made drunk.

Brewers in the United States use enough grain annually to make 5,000,000 loaves of bread daily.

Reports by the Interstate Commerce Commission for 1914

show that more than 500,000 freight cars were used to haul almost 8,000,000 tons of liquor. Later reports show almost similar conditions. This when the world looks to the United States for the salvation of humanity.

In 1917 the liquor traffic wasted the work of 300,000 men. In 1917 the liquor traffic wasted millions in money while millions of men sweated and became weary for all that life held dear.

More than $2,000,000,000 are spent annually in the saloons of the United States and more than $2,000,000,000 additional are lost by inefficiency due to drink.

In 1917 brewers of the United States wasted more than 3,000,000 tons of coal. And then came heatless Mondays.

Almost 66,000 persons die in the United States yearly from the direct effects of liquor; several times as many die from disease indirectly due to drink.

In all the world last year more persons died because of drink than were slain in battle on the English and French lines. This is proved by data of insurance companies of Britain and the United States.

Uless the government in Washington heeds the whelming cry for prohibition during the war it doubtless will endure more heatless days, lightless nights, wheatless days, meatless days, short bread rations, food and fuel riots, idleness and crime.

Of those in the ministry it is asked that from the pulpit they instruct each member of their flock to send three telegraph messages to Washington—one to each of the United States senators and one to the representative of the congressional district demanding prohibition during the war. Every organization, religious, social, civic, philanthropic, industrial, commercial, fraternal, educational, every co-ordinated activity of life will be urged to send similar telegrams.

And in answer to this mighty cry a day is seen a day in which of the fruits of the field there shall be naught but bread, when there shall flower in the hearts of men the love that passeth understanding.

A League of Nations

In a letter to the Archbishop of Canterbury, made public today, Secretary Henry A. Atkinson of the National Committee on the Churches and the Moral Aims of the War expresses the opinion that the ministers of the United States overwhelmingly favor the organization of a League of Nations. Dr. Atkinson bases his belief on replies to a letter addressed by the National Committee to church leaders throughout the country. Out of 400 answers representing virtually all denominations and states, only six were unfavorable to the League of Nations proposition. Four of these opposed any discussion of the problem during the war. The other two are Quakers, who wrote that they could not conscientiously favor any league that would sanction the use of armed force.

The National Committee undertook this canvass as the result of an apepal for support of a League of Nations issued by the Archbishop of Canterbury, the Bishops of Winchester, Oxford, Southwark and Peterborough, the Moderator of the Established Church of Scotland and other prominent British clergymen and addressed to the Christian Nations of the World.

"There is no doubt," says Dt. Atkinson in his letter, "that on this fundamental question of both war and peace the churches of America and Great Britain are in close accord."

Copy of his letter to the Archbishop follows:

"It is my privilege to present to you, and through you, to the Christian Communions of Great Britain, the results of an inquiry addressed to a representative list of ministers of the United States of America, seeking their opinion of the proposed League of Nations.

"This inquiry was prompted by the appeal for support of such a League, addressed to the Christian nations of the world by the distinguished representatives of the British churches including Your Grace, the Bishops of Winchester, Oxford, Southwark and Peterborough, the Moderator of the Established Church of Scotland and others of various denominations.

"The National Committee on the Churches and the Moral Aims of the War sent copies of this appeal to ministers throughout the United States, with a letter declaring our belief that a great majority of church people in America agree with the principles there expressed and that determination to win this war against Prussian Autocracy will be strengthened by the Universal hope of such a new world order as the chief compensation for these days of sacrifice and sorrow.

"This belief has been overwhelmingly confirmed. Of four hundred answers to our letter, representing virtually every Protestant denomination in every part of the country, all but six are in harmony with the general principles set forth in your appeal. Of these six, four without passing on the merits of the League of Nations' plan, declared the writer's opinion that discussion of the project is out of place at the present time.

Two members of the Friends' church wrote that they could not consicentiously subscribe to the principles of a League of Nations which contemplated the use of armed force.

"Such a response is especially gratifying to this Committee, since all the speakers we are sending through the country to address gatherings of ministers and prominent laymen are spreading the doctrine of a League of Nations as one of the highest and most unselfish of the war aims to which the United States has been committed through the utterances of President Wilson.

There is no doubt that on this fundamental question of both war and peace, the churches of America and Great Britain are in close accord."

American Church Official Honored in Paris

For the first time in its history, the Divinity School of Paris has overstepped its traditions and has conferred the honorary degree of Doctor of Divinity on Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, now in Paris as the Federal Council's special commissioner to aid the French Protestant churches.

That Dr. Macfarland brings more than spiritual sympathy anl aid was shown at a recent meeting of the French United Protestant Committee for War Relief in France and Belgium, held in the church of the Oratoire, Paris, when he formally presented to the Committee 100,000 francs which had been raised in this country by the American United Committee on Christian Service for Relief in France and Belgium.

In speaking before the Committee, Dr. Macfarland said, "If, in this hour, we should falter and should fail, it would turn the world back for generations. It would mean that international morality would perish from the earth and its renaissance would wait for the future to develop a new nation upon earth. Democracy would be a specious pretence. Liberty would find its way to the nomenclature of satire and derision. Equality would be the merest cant. Fraternity would cease to be even the semblance of an affectation. All of our long cultivated ideals of international benevolence our conceptions of international morality, our apprehensions of brotherhood, our whole moral universe, all that has been the cargo of what we in America have loved to call the Ship of State, should we today accept unholy compromise, would all, to use a term now classic, be **spurlos versenkt?"**

The messages presented by Dr. Macfarland "To the French People" and "To the French and Allied Armies" have made a deep impression and have been given wide publicity in the French press, with appreciative editorial comment. Maurice Barres, of the French Academy, says in Echo de Paris, "France has never in the course of centuries received more beautiful messages than these." Dr. Macfarland, who during his stay in France is the guest of the French Government, has been received by President Poincare and Premier Clemenceau. The latter expressed great satisfaction with American progress in the war and greeted Dr. Macfarland as "the first of the second million men."

The Sunday School

The World's Greatest Book--How We Got It

BY A. D. GNAGEY

The Rev. John Thomson Faris, formerly associate editor, and since the death of the Rev. J. R. Miller, of blessed memory, editor of the Sunday school literature of the Presbyterian Board of Sunday School Work, a few years ago wrote a book entitled, "The Romance of the English Bible," which in some three-score pages tells the journey of the Word through manuscript and language to a

version our day knows and understands. It is a long journey, but not a tedious one, though the process of development by which we came in possession of the Bible in its present form, involved years of toil and studious labors.

Many have always accepted the King James Version of the Scriptures as though it had suddenly appeared, just as we have it, with no thought of the long years of toil and struggle that made its appearance possible. Like the good old preacher who refused to learn to read the Greek Testament because, said he, "If English was good enough for Paul it's good enough for me," We accept grandfather's version of the Word of God without knowing what battles and prayers gave it to our worthy ancestors.

The days from the papyrus scroll to the Bible printed on a Hoe press are many, and in their slow passing have been full of gradual developments, not only in historical and political movements, but also in those movements of mind and heart that have to do with religious truth. The discovery, copying, and comparing of Hebrew manuscripts, the translating into Greek and Latin, the interpretation of the text according to bias and prejudice, all took time, and, too often, filled the years with a flow from a turbid stream instead of the River of Life.

The work of the revisers of 1611, who were the best Hebrew and Greek scholars of the time, their method of procedure, the influence of the diction of the King James Version upon the language and literature of English speaking peoples, and the influence of the truth it carries upon individuals, society and governments, is as interesting as any novel. The story of the Revised Version of 1881-1885 and the American Standard Version, is also alive with the patient toil of earnest scholars, who performed their labors in a better light and surrounded by the accumulated collateral knowledge of the years, making the results of exploration parties, the new shades of meaning acquired by the efforts through the years to translate the Bible into foreign languages, and the centuries of new human experience, serve them as assistants.

The whole story is told in the little booklet by Dr. Faris, containing 63 pages and may be had for the small sum of 25 cents. I have asked myself a score of times during these months while engaged in preparing the series of Studies in the Christian Life, which are now being studied by approximately thirty millions of people, old and young, do we fully appreciate what it has meant to in patient toil and sacrifice to give us the Bible in our own tongue. Gratitude beyond measure should be ours this day who, looking back over the years that gave occasion for its intense expression, are able, in quietude and peace, to say:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the lord forever.

THE BIBLE AND THE GIDEONS

Everybody has heard of the Gideons, the 15,000 traveling men who hold religious meetings in hotel lobbies, promote clean speech and temperance among their fellows, and speak of Christian work in the churches. Most people know of them by their work of putting Bibles into every guest-room in every hotel in the land. Thus far they have succeeded in putting 175,000 Bibles into hotels of all grades, and are still placing 5,000 a month in city and country.

A good many people have been skeptical about the plan and ask quizzically, "What's the use?"

In the first place a million people sleep in hotels every night either temporarily or as a home. At the best it is a poor substitute for home. Tired, weary, lonesome, often homesick, the traveler or wanderer wonders, "What shall I do with myself?" If then the eye catches the Gideons' Bible in its attractive cover on the table, with suggestions inside for Bible reading—either from curiosity or in sheer desperation the man will open the book and begin to read.

Not only is this good psychology, but it is good in practise and results. Many a romantic and thrilling story has come to the Gideon headquarters of the good that has been accomplished.

In San Francisco a man went to his room in the hotel with the intention of committing suicide. He placed the bottle of poison on the table preparatory to swallowing it, but noticed the Bible. He opened it and read, "If discouraged or in trouble read Psalm 126 and John 14." He did and threw the bottle out of the window. Today he is an active Christian and a power in the church.

Another man had an appointment to elope with a woman, leaving wife and children in the lurch. Waiting in his room he cynically took up the Bible. Soon he became interested and time fled He looked at his watch. The train and the woman were gone. His home, his reputation, his honor were saved. He went home.

A woman fighting the fight of her life picked up the Bible for a joke and found the seventieth Psalm. It gripped and saved her from ruin.

An actress sent money to the Gideons for a Bible of her own; a fugitive from justice read the message and gave himself up. The wayfarer, the discouraged, the prodigal have all sent messages to the Gideons of the help they have received. Thousands have read and silently resolved to return to their mother's Bible and her God. It is a silent but potent reminder to every man who enters the room of God's word and God's way with men.

Does this answer the question, "What's the use?"

THE BIBLE CLASS HELPING THE GIDEONS

A young man, a member of an organized men's class, hailed his pastor, the teacher of the class, on the street the other day and proposed a new line of work for the class.

He said, "I was in Buffalo last week attending a convention of men engaged in the same line of work with myself. When evening came the rest of the men went in a body to the theatre. I did not care to go, and went back to my room at the hotel, alone. I was feeling pretty lonesome and heavy hearted. (He has recently lost a father to whom he was devotedly attached.) When I walked over to the dresser, there was a Bible, presented to the hotel by the Gideons, a society of Christian traveling men. You don't know how good the sight of that book there in a strange place made me feel. It warmed my heart. I felt as if I had found an old friend."

After he had in words something like these told how he had been cheered and helped by the Gideons' Bible he continued, "Why cannot our class put Bibles into the hotels in our own town?" His pastor replied, "Splendid idea. That will be a fine service for the class to undertake. Now you go ahead, won't you, and put it through?"

Does not this young man's suggestion offer an entirely feasible line of work for a multitude of other Bible classes? The Gideons can care for the larger hotels in the larger cities, but at least for some time to come, they are not likely to be able to turn their attention to the smaller cities and large towns and villages. It is in such localities that the Organized Class has its chance to supplement the work of the Gideons. It can see that there is not a guest room in a hotel unsupplied with a Bible.

Where the class is sufficiently large and strong it may undertake this service alone. Each Bible should in this case have a printed slip pasted on the cover telling the class by whom it is given, and inviting the reader if he spends Sunday in town to attend the class meeting.

In other cases it may be more practicable to have the organized classes in a community unite in supplying the hotels with Bibles; and in this case, of course, the notice on the cover should say that the Bible is presented by the Organized Bible classes of the town for the use of guests at the hotel.

Some returns to the class may come in the form of transient visits. But the best results of this service will be the hearts cheered and encouraged in the right way like that of this young man who proposes to Adult classes the new task of assisting the Gideons.

REVIEW OF
The Thought and Work of the Church

Only six weeks remain until the meeting of the General Conference at Winona Lake, Indiana. We are expecting to be able to publish the complete program next week. The time is now short and all churches and pastors should be making arrangements to do their part toward making this the very best Conference ever held by the church. Things worth while have happened since the meeting of the last Conference and unless our plans miscarry still greater things will happen in the future of the church, and the yearly Conference will have much to do with the success of the general work.

The report of the work in Washington by Brother Lyon should have appeared two weeks ago and comment upon it was made in this column at that time, but when the paper was made up there was no room for the report, and because of the complete report of the Ohio conference last week it was again crowded out, so we are glad to give it first place in the News from the Field in this issue.

H. H. Wolford's report of the receipts of the Board of Benevolences which appears elsewhere shows fairly good returns for the months of May and June, but though the offerings have been good from the churches that have responded they have not come from more than about one-fourth of the churches that ought to contribute to this fund. In fact EVERY congregation should make an annual contribution to this fund. The Brethren churches are slack along this line.

M. A. Witter reports that in the early summer he had a most enjoyable time assisting M. L. Sands in an evangelistic effort at Calvary, New Jersey. He also preached on two occasions at Sergeantsville. As a result of the few meetings held four members were added to the church, and Brother Witter found that the Brethren at both Calvary and Sergeantsville hold their pastor in the highest esteem.

On another page appears a clipping from the Martinsburg Herald which tells of the work of Brother Beachler for the College Endowment Fund in Morrison's Cove and of the assistance given him by L. G. Smith of Conemaugh.

H. L. Goughnour makes a most earnest call to the pastors and congregations to get their reports in so that the Four-Year Program Committee may get its report ready for the Conference at Winona. Only as the churches respond to these calls can the work of this committee be made effective.

G. C. Carpenter reports the offerings for May and June for the Kentucky work. An improvement is noticed in these offerings, but a still more marked improvement must be noticed before the missionary board can come to Conference and report all Kentucky bills paid.

As president of the General Mission Board Brother Carpenter makes an appeal to the brotherhood to come to their assistance in lifting the mortgage that has been held against the church in Washington, D. C. for many years. The members in Washington will raise a large part of the amount of the indebtedness if the general brotherhood will contribute the balance. This is a worthy cause and as the American people are being trained by the exigencies of war to contribute liberally to many causes there ought to be no difficulty in raising the small sum of fifteen hundred dollars.

The corresponding secretary of the Conemaugh, Pennsylvania church reports the leading events of the work of that congregation since the coming of their new pastor upon the field. This is one of the most active congregations of the brotherhood and its members seem to know how to go about doing big things for God and humanity.

O. E. Oxley, pastor at Tiosa, Indiana reports that the Tiosa church has reached Goal Two of the Four-Year Program by having more than seventy-five per cent of the membership present at their communion service this summer. Nine members have been added to this church recently, which was good work for a small rural village.

C. C. Grisso was recently called to spend a week among the Brethren in Michigan to whom he had ministered in spiritual things a few years ago. It was an enjoyable week to both the former pastor and to the people. Brother Grisso reports an unusual opportunity for rural church work at this place and a fruitful field if a willing worker can be found to enter upon the work.

The La Verne, California church has recently had a most blessed privilege of listening to the teaching and to the experiences of two missionaries that have been giving many years of their lives to the work in China. The Sunday school, Endeavor societies and the church at La Verne are making an effort to overcome the usual slackness brought on by summer vacations and they seem to be successful in doing so. This church seems to be especially wide awake to the possibilities of using the young life of the congregation to the good of all. The state Christian Endeavor convention appeals to them as a worth while meeting to attend and plans are being laid to that end.

Campaign Secretary Beachler reports the progress of his work for the College among several of the churches in Pennsylvania. His work has been interrupted somewhat but success still follows in his path. In the Pike congregation a little more than six hundred dollars was received. A more complete report will be made later.

Read Dr. Miller's call for missionary workers for South America and Africa as it appeals elsewhere in this issue. The call is urgent.

After a silence of some months Miss Detwiler again lets our readers know what she has been doing and what she still hopes to do in the work of the Master that always lies near to her heart. It is easy to see that the one thing that apepals most to her at this time is the need of more substantial support of the work in the great city of Spokane.

The work at Sunnyside, Washington is kept active and energetic even through the busy season of the year. Seventy members were added to this church during the last year. The pastor, C. H. Ashman is planning to attend the General Conference at Winona.

While the Brethren church at Dutchtown, Indiana, is one of our smaller churches, Homer Anderson, the pastor, reports that the workers are pressing forward and that the spiritual life of the church is improving. This church had suffered from lack of spiritual leadership for a number of years, but Brother Anderson will do what he can in the strength of the Master to lead them in the way of the higher life.

Around the Editor's Table

Doctrine and Life

Once again we think we are justified in using the word "never before." We know that these words have been brought into more common use during the last three years than in a whole decade previous to this time, but the times and the occasion demand it. They may be used thoughtlessly sometimes, but things are now and things are becoming as they never before were in the world and one may as well face the fact and make the best of it.

But what we started out to say is never before in the history of the Christian church, at least since the Reformation, have such great efforts been made to remove or cover up and ignore the differences that have held and that are holding the different bodies of the Christian church apart.

For some years there has been a growing demand for more unity among the churches and among all Christians. Church federations have multiplied and have reached into every nook and crannie of the church until today, unless one is identified with some

kind of a federation he is regarded as an oddity.

That churches have separated and held aloof from one another on unjustifiable grounds can not be denied, and that there should be a greater effort made to get together on common Christian grounds must be admitted, but that there is no doctrinal difference among the churches to hold some of them apart so far as organic union is concerned must be denied.

The very life of the church is wrapped up in its doctrine, and a church without great fundamental doctrines which it feels called of God to emphasize and to give to the world has very little grounds for existence. That there are doctrines of men taught as commandments of God is certainly as true in some instances today as it was true in the days of Jesus Christ upon the earth, but there are great fundamental truths that must be taught as the distinctive doctrines of Christ, and unless these doctrines are taught by some church that has caught the vision of their significance they will remain forever untaught; and it is as a church gets this vision and proceeds to make it a part of its great mission to the world that it really gets life.

Doctrinal Preaching Unpopular

We know that within the last twenty years doctrinal preaching has become more and more unpopular, until today in many places, to insure a small attendance at a preaching service all that it is necessary to do is to announce that on next Sunday morning a doctrinal sermon will be preached, whereas only a few years ago such an announcement was sure to pack a church to the very doors. We know for we have experienced it in our own ministry. About twenty years ago we were holding an evangelistic meeting in one of our churches, but were doing no specially doctrinal preaching, when one of the good members of the church in talking about it said that should a preacher come to that church and announce that he was going to preach a sermon on baptism he would remain away from the service. Just a little more than one month later we went into another section of the same state to hold evangelistic services and preached a series of doctrinal sermons, perhaps three on baptism, and here we secured the greatest results in the way of accessions to the church that we experienced in all our ministry. So we feel that there is still a place for doctrinal preaching, and as the Brethren church has been built up on the emphasis of doctrines that seem to have been overlooked or neglected by some of the other church bodies, it would seem that there is still a mission for it to perform along this line, but in its efforts to teach a whole gospel it should include the whole world in its field, but it should be judicious and should use common sense in its teaching.

That some of our younger members, including some of our ministers are just a little weak along doctrinal lines must be admitted, and this weakness should be overcome in order to insure the growth and progress of the Brethren church that we feel it is entitled to.

We have had requests from different parts of the brotherhood for more doctrinal contributions in the Brethren Evangelist and we have requested some of the brethren to write such articles, but there seems to be a hesitancy among them to do so. Is it because they feel their efforts would not be appreciated? There should be no such feeling, for while we know many of our readers would pass such contributions by as they look through the church paper, yet on the other hand we know there are many other readers who not only need such contributions but who would read them with great satisfaction and enjoyment. It is true there is no place in the present generation for the old spirit of contention and intoleration of a generation or more ago, but there is a place and there always will be such a place, for a contention for the "faith once delivered unto the saints," and unless we make that contention ours we have very little to justify us in maintaining a separate church body among the many church bodies of the modern Christian world.

Doctrine has been the life of the church in the past and it will be the life of the church in the future, but it is not my purpose to make a dogmatic statement as to just what that doctrine may include. It is a broad term and may be given a broad interpretation or a narrow one as one may choose.

Lost in the Mails

When one thinks of the millions of pieces of mail that are handled and transported to almost every part of the world every day it is not to be considered a strange thing that an occasional letter or package goes astray. But it may seem strange to some of us that anything of ours should become lost, and we cannot understand why we have been singled out to become the recipients of these misfortunes. Sometimes a Sunday school fails to receive a package of supplies and they they immediately berate the Publishing House, or some subscriber to the church paper fails to receive his paper on time and then he wants to know why he has been slighted and why the employes in the Publishing House are so careless. Last week we received notice from the best customer we have in the entire church for Sunday school supplies telling us that his school had failed to receive over two hundred of the more than six hundred quarterlies ordered. But this superintendent is a business man and he knows the difficulties under which business is conducted in these busy days, so not a single word of complaint was offered, only a request to look into the matter. We looked up the carbon copy of the labels that had been written and found there were four packages and got them off with the next mail. It was more than ten dollars worth of supplies that we duplicated, but we want our schools to feel that we are doing all that we can to help them in the work they are trying to do and we are glad to help in any way that we can. But we do want the people to feel also that these are disturbing times through which the whole country is passing and that much of the cause for delay and for loss is to be found in the times as they are and as they will continue to be until the great struggle in Europe has been brought to a close and the world once more gets back to a normal manner of life.

A Word from the Christian Advocate

There recently appeared an editorial in The Christian Advocate which treated of matters in the official household of our President and especially of the difference of opinion of two members of the cabinet as they appeared before the Senate Agricultural Committee to make a plea for and against prohibition in America during the war. As the editor of the Advocate compares the character of the two men, Daniels and Burleson, the latter does not show up in a very good light. But more than what he has to say in support of prohibition we wish to call attention to what the editor has to say about the delay in the United States mails that publishers must tolerate and it is to be noted that this editor lays the blame at the door of the Postmaster-General who seems not to be equal to his task. We quote the following:

The Secretary of the Navy had nothing to say about politics, and his personal opinion was solidly based on the facts of his administrative experience. He said: "When Congress says that 2,000,000 soldiers and 500,000 sailors shall be denied intoxicants, I do not see either injustice or harm in making the same rule apply to private citizens. In the navy yards great improvement was wrought by the introduction of prohibition. Workers in the shipyards are as patriotic as men in the army and navy, and they are quite as ready to make any sacrifices needed to win the war. Prohibition was opposed in the Navy by a large oumber of officers, who feared its effect on the men, but there are mighty few today who would go back to the old order of things."

Who has the better right to speak for efficiency, the Secretary, whose department has discharged every war duty with amazing promptitude and thoroughness, or the Postmaster-General under whom the mail service has gone back to the stake-coach and post-chaise period? It is a fact that when The Christian Advocate commenced publication in 1826, the New Jersey mail-coach used to deliver the papers in Philadelphia before Sunday of the week of publication, a thing which now seems to be beyond the power of the postal service, though the edition is mailed on Wednesday.

If Congress wants testimony on the political expediency of proposed legislation, Mr. Burleson is undoubtedly its man. But the best witness as to efficiency and morale is the man who put the Yankee destroyers in Queenstown ready to fight the hour they arrived, who has guarded with sleepless vigilance the bridge of boats on which a million of our sons have crossed to France, and who has demonstrated to the satisfaction of nearly every one, except the liquor profiteers and their political attorneys, that the best way, the only safe way, for a nation to conduct its affairs in time of war is the dry way.

Mr. Burleson's way may win congressional elections—though we may be permitted to predict the opposite result—but Mr. Daniels' works, even more than his words, have brought even the reluctant to the belief that prohibition will help win the war.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Kentucky Mission News

Brother Cook writes: "A mining camp is going in at Chavies and I was talking to the president yesterday, and he said he would give us an old two-story boarding house and is going to rebuild it into a chapel. He will also send us an organ and furnish things we need and at Christmas time will furnish Bibles for all the people. We are looking forward to great things."

That sounds fine. Brother Cook has been conducting a Sunday school and has been preaching at Chavies for some time and there promises to be a large fruitage from his planting. We can well rejoice with Brother Cook when the work at Krypton is in the best shape ever and two promising nearby points are opening up. This news is encouraging to those who have been helping to support our Kentucky mission work during these years. May the Lord bless the work largely.

A New Worker

Miss Ruby H. Brewbaker is now at Krypton and writes: "Yesterday (Dedication Sunday) was a day of great blessing to all of us. Dr. Miller was here and we enjoyed the three services to the fullest extent. This work is very effective and the people are most deserving. I shall endeavor to do my best. I am liking it better than at first appearance. I took the teacher's examination at Hazard last Friday and Saturday."

The host of friends of our mountain work will be anxious for a full report of the dedication.

The S. O. S. Call

Recently we sent to the giver of every unpaid pledge an S. O. S. call for quick payment to supply a treasury of which we were scraping the bottom. Our Kentucky treasury is usually like the widow's barrel of meal, but now we can see the bottom. A word to real friends is sufficient. Societies and individuals that gave no pledges for the year will do a real service by sending their gifts anyhow and at this time. Friends of the Lord's work, let us go "Over the Top" to Conference with a clear record. Do your best and do it now.

Sympathy

The heartfelt sympathy of our mission workers and all the friends of the mission goes out to Sisters Ethel and Estella Myers in this hour of bereavement. A true and faithful Christian father has gone on before. The parting is but for a little while. May the Lord comfort the bereaved family, and help all of us to be as ready as was Brother Myers to meet the King.

G. C. CARPENTER.

Christian Endeavor's Record in Thirty-Seven Years

February 2, 1918, rounded out thirty-seven years of Christian Endeavor history. It is well to take account of stock, to count our many blessings, and from them draw encouragement and inspiration for the future. Even dry statistics are eloquent on such an anniversary. To many results of these thirty-seven years arithmetic cannot apply. Here are some that can be numbered:

1. More than one hundred thousand societies built on the Christian Endeavor plan, in thirty-seven years, nearly four-fifths of which bear our interdenominational name.

2. Fifteen millions of members trained in some degree for Christian service and in the practise of Christian fellowship.

3. One hundred million prayer-meetings held, each of which has exerted some influence for good, and given opportunity for the expression of the religious life.

4. Hundreds of thousands of committees formed, which have committed some form of definite, voluntary welfare work to these millions of young Christians.

5. Tens of thousands of union meetings and conventions held, varying in size from a few score to fifty thousand in attendance, thus vastly promoting the fellowship of the denominations.

6. Societies formed in practically every land and every evangelical denomination; over one hundred countries and their colonies and over one hundred distinct denominations in this list.

7. Uplift and rescue work undertaken for and by soldiers, sailors, and in hospitals, prisons, fresh-air camps, in engine-houses, on street corners, and in every conceivable place of opportunity.

8. Some forty weekly or monthly Christian Endeavor publications, in a dozen languages, and a large library of helpful literature published.

9. An eager response, since the war began, to the country's call for food production and economy, for Red Cross, Y. M. C. A. and Y. W. C. A. work, etc.

10. A hundred thousand Endeavorers in training camps or at the front, and societies formed in cantonments, regiments, and naval quarters.

11. This last year the best of all the thirty-seven, in increase and efficiency, in most of the countries from which the war allows us to obtain reports.

Endeavor Far and Near

G. C. C.

St. Paul, Minn., has an Expert Endeavor club to promote the study of "Expert Endeavor" and to organize study classes. In all 265 experts were graduated.

The Bronx, N. Y., union recently held a missionary "Trip Around the World," the entrance fee being a magazine to be sent to the boys at a naval station.

An Allentown, Pa., society recently collected clothing for a destitute family that the members had found in their work.

The Danville, Ind., Friends' society has bought a Liberty bond and also material to make clothing for a French relief agency.

At a great Christian Endeavor rally in Boston Dr. William Shaw, general secretary of the United Society of Christian Endeavor, unfurled a huge service flag dotted with stars, and with the figures "140,000" in the center. These figures represent a conservative estimate, based on reports, of the number of American Endeavorers with the colors.

Years ago the Rutland, Vt., County union secured two lady evangelists to do work in rural communities. At North Shrewsbury they revived a defunct church. Later another lady was employed and some thirty persons were converted. Of these, two young men became ministers of the gospel. Last year one of these men received more than one hundred persons into church membership.

At a Christian Endeavor convention in Dacca, India, sixteen different languages were represented. Many of the delegates traveled two days to reach the convention city, and one at least traveled five days. The favorite hymn used in the meeting was,

"Take my life and let it be
Consecrated, Lord, to Thee."

The first soldiers' Christian Endeavor society in Great Britain was formed in the fall of 1916 in the military camp on Salisbury Plain. There were nine members. In spite of constant changes this society has never missed a meeting since that time. It is inter-denominational, inter-regimental, and inter-empire. It has a hospitality committee which has provided a rest room for soldiers.

The Old Grind

Yes, brother, it's the same old grind,
Monotonous and long;
A day of toil, of fret and broil,
Devoid of cheer and song.
But work is work, and time is time,
No matter where or when;
And you, my son, you are but one
Of countless toiling men.

The world outside looks good to you
Through window-glass each day;
Confinement seems to cloud your dreams,
And turns your skies to gray.
But work is work, and must be done,
No matter what your mind;
And every day you sigh, and say,
"It is the same old grind!"

Ah! yes, it is the same old grind—
Not much of joy in view;
But, brother, what would be our lot
If we'd no work to do?
Take heart, and let us do our part,
And bless the toil we find;
If work we'd not to help our lot,
'Twould be a worse old grind.

C. E. World.

News From the Field

Washington, D. C.

Since my last report five more have been added to the church by baptism; two of this number, a young man and his wife, who have recently come from Ireland. But while new ones are being added to the field from time to time thus encouraging our hearts, we are also sustaining losses by yielding up our young men whose services are demanded by reason of the draft. We are beginning to feel this loss most keenly and the end is not yet. Then, too, many of our men employed in the various departments are required to work on Sunday, which, of course causes vacancies we can not help but notice. Surely these are days that are indeed perilous. We are made to realize as never before the need of prayer, I mean REAL PRAYER.

I'm constrained to believe, too that if it were possible to have all that is supposed to be prayer, changed into real prayer, surprising and marvelous changes would soon follow. Again let me remind you, (I now speak definitely to those who have been praying for us personally) that we realize perhaps as never before, the need of special prayer.

Permit me, please, to mention very definitely just a few things: First, the pastor has commenced a house-to-house canvass in the vicinity of the church for the purpose of reaching others who so far have no interest in spiritual things. Our city is being crowded more and more with people coming from all parts of the world, and we feel that we should put forth very special effort at this time in order that we may not fail to accomplish that which God requires of us. Will you not all therefore, remember your unworthy servant in the gospel, remember him daily at the mercy seat.

We are also praying that God may be pleased to open the way so that the loan of twenty-five hundred dollars on our church property may be lifted. The membership here is quite willing to do a liberal part, and we are persuaded that there are many others scattered over the Brotherhood who would enjoy having a share in thus helping to cancel the debt, if opportunity should come. Will you not also pray that our heavenly Father's will in this matter be clearly revealed. He can "touch hearts" so that this obstruction may be removed.

And just now I am constrained to speak of a certain experience which may prove of interest to some. Yes, I believe that it is pleasing to God to relate our experiences perhaps more frequently than we do, just so, we do it to please him! Even in the old dispensation God said, "Let the redeemed of the Lord say so!" Well, no doubt some of you still have in mind how that Brother Lyon praised God sometime ago by making special mention of the liberal giving of the members in Washington in connection with our Easter offering. Yes, I believed then and still believe that it is actually pleasing to God to speak of these things, as we may have occasion, and thus cause others to do more.

And yet, don't you know that I also believe that sometimes Satan seeks to retard God's work by making a wrong application in such matters. Just here my illustration may be applied. At the time I wrote the letter, (boasting in the Lord of course) and referring to the liberal response of my people at Easter, several of our members said, "Don't you think you've made a mistake?" They felt that it might have a tendency perhaps to cause some who had been liberal and regular supporters hitherto, to lessen their interest and contributions etc. Well, if I were to judge by actual figures and conditions as shown since that time, I would almost have to conclude that the results predicted have been realized. At any rate since the publication of that letter our needs have multiplied, and our receipts have diminished to an astonishing extent. Perhaps this is to try our faith. Friends scattered here and there over the Brotherhood, who have been led off the spirit to contribute to our needs, with more or less regularity for years, have suddenly ceased. But our heavenly Father, in his own good time and way will meet every need. At present the price of obtaining even the actual necessities is simply appalling, and increasingly so. May God help us all in these days of awful testing to wait only upon him! "Be still and know that I am God!" In this time of world-wide upheaval and conflict, let us all, as never before, implore his definite leading and keeping power! Will you not every one who really knows the secret of his presence, will you not remember us daily at the throne of grace?

Please pray for the fulfillment of Philippians 4: 19.

Sincerely
In His Name,
W. M. LYON.

Notice

Persons who contemplate going to the Foreign Mission Field under the Foreign Board of the Brethren church any time during 1918-1919 should write for the regular Application Forms. For such forms address the Secretary, Rev. A. J. McClain, Dayton, Ohio, 155 North Orchard. Workers for South America and Africa solicited. Information freely given.

J. ALLEN MILLER,
President of Board, Ashland, Ohio.

BOARD OF BENEVOLENCES

Additional report of Board of Benevolences to July 10, 1918. This report is supplemental to reports in Evangelist for April 10th and May 8th.

Masontown should have been reported in Evangelist for May 8th with an offering of $15.

California

Long Beach	$30 00
Turlock	24 20
Ashland, Oregon	3 00

Indiana

Roann	10 00
Oakville	10 00
New Enterprise	5 68
New Highland	2 00
Clay City	3 60
Corinth	6 25
Elkhart	15 50
Denver	8 50
Goshen	71 00
Warsaw	7 25
Mexico	10 00

Illiokota

Waterloo	40 00
Astoria, Sunday School	1 50
Dallas Center	12 00
Garwin	10 26

Kanemorado

Beaver City	20 00
Portis	14 50
Hamlin	9 20

Maryland and Virginia

Linwood S. S. and C. E.	
Roanoke, second gift	12 25

Ohio

Fremont	17 31

Pennsylvania

Brush Valley	15 00
Philadelphia, S. S. and Church	38 40
Philadelphia, E. E. Roberts	5 00
Martinsburg	10 10
Altoona	12 00
McKee	10 00
Johnstown	65 00
Uniontown, second gift	11 20
Sargeantsville, N. J., second gift	5 00

Personal Gifts

Miss Ellen G Lichty	3 80
Mrs. Baughman, Tonowanda, N. Y.	1 00

Since the day for the offering all the district goal directors have not been heard from. So it may be that your offering is still in the hands of your district goal director. These will be reported as soon as received. If you have not sent your offering to the secretary or to your goal director send it to your goal director at once.

From these reports it will be observed that out of twelve churches in California and Pacific Coast five are reported. From Illiokota six out of sixteen; from Indiana nineteen out of thirty-eight, from Kanemorado five out of eighteen; from Ohio seven out of thirty-four; from Pennsylvania and New Jersey fifteen out of fifty-two. This count is taken from churches listed in the annual.

All together there has been contributed a little more than nine hundred dollars, leaving us still a little less than six hundred dollars short of our goal of $1500 or six cents per member. Shall we go over the top? It is up to the churches that have not yet reported and to those that have not yet reached their six cents per member. Your goal director has reminded you of this offering and asked you to reach the goal if your earlier contribution did not do so. It is now time to make good if you desire to reach the goals of the Four-Year Prgram. The account will soon close.

H. H. WOLFORD,
Sec. Board of Benevolences.

With Brother Sands at Calvary

On the 21st of May it was the privilege of the writer to go to Calvary, N. J., to help Brother Sands in a meeting. Brother Sands had the work going nicely, having started the meeting on the 12th. The attendance on Sunday nights and when the weather permitted was good. On three nights of the meeting heavy rains just at service time made attendance for those who drive autos almost impossible.

We found Brother Sands a splendid brother with whom to work. He has the love and the confidence of his people and while the meeting was in progress the church at a business meeting gave him a unanimous call to remain with them as pastor for another year.

The field cannot be said to be an easy one. The community is not over-churched for there were within a mile and a half of the church about a dozen men who make no profession of serving the Lord. These were like so many over the world trying to hide behind the imperfections of the weakest church member they know. When will men learn that every man must give an account of himself to God? Unfortunately there are always some who profess to serve the Lord who give occasion to the enemy to speak evil of God's people by living ungodly lives.

But at Calvary there are some good loyal Christians who were really praying for souls. And in spite of all of the hindering causes there was answer to these prayers in the confession of four brave souls. There is much more to be accomplished in this field. And under the able leadership of Pastor Sands we can expect to hear of more additions to the church here.

During the meeting it was a pleasure to visit Sargeantsville and to preach for them on two Sunday mornings. Here we found a band of faithful Brethren. They are much attached to their faithful pastor and were hoping that his decision might be to remain with them for the next year's work.

The memory of the weeks spent in this field and of the pleasant associations and splendid hospitality accorded us will be a most pleasing recollection.

M. A. WITTER.

Secretary's Notice

Brother Bame has called for the second report of the congregations upon the Four-Year Program to be in his hands by July 31.

This will be a quick, snappy, canvass—just the kind of an undertaking in which red-blooded persons like to engage.

The congregations will report to the District Director of the Four Year Program in their respective districts, and they will send the reports to Brother Bame. **Please let no congregation, or district, fail to send a report.**

The District Directors of the Four-Year Program will send the report blanks to the congregations.

If there are isolated congregations that do not receive report blanks from some other person by July 15, write directly to me, and I will send a blank at once.

Everybody remember: Upon this report will depend the standings of the congregations, Districts and the Brethren Church as a whole for the year 1918.

H. L. GOUGHNOUR.

817 Wellington St. Waterloo, Iowa.

Kentucky Mission Report for May and June

Friends of Krypton, Strathmore, California	$ 5 00
C. E. Society, Sergeantsville, N. J.	5 00
Mrs. Lydia Ann Baker, Swanton, O.	5 00
The Sisterhood Girls for Ky. Nurse	30 00
Young Ladies' Bible Class, First Church, Philadelphia, Pa.	10 00
S. S. C. E., Dayton, O.	10 00
Ever Faithful Class, Martinsburg, Pa.	5 00
R. S. Groff, Cerro Gordo, Ills.	10 00
"An Indiana Friend," Warsaw, Ind.	5 00
Rev. and Mrs. W. R. Deeter, Ashland, O.	6 00
C. E. Society, Beaver City, Neb.	5 00
Mrs. W. N. Grubb, Ashland, Ore.	2 00
Melvin D. Kerr, Bryan, O.	25 00
C. E. Society, College Corners, Ind.	5 00
S. S. C. E., North Manchester, Ind.	7 50
E. E. Bateman, Roanoke, Va.	5 00
Sisterhood Mary and Martha, Philadelphia, Pa.	5 00
C. E. Societies, 10th and Dauphin, Philadelphia, Pa.	50 00
Mrs. R. I. Garber, Washington, D. C.	2 50
S. S. C. E., Muncie, Ind.	5 00
Rev. C. A. Stewart, North Manchester, Ind.	5 00
Sunday School, Long Beach, Calif.	30 25
Mrs. Mary Dunmire, Elkhart, Ind.	5 00
Mr. and Mrs. J. M. Bowman, Harrisonburg, Va.	10 00
McBride Printing Co., Dayton, O.	4 00
Corinth Church, Twelve Mile, Ind.	6 00
C. E. Society, Nappanee, Ind.	10 00
Wm. C. Teeter, Dayton, O.	5 00
Mr. and Mrs. O. N. Cripe, Elkhart, Ind.	5 00
S. S. Primary Dept., Falls City, Nebr.	10 00
Elizabeth Andrews, Gratis, O.	5 00
I. P. Thomas, Williamstown, O.	10 00
Brethren Church, Tiosa, Ind.	5 00
R. Alger Hazen, Fostoria, O.	5 00
Brethren Church, Fostoria, O.	10 00
Brethren Church, Fairview, O.	20 00
Brethren Church, Ankneytown, O.	10 00
C. E. Society and S. S. Oakville, Ind.	10 00
C. E. Society, Dayton, O.	20 00
Sisterhood Mary and Martha, Elkhart, Ind.	5 00
Mr. and Mrs. J. H. Thompson, Uniontown, Pa.	5 00
Mr. and Mrs. A. J. Neer, Bellefontaine, O.	10 00
S. S. C. E., Maple Grove, Ind.	5 00
C. E. Society, Louisville, O.	5 00
C. E. Society, Elkhart, Ind.	7 50
C. E. Society, Roanoke, Va.	5 00
Rev. and Mrs. M. A. Witter, Waynesboro, Pa.	5 00
C. E. Society, Dallas Center, Iowa.	7 50

Every pledge paid before Conference! Do it now! Help fill the treasury, making possible the policy of "No debt in this work." All who have not helped support our Kentucky Mission work this year should send their gifts now.

At the Brethren Church

Rev. W. H. Beachler, Ashland, Ohio, Campaign Secretary for Permanent Endowment of Ashland College, Ohio, came to Martinsburg Tuesday evening to begin his campaign in the Cove for Permaennt Endowment for Ashland College.

Rev. Beachler preached in the Martinsburg Brethren church Wednesday and Thursday evenings and will preach this, Friday, eevning and Saturday evening. Sunday he will go to Altoona and remain there one week. He will then return to the Cove and visit McKee and New Enterprise churches.

Rev. Beachler is an eloquent speaker and a good singer. Those who have so far heard him are well pleased with what they have heard. This campaign has met with unusual success. At Conemaugh, Pa., Mr. Beachler raised $5133.50. This is the high water mark and leads all churches so far canvassed.

Rev. L. Garvin Smith, a former Martinsburg boy, now pastor of the Conemaugh church, came here with Rev. Beachler to assist him in the opening of the campaign. Since leaving here in 1905, Rev. L. Garvin Smith was graduated with the A. B. degree from Depauw University, Greencastle. Indiana, 1911; B. D. from Drew Theological Seminary, Madison, N. J., 1916; B. D. Union Theological Seminary, New York City, 1917, and M. A., Columbia University, 1917.

The people of Martinsburg and vicinity are cordially invited to attend these services and enjoy Rev. Beachler's great sermons and sweet baritone solos.

The policy of the campaign is to preach at night and canvass the people in their homes during the day. No public appeal is made for money from the pulpit.—Martinsburg, Herald.

"OVER THE TOP" For Washington, D. C. Before Conference

"Over the Top" has become a slogan for every good movement and it fits for the one at hand. For a number of years your home mission board has held a mortgage on the First Brethren church property of Washington, D. C. to the amount of $2500 which made it necessary to use a goodly amount of mission funds each year to pay interest on that debt. From this the church and your board have been seeking escape.

Now there comes from the church at Washington, D. C., by her pastor, Brother Wm. Lyon, a generous proposition. They **offer to shoulder $1,000 of the amount of indebtedness if the whole brotherhood will shoulder the balance of $1500.** Your mission board has weighed the proposition pro and con and have decided that it can be done and ought to be done and now it is up to the Brethren church. How all will rejoice at the coming Winona Conference if the mission board can bring this burdensome mortgage along and make one bright and shining number of the conference program "The Burning of the Washington, D. C. Church Mortgage."

Here are the conditions. We will take your agreement to shoulder any portion of the $1500, the same to be payable when the whole amount is provided. And we hereby ask every church in the brotherhood to help

nual interest on this mortgage. It ought to be done for the future success of the Brethren cause in Washington, D. C. The church there is in a splendid condition, the faithful and untiring pastor, Brother W. M. Lyon, is leading the church forward and he is praying us to stand by the church in the removal of this long-time mortgage.

Please do this: Let every one who reads this be a helper. Write the undersigned a card at once stating how much of the amount you will get under. Let every pastor or church official present this call to the church and then forward the writer the result. Let every Sisters' Society or Christian Endeavor official do the same and report. Everybody in line and we will go "Over the Top." More than a thousand readers ought to respond by return mail. The task of raising $1500 is a small one if there be no slackers. Your home mission board is your servant but they can serve only as the whole brotherhood co-operates.

"What thou doest do quickly." Write us at once, and watch the report each week in the Evangelist. Send no money; only the amount you will pay when the full amount is provided. The Washington, D. C. church heads the list with $1,000. Who will be next? "Over the Top" for Washington, D. C. before Conference.

remove the mortgage from the First Brethren church in the Capital of the United States. Every Sunday school and Endeavor Society and Sister's Society, every organized class and hundreds of individuals ought to help and thus the task will not be hard.

The Washington church has a heavy load at present to keep their local work going but they have bravely agreed to get under two fifths of this load. At first they thought one-fifth was all they could handle, but in response to an appeal from the writer to make their proposal one hundred per cent better there came the above generous offer.

This ought to be done for the sake of the local church located in our National Capital and for the sake of the whole Brethren church and for the sake of the larger work that your mission board will be enabled to do when they are relieved of paying out this amount of good mission money for an-

G. C. CARPENTER,
Peru, Indiana.

Report of the Conemaugh, Pennsylvania, Brethren Church

It has been some time since anything has been reported from our church through the Evangelist, but that does not mean we have not been doing anything. While nothing extraordinary has happened, yet we have been making progress.

First: Our church changed pastors, October 1st. Brother Hubbard brought his ministry to a close here, and the church chose L. Garvin Smith as his successor.

Second: On the evening of December 23, our church choir gave a musical program, "The Star of Bethlehem," which was well rendered and highly appreciated. On Easter Sunday the choir gave a cantata, "Our Risen Lord," which proved to be as great a success as, if not more so than the one at Christmas.

Third: Our Sunday school used the "White Gift" service at Christmas time again this year. Last year we used it for the first time and it was so successful that we decided to use it again this year. The church was beautifully decorated with white bunting and American flags. Back of the platform was a large canvas picture of the City of Bethlehem, and the light for the church was furnished by one very brilliant star and a white cross brightly lighted wtih many small bulbs. The Sunday school furnished a splendid program and all the way through it seemed like a "Holy Night." After the literary and musical program, the "White Gift" for missions was taken and when counted it amounted to $160.00—$57.00 more than last year, despite the war conditions. After the offering was received, an opportunity was given for anyone to offer his life as a gift to Christ. One young man made the supreme gift of his life to Christ. Then the entire audience stood for re-consecration to Christ and the church.

Fourth:—A revival for the church and community was held for about there weeks in March. Our territory has been well worked, but we hope to enter new fields and thus extend the borders and influence of our church. Since October first two have been granted letters, seven have died, and five added to the church.

Fifth: We were very glad to have Brother Beachler with us for about a week. We all enjoyed his presence and his sermons and tried to help him all we could in his campaign. The entire amount raised for Ashland College was $5133.50. Of this sum the Dorcas Circles pledged $1,000, and the Sunday school $500. The remainder was raised by individual subscriptions.

Sixth: The Children's Day service was held June 30th and everybody was well pleased with the efforts of the Sunday school boys and girls.

Another fact very worthy of mention is our Service Flag. This flag is made of the very best material and contains seventeen stars, representing the boys who have gone from this church. The flag always reminds us of the great sacrifice the boys are making, and of our duty to pray for them and help them in every way we can. May God bless the boys and the church from which they have gone.

ALICE STUTZMAN,
(Evangelist Reporter.)

Tiosa, Indiana

We are glad to say that we are still trying to do the will of him that sent us to this old sinful world. We can say that the church at Tiosa is leading out into green pastures and doing fine. We held a two-weeks' meeting, beginning the 19th of May. There were nine taken into the church. The Lord blessed us with his greatest blessings. Of course there are a lot more that we are praying for, that we feel will come later. We had good crowds all through the meeting. While the farmers were busy at their work, but they took time to worship their Christ. We observed communion services the 15th of June. There were about 70 that took communion. We are looking forward to better times, for we know the Lord has better things in store if we only prove ourselves faithful. We go over the top with Goal No. 2. As we had over 75% at the communion services. The Sunday school gave us a fine entertainment on the 16th of June. It was one of the best ever given at this place. May God bless the churches of the brotherhood.

ORA E. OXLEY.

"News From the North"

The writer was privileged to spend a week in the bounds of the Campbell Brethren church, visiting our friends and parishioners of other years. It was a source of pleasure to note the continued progress of the work, even though they have been pastorless for a long while. We preached three sermons to large, appreciative audiences.

On Sunday there was over one hudred present at Sunday school which I think is splendid for a rural church. During the past eight months they have added almost a score to their membership. A large part of this is due to the faithful superintendent of the Sunday school, Brother Lester Miller.

The church is at perfect peace and is working harmoniously in every way which adds in no small way to their continued success. The thing that puzzles me is that they do not have some applications for the pastorate. They have the field with possibilities for the making of a great rural church, if some one will answer the call to come and lead them forth. Upwards of a hundred souls have been added since the writer began work here five years ago, and as I see it the work is just begun. The church is the demand of the community and fills a large place. If some preacher wanting to take up rural work, and do a little farming as a side-line to pay expenses would investigate here I think he would do well. Anyone interested can get full particulars by writing C. L. Henney, Freeport, Michigan.

North Liberty, Ind. C. C. GRISSO.

La Verne, California

Church activities are progressing at a good steady pace. Audiences are not yet lessened by the approach of vacation days. The prayer meetings of late have been in charge of different departments of work and the interest seems high. The board is not satisfied with a ten per cent tenth legion membership, so we are planning a campaign for recruits.

Instead of a service flag the church has posted a prayer roll for our boys away—which would number eight now.

We have had the joy and inspiration of listening to both Mr. and Mrs. Saunders for so long missionaries to China. They gave miraculous, touching and soul-stirring pages from their experience. Oh that more of us had the faith coupled with the zeal that these two dear elderly people have!

Our Sunday school, which now has 172 scholars enrolled, has challenged the First church of Los Angeles to an attendance contest for the summer.

We have also entered the Sunday School Times contest for a sixty per cent attendance throughout the summer months. A Children's Day program was prepared and given before a large and appreciative audience June 9.

The Junior C. E. is as active as ever. Re-

cently, under the training of their two able superintendents they gave a missionary pageant "The Open Door." It was well rendered and couldn't help but make an appeal for missions to the many present.

The Intermediate C. E.'s are another live lot. Their plans are now complete for sending delegates to the C. E. Convention which is to be held at our capital, Sacramento. This week the Ladies' Aid has an all-day meeting to sew for the Kentucky mission.

May God ever find us faithful!

MRS. H. L. GOOD,
R. F. D. 1, Pomona, Calif.

DETWILER NOTES

A kindly letter from a member of the Mission Board, awakened me to the possibility that others with him, may fear I am "hiding my talent under a bushel," as he put it. I deeply appreciate the concern of friends, but since friendship is reciprocal, I felt it a good change to have their names appear in these columns rather than mine. Though it wasn't easy to keep from passing on some of the many good things I was finding in Dr. White's Bible school in New York. Lack of time controlled that for every hour was good and full, then so much more dished out than could be taken. And now that I am home for a short time, I find a pastorless church with its crying need.

It is a matter of serious regret, that a church with so wonderful a teaching as that of the Brethren, has never extended itself to New York, the largest city in the world. Paul, in the face of the most opposing circumstances, dared not die till he had planted his feet in the center of civilization,—Rome, and where his feet touched, there were left gospel footprints. "My Gospel," as Paul was wont to put it, was so big, such a tremendous force for righteousness that he could not rest till he saw it well established in the biggest city. Do we not quite have the full gospel, or have we no Paul that dares a similar venture? My endeavor to have trine immersion administered, though by a people who practise it, would make interesting reading elsewhere. No Brethren church in which to expend the overflow, and to direct the converts that always result from real Bible teaching, was the one unsatisfactory feature of my winter's study in New York. Why not do the starting myself, someone asked? That is exactly what I am doing, not in New York, but at the opposite side of the Union,—Spokane, Washington, which is still my field, and shall continue to be my first interest, at least until our headquarters are well established. Last fall I came away to attend Conference, when sickness at home and death changed plans. My own health did not permit me to go back to the same line of work,—house-to-house visiting—, for be it known to those who are interested in starting a city church, that it cannot be done, without much "feet-work," as also "knee-work." I soon found that I had made no mistake in securing the necessary change by entering the Bible Teachers' Training School in New York. The expense was the chief difficulty, for the school is of a high order in more ways than one. As usual the solution came from an unexpected direction. I was not long there till they offered me a scholarship, for the rest of the school year. That meant no expense, besides receiving pay from one of the Bible classes I was sent out to teach.

Were it not for being counted disloyal to our own, I would say much in favor of Dr. White's school in New York. But I noticed in the last paper that his brother, Dr. Campbell White was the Commencement speaker at Ashland. Their attitude towards the Bible is very much like ours. Yet there is a strong feature in real Bible teaching that is peculiar to the New York school, and can only be appreciated fully by attendance. Their work is meant to be adapted to college graduates, and the girls going out from there, get their $100 a month even as pastor's assistants. Any one intending to supplement their college work, will find the school centrally located at 541 Lexington Avenue. A summer course is given also. To get the student next to the context of the Scripture, is their aim, and in these unsettled days there is no more important work than to do actual Bible teaching, that will inspire others to study for themselves.

VIANNA DETWILER,
Ridgeley, Md.

Sunnyside, Washigton

The Lord continues gracious toward the Brethren here. We are passing through one of the busiest seasons of the year. Everyone is worn out. But in spite of all this, the work of the church is receiving attention.

A most important business meeting was recently conducted. Two deacons and deaconesses were elected. Scriptural requirements were consulted and a wise selection made. A call was extended to the pastor to serve for the second year with a substantial increase in salary. The call has been accepted. Also, the church decided to send her pastor to National Conference to represent her. For this we are grateful.

The reports revealed an addition of 70 to the membership during the year past. The financial part of the year was good. Other items revealed the prosperity of the Spirit.

C. H. ASHMAN.

Dutchtown, Indiana

The work of the Lord at Dutchtown is prospering slowly. Three have been added to our number by baptism and one is to be baptized. We are having a good Sunday school and the prospects look good. We held our communion service June sixth, Brother Grisso in charge. We had a glorious meeting considering the weather which was against us. A storm came up about four o'clock, and it rained until after six, causing a number to stay at home. Still we had 27 out of 52 at the Lord's table. That is a small number, but Dutchtown has not had a service of this kind for three years and we were pleased with the service. We find plenty to do and did not come to Dutchtown to lie on flowery beds of ease and eat chicken. We came here to work, to lift up the fallen and to build up the church, and we have nothing to boast of. When we came here we felt our inability. We were afraid to start and would rather have stayed out of the work. But since on the field with those that called us here holding us up, and with their co-operation in the work with us, we feel the very presence of Jesus all the time, and we are not ashamed of this report.

H. ANDERSON.

Burlington, Indiana

We will finish our work at this place October 1st. We have had a very pleasant two years with the Burlington and Darwin people, and we can recommend them to any man who may be looking for a place. Our prayers are that the next man can do a greater work than we have done, although we have not done very much, yet we do not feel our work has been in vain.

We do not know where we will go or what we will do, we hope to get a place where we can do some evangelistic work that is if we are wanted. We are sure the Lord will take care of that part. If we are his servants he will use us.

Any one wanting to correspond with this church should write W. V. Polk, Burlington, Indiana, or Pearl Clingenpeel, Bringhurst, Indiana for Darwin. We hope to give a full report of our work here soon and welcome the new man on the field.

A. E. HOPPES.

Shall the Mortgage be Burned?

G. C. Carpenter

The answer to this question will depend upon the readers of the Evangelist and the churches of which they are members.

The Washington, D. C. church upon which the mortgage rests says that it ought to be and must be burned and they will get under $1,000 of the $2,500. With the other churches and Sunday schools and a multitude of individuals get under the remaining $1,500. Next week we hope to report a number of pledges. Decide on the most you can give, then write us the amount, but send no money until the whole amount is pledged and such notice is sent out.

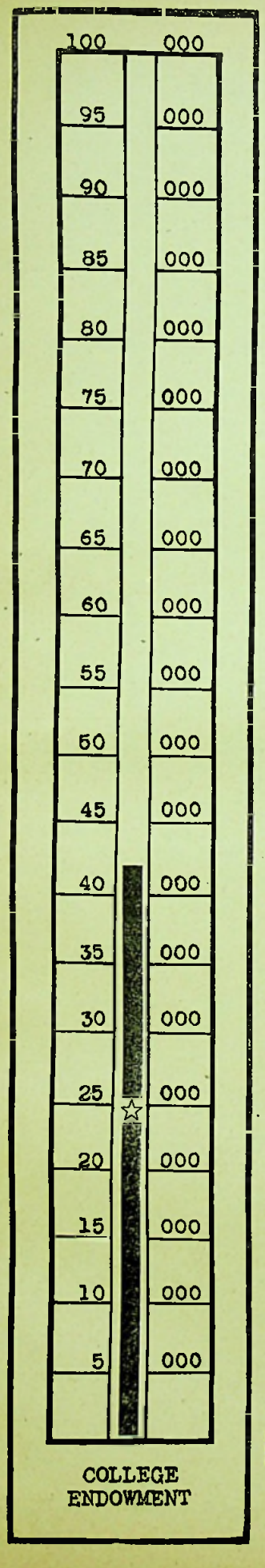
The time is short and we must act quickly if the mortgage is to be burned at the coming conference at Winona Lake. How humiliated we ought to feel that we have permitted this mortgage to rest on our church in the National Capital so many years. A strong pull all together will remove the burden and open the way for larger service. Your home mission board asks your co-operation now.

The Mormons are now dedicating a church, their first building in the east, in Brooklyn. It is costing $40,000 and is being dedicated free of debt. The Mormons are tithers and they have plenty of money in the Lord's treasury. Let the Brethren church with a whole Gospel do as well as these people who are distributing a false teaching.

Come on, hurry up, and "Over the Top" we will go for the First Brethren church in Washington, D. C. Send the writer your pledge by return mail so it can be reported at once, and the mortgage burned at Winona Lake.

Peru Indiana. G. C. CARPENTER.

Bishop Joseph F. Berry, whose influence for clean politics in Pennsylvania is notable, says "Nothing can stop us. Both factions of the Republican party have become committed to prohibition. The Pennsylvania Democrats will bring forth Vance McCormick, a Prohibitionist, for Governor.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

CAMPAIGN NOTES

After completing the canvass of the Conemaugh church we went to the Pike church. Pike and Vinco are rural churches six or eight miles out from Conemaugh and they form a circuit. They are among the oldest congregations in the brotherhood, and from their membership during the year there have gone forth many who have cast their lot with other Brethren churches, mainly Conemaugh, Johnstown and vicinity. Brother Earl Flora, the pastor of these churches, is rendering very acceptable service. He is one of the younger men of our ministry and is enlisted heart and soul in his work.

During our canvass at Pike we preached to fine audiences. We assisted in the communion at one service; and in our last meeting there was one conversion. Indeed our work at Pike seemed more like the beginning of a revival meeting than a campaign to raise money. I am indebted to Brother J. F. Watson, who kindly obliged me by preaching two nights at Pike. I had not planned enough time for Conemaugh and consequently reached Pike two nights behind schedule. But Brother Watson relieved the situation.

In this church we raised a little more than $600 for endowment—the exact figure is $630. This is a good record for Pike. There will still be a few more to enlist here, so that the final result will be $700 or near about. In our work Brother Flora gave me splendid assistance.

Among the many good people I shall remember at Pike will be the Kerrs, and Burkharts, and Teeters and Brackens and Gillins and Roses.

When we got to Vinco we found this church in the midst of repairing their building. While Vinco fully expects to do its part in raising Permanent Endowment, I readily saw that it will be the part of wisdom to return to Vinco later for the canvass and this I decided to do.

From Vinco I went to Moxham and had the work nicely under way. But the serious illness of Brother Nowag's little daughter made it necessary for us to suspend work at Moxham for the present. However, when I go back to Moxham in a few weeks I am sure I shall do well for the College. The good people of Moxham have fully resolved to do their part in the campaign for endowment.

I suddenly moved from Moxam to Morrison's Cove. My next report will be from here and Altoona. My goal is $50,000 by National Conference, and we simply must have it.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Meyersdale	$ 4 000 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Conemaugh, ePnnsylvania	5133 50
Pike, Pennsylvania	630 00

INDIA, BURMA AND CEYLON

Indian Missions in the War

"The help which Indian missions has given to the Allies is greater than is commonly supposed," says the C. M. S. Review. "Hundreds of Indian Christians have joined the labor corps, and ten or fifteen missionaries are with them as supervisors or assistant commandants. Much of the recruiting of Indian Christian labor has been through mission agency. Many Indian Christians, chiefly form the Punjab, have enlisted in the army. No fewer than a hundred missoinaries are engaged on active service as soldiers, chaplains, doctors or nurses, and many other doctors and nurses have offered themselves to the Government for local service, thus enabling others to go to the front. Missionary institutions have aided war funds liberally. Women missionaries have given time to Red Cross work; hundreds have started and maintained sewing meetings for medical or war purposes. Missionaries have lectured on war themes in most of the principal languages of the country; they have provided entertainments for the wounded; they have shown hospitality to soldiers from all lands. The Indian Sunday School Union has raised Rs 25,000 for the Belgian Children's Relief Fund. Besides the help given in these and other ways there have been the magnificent efforts of the Y. M. C. A. in its war work department."

Japan has enacted a law going into effect April 1st, 1919, prohibiting the sale or giving of liquor to minors.

Canada became practically dry throughout the Dominion on April first.

Rhode Island refused to ratify the National Prihobition Amendment, but appropriated $760,000 to enlarge its penitentiary.

So Massachusetts has joined the nefarious conspiracy of the South to force prohibition on the North. Well! Well! Well!

Senator Wesley L. Jones, of Washington, has introduced a bill to conscript idle men for farm labor. It should become a law.

The Virgin Islands, the newest addition to the territory of the United States, is discussing prohibition and will probably soon go dry.

The alcoholic content of beer is fixed by government regulation at the present time at 2.75%, by weight, which is 3.44% by volume, the usually accepted measurement.

Texas, which recently ratified the National Constitutional Amendment and enacted a state prohibition law is the largest state in the Union in area and is fifth in population.

The American beertrade is quite willing for the country to wade through rivers of blood and climb mountains of bones rather than see war-time prohibition.

American drinkers are swallowing the money equivalent of 200 three-inch shells every minute. Shoot booze at the Kaiser; we need alcohol for ammunition.

Our Dead

TICHY—Lilly Annie, was born January 31, 1901, Died April 26, 1918. She was a member of the Brethren Sunday school, and had been a faithful attendant when her health permitted. She is survived by her mother and two brothers of the home, one sister of Cedar Rapids and many friends. Lily as she was called by all who knew her spent her short life in the community where she was born. It was her pleasure to carry flowers and mementoes to all of those who were her friends and companions. May the bereaved family be sustained in their affliction. Services by the writer. FREEMAN ANKRUM,
Garwin, Iowa.

RODABAUGH—Mary Elizabeth Rodabaugh was born in Washington County, Pa., and died at her home in Kenton, Ohio on April 19th, 1918. She was aged 75 years, 6 months and 22 days. While yet a child her parents moved to Ohio. On January 10th, 1867, she was united in marriage with Enos Rodabaugh. To this union were born five children. In early life she became a Christian and when the Brethren church of Williamstown, O., was organized she became a charter member. She was a student and teacher. She was a constant student of the Bible and higher and better things of life. She was a sincere and devout Christian. After an extended period of suffering she was translated to be with her Lord. Funeral services were held at the M. E. church of Kenton, O. Services by the writer assisted by the pastor of the church, Dr. Brackney.
J. ALLEN MILLER.

RIDDLE—Kenneth Andrew, son of Mr. and Mrs. Raymond Riddle, was born near Tiosa, Indiana, May 1st, 1918 and was taken home with Jesus May 13th, 1918 at the age of 12 days. He leaves to mourn their loss a father, mother, four grandparents and a host of relatives. Funeral services were conducted by Ora E. Oxley of Rochester, Indiana, at the home.

NEWCOMER—Jacob Newcomer born February 25, 1843, died May 4, 1918, aged 75 years, 2 months and 9 days. Mr. Newcomer was married to Sarah M. Simmons, Noverber 19, 1866. To this union six children were born, five surviving. One daughter, Mrs. Nancy Seefong is a faithful member of the Louisvilel church. He and his wife who survive him, celebrated their golden wedding anniversary, November 19, 1916. He had been for years a member of the Church of the Brethren. Funeral at Liberty church, 10 miles southeast of Louisville by the writer.
GEORGE S. BAER.

LAMPTON—William S., second son of Benjamin F. and Annie Lampton, departed this life April 6, 1918 at the age of 18 years, 5 months and 16 days. He was a hearty, promising young man, but unable to resist successfully a severe attack of pneumonia. In his twelfth year he was received into the Brethren church, and passed out of this life with an unfaltering trust in his Savior. While death seems to exact a heavy toll of this family, having claimed a beautiful daughter about three years ago, the members thereof seek to acquiesce in the will of God. May the grief stricken parents, two sisters, three brothers and all the relatives continue to know his comforting and sustaining grace. Funeral from the Brownsville, Ohio, M. P. church in the presence of a large, sympathetic congregation.
J. A. GARBER.

MILLER—Earl Ernest, only son of George W. and Rose E. Miller, died March 29th, aged 14 years, 10 months and 12 days. Cerebro spinal meningitis having caused his death added to the sadness of the occasion and the grief of the parents, because of the absolute quarantine and the extreme brevity of his illness. Just last winter during our evangelistic effort Earl made the great confession and was duly baptized and received into the church, and was one of our promising boys. Funeral services were held several weeks after the burial by order of the health officer, by the writer. May the God of all grace comfort and sustain the bereft parents.
GEO W. KINZIE.

Marriages

GARBER-TOMS—At the home of the writer, Ashland, Ohio, Mr. John L. Garber, of Belleville, Ohio, and Miss Anna Pearl Toms, of Ankenytown, Ohio, were united in the bonds of sacred matrimony. Both the bride and groom are estimable young people and active members of the Brethren church in Ankenytown. We covet for them a happy and prosperous life together.
A. L. LYNN.

LA BARRE-MILLER—At the bride's home, on April 18, 1918, Mr. Francis R. La Barre and Miss M. Grace Miller, both highly respected and talented members of the Waterloo congregation, were united in marriage. The groom is a son of John N. Le Barre, the assistant postmaster of Waterlo, and is teller in a local bank. The bride is a daughter of Brother Lewis Miller, and was a primary teacher before her marriage. Both the bride and groom are products of West High school, and the former is a graduate of the Iowa State Teacher's College, while the latter is a graduate of the Waterloo Business College. A host of friends wish them the best life can contain.
H. L. GOUGHNOUR.

PORTER-LAMPTON—On May 20th at the home of Mr. and Mrs. B. F. Lampton, near Glenford, Ohio, their daughter, Miss Mary R. was united in marriage with Mr. Bertram S. Porter. He is a progressive farmer of near Zanesville, where they will make their future home. The bride is a graduate of the local High school. These estimable young people have many well-wishing friends.

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Brethren Evangelist

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Editorial

Does the Angelus Ring in Your Church?

Is your church and are you endeavoring to use prayer as an instrument in the present world crisis? Is the bell of your church ringing at a certain hour each day, calling its members and all Christian people to prayer? Have you heard the call that the nations in distress are issuing to all sympathizing Christian hearts to prayer that the terrible war may soon cease and peace be restored in the earth? It is a call spoken by their needs that is more urgent and impressive than any voice or vote of the peoples' representatives could make it. Some earnest souls have heard it and have made an effort to lay it upon the hearts of praying people everywhere. It is suggested that every churchbell shall ring each evening at six o'clock or at twelve noon if that is more convenient, calling all Christian people to pause a moment, wherever they may be, to pray that the struggle for world freedom may soon be victorious, that lasting peace may be restored, and that while the fight yet continues the boys who are in their country's service may feel the support of the prayers of Godly people. The plan has been adopted by the churches of a number of cities and is growing in favor. Why is not such a war measure both effective and proper for the churches?

That it might be made effective as a means of hastening the victorious end of the war no one can doubt who believes both in the accomplishing power of prayer and in the righteousness of our cause. I believe prayer is an instrument which Christians may use to good account in the present world crisis. God can hear and answer prayer to day as ever. His arm is not shortened and he is just as willing to aid his people in their conflicts against wrong as he ever was. He has placed within our hands prayer as a means of laying hold on Almighty Power and wielding it not only for our personal enrichment, but also for the moulding of our environment. And human experience has proven it to be a real force in effecting changes, an actual factor in transforming lives and conditions. Such effectiveness of prayer is no fancy of an over-wrought brain. It is no superstition of an over credulous and ignorant devotee. It is no idle dream of a visionary, nor an easy method of an indolent. It is God's way of making possible for man what has been withheld or has seemed impossible. It is his method of enlisting man's co-operation and inducing him to conform to divine purposes. And when God and man work in harmony all things are possible, and that which man was unable to bring to pass working independently is easily effected. True prayer for victory and peace will bring God's aid to the forces for righteousness and they and God working together will soon accomplish the desired end.

There is accomplishing power in prayer not only because it enlists man's co-operation with divine efforts and plans, but also because it is God's way of bestowing upon man blessings which he would not have the courage to ask for, or the unselfishness to seek, or the spiritual understanding to desire for himself. Sometimes the divine Father must cross the purposes of man and "turn the tables" on him, but if he sincerely prays, asking for that which is best, desiring not his own will but God's, the beneficient Father will answer his prayer in the very best way and great things will be brought to pass. Wonderful accomplishments and changes beyond what he asks or thinks will be wrought, though man may not understand how, nor concieve the full nature nor far-reaching effects of his requests when he has made them. He may not even desire all that such an answer to his prayers may involve, but if he pays as Christ prayed he will accept the answer without murmuring. If we pray for the end of the war God may answer our prayer in a far grander way than we could even hope for; and he may bring upon us blessing of cleansing through chastening, which we have not even dared to ask for. He will answer our prayers according to our needs and beyond what we even know to ask, if we pray aright.

Moreover, the angelus should ring in order to enlist the prayers of the largest possible number of Christian people in behalf of a cause that is vital to the welfare of the church, the nation and the world. I say the largest possible number, because, if we seek to pile up names on a petition to the state officials that they may know it represents not our self-exalted judgments, nor the interests of our own individual selfishness, ought we not to show the same respect to the Ruler of heaven and earth? I believe every additional individual who unites in this petition for victory and peace lends re-enforcement to it before the throne of heaven, proves the greatness and sincerity of our desire and brings increased pleasure to the heart of God in granting it. If all Christian people would unitedly, earnestly, believingly and definitely pray, what could they not do? They could change the mind of the German empire and move the whole world Godward.

"Such an undertaking seems as forbidding as the removal of a mountain," it is complained; "we must not tempt God by asking the impossible." Ah, nothing is impossible with God, nor is it tempting God to ask the seemingly impossible if we fulfil the conditions as we ask. First, we must have great faith to produce great results. Mountain-moving faith is required to accomplish mountain-moving operations. Secondly, we must pray "not my will but thine be done." That spirit is essential to powerful prayer. Thus Jesus prayed and thus we must pray. And thirdly, we must be willing to carry the cross and march unflinchingly up Calvary if God's answer to our prayer should lead us there. That crowns the conditions of powerful prayer. If we should thus complete the "asking," "seeking," "knocking," might it not be that we would then already have received our desire?

If we have faith in prayer as an instrument for accomplishing things why not use it in the present crisis? Why not unite in a great petition for victory and peace, and the safe-guarding of our boys? Is not our cause such that we can use prayer in its behalf? If we cannot pray for it, then it is wrong for us to be engaged in it. Anything that is right for us to do is right for us to pray about. Prayer should accompany everything we undertake. It should prepare the way for, and aid in everythig we do. And if it is not right for us to work and pray for the cause to which our countary is giving her life, then our country is in the wrong and Germany is in the right, and over-reaching, grasping, fraud, brute force, bestiality and cruelty should be made the governing principles of the individuals and the nation. But if honesty, unselfishness, sympathy for the weak, freedom, purity, the protection of women and children, and the sacredness of life itself—if these are worthy and right, then it is not only proper, but a Christian duty to pray that the Allied cause may triumph, and triumph soon.

If the angelus bell by its call to prayer will make possible the wielding of such a power by the Christian forces of America why not have it rung? Why not have the angelus rung in Brethren churches and put forth strong efforts to induce all praying people to use prayer as a mighty instrument in the terrible world crisis? Does the angelus ring in your church? Or will it?

BAER.

From the Editor's View-Point

Waste Not, Want Not

Some few people may be in a position where they are able to say, "Who cares for expenses anyway?" but they are not many, and even if one is in such a position personally there is a debt that every man owes to the community or to society at large that should prove a wholesome check to all extravagances of living.

Just now a systematic effort is being made to teach the American people economy and thrift, and this should be a fruitful teaching for scarcely anywhere else in all the world can such extravagant habits be found as in our own wonderful America. We are taught that it is now a patriotic duty to consume nothing that is not actually necessary to our well being as a means for winning the war. Recently the president of one of the greatest mail order companies in America said, "No one should buy anything he does not actually need because that takes labor away from the industries that are necessary to the winning of the war." A few people will heed this teaching or this advice and actually refrain from buying that which is not really necessary to their wellbeing, but we fear a large majority of the people will do as they always have been doing, buy what they want so long as they have the money to pay for it.

The people throughout the country districts have been urged to burn wood as fuel in their homes wherever it can be obtained as a means for conserving coal which is so greatly needed in the industries of the country and some of them are doing so; but for many years we have observed a wanton waste of fuel as we have traveled back and forth across the country. Only a few days ago while riding on a railway train we noticed that for quite a distance we seemed to be passing through an exceptionally warm section of the country and as we glanced out of the windows we learned the reason. Old railway ties had been replaced by new ones in the track and the old were piled systematically along the right-of-way and had had fire set to them and were burning with intense heat. Now it is a well known fact that while the most of the railroad companies will not prosecute any one who carries off a supply of old ties, yet they will not sell them at any price, but burn them instead and thus hundreds of thousands of cords of very good wood are wasted annually. This wasteful practice of the railroad companies has been criticized on different occasions, but no change in the practice has been observed. However since the American government has taken over the operation of the railroad lines for the period of the war, and since the government is preaching economy on every hand, it seems to us we are justified in looking to the government to set the example of thrift and frugality by stopping all wasteful practices that come under its direct control that do not in any way impede the progress of the war, and we feel that millions of dollars might be saved the country if the government would see to it that the wasteful practice of burning up old railroad ties as a means of getting rid of them were stopped. There may be a few sections of the country where they would not find a ready sale, but we do not believe such sections are many.

O Wonderful Man

With all his superior advantages there are some ways in which man is not so very far in advance of the dumb creatures of the animal kingdom, but in his intelligence he is supposed to surpass everything else that has ever been created, and yet with all our human intelligence we are sometimes found guilty of doing some very foolish things and of making some very unwise remarks. And one of the strange things about it is that often when we think we are wisest we find that we have done the most foolish thing or have made the most unwise remark.

Self-confidence seems to be one of the virtues essential to success among mankind as the whole world counts success, but the degree of self confidence manifested by some people is startling in the extreme. Recently a man of considrable note said, "I see things as they are. I have never let myself be duped." Most people think they see things as they are, though they sometimes try to see them as they think they ought to be, but not many people can say they have never been duped. If they can truthfully say that they can say a great deal more than many of the greatest men in the world have been able to say, for it is well known that many kings on their thrones have been wonderfully duped. Julius Caesar himself was easily duped, and by a woman at that, and we sometimes thinq the wisdom of Solomon was not able to keep this king of Israel from being "taken in" at times and led to do some wonderfully foolish things. And it is a well known fact that numbers of the keenest business men the world has known, men who have amassed great fortunes in their lifetime, have sometimes been duped by others. It may be that in their sympathies they have been permitted to sway them against their real hard judgment, but they have sometimes been deceived and have made their mistakes as common men have done. But it is not always some one else that dupes a man, sometimes he is duped by himself and is led to do some extremely foolish things. Most of the mistakes of life are undoubtedly made because men have been fooled or "duped" into the wrong way of thinking and the man who has never been duped is a man who has never made a mistake. Again we say, O wonderful man!

Moral Education

One of the things emphasized in the system of modern education is the influence for moral good that emanates from their observance, and any system of education or any course of study that does not include principles that are for the moral good of those who come under its influence is lacqing in one of the real essentials of education.

But great as is the moral good that results from a proper system of education there is no system that can of itself make any human life what it ought to be. For a number of years past we were taught that the most highly developed educational system in the world was that in operation in the German empire, and we frequently heard our own system unfavorably compared to that of Germany. Efficiency was the one word that described the workings of the German system, but what kind of efficiency did it mean? From what we have been able to learn during the last four years we may be justified in saying it was efficiency as a machine is efficient, but that the system leaves the individual void of initiative must also be admitted, while the effect upon his moral nature is such that he has lost practically all sense of personal moral responsibility and is a fit machine to carry out any of the diabolical plans of his superiors.

There may be some who think that all the world needs to do is to reach a state of moral perfection is to discover and follow some carefully worked out system of education and the result will be what Germany claimed for her own people—a race of supermen. But the futility of such hopes is clearly expressed in the short but forceful sentence from the pen of Dr. W. T. McElveen who said, "You can no more educate a bad man into a good man than you can educate a buttercup into a butterfly." All this goes to show that the man who hopes to have the world through a system of education is doomed to bitter disappointment. Something more than education is needed to improve the human race. The Psalmist had a remarkably clear conception of the human need when he said, "Create in me a clean heart O Lord, and renew a right spirit within me."

What the World Craves

There may not be any one thing that can be singled out as the world's greatest craving, but there are a great many things for which the world seems to have an inordinate desire. Some of these desires are legitimate while others lead only to harm.

One of the natural cravings of man seems to be that which seeks expression in some form of religious worship. The pagan red man of the American continent is possessed with an element of this same craving just as much as his white brethren are.

Apparently the various religions of the world have been developed to meet this great human craving and while all other systems have failed to satisfy we may yet look for the time when the Christian religion shall encircle the globe. But what kind of Christianity will it be? John D. Rockefeller, Jr., said recently, "What the world craves today is a more spiritual and a less formal religion," and we believe he spoke an important truth.

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FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

The Four Year Program

In every field of activity history will substantiate the assertion that every thing worth while has been done at high tension. In such a time the poet sings his best, the preacher preaches most eloquently. The orator sways his crowd, the astronomer catches the transit of a star, the farmer sows or reaps, and great battles are won and victory is the great reward. The Four-Year Program better than we knew was drafted in such a time and is having its fulfillment in the psychological hour when the whole world is at high tension. Unconsciously we are like a piano that has been tuned from international to concert pitch until every wire has become a sensitive nerve. The "summation of stimuli" has been added by the bold typed lines of the morning paper until we eat, sleep, work and think under this strain.

The Effect Upon the Program

The effect to my mind is twofold, both for and against it. There is danger of not thinking clearly or soberly on the matter and more insidious is the false patriotism that is abroad in the land. Genuine patriotism is well stated in Henry Van Dyke's "Life's Compass:"

"Four things a man must learn to do
If he would keep his record true.
To think without confusion clearly
To love his fellowman sincerely
To act from honest motives purely.
To trust in God and Heaven securely."

Nothing will clear the mind like waiting on the Lord in these troublous times and the false patriotism that knows no more than to shoot fire crackers and yell like a Commanche Indian on the 4th of July is the kind that would lessen Christian activities, like closing church doors to conserve fuel and do **necessary** things to conserve food. These patriots have never read nor learned man cannot live by bread alone and that this Government was founded upon the very principles the church strives to perpetuate. So with drives for **bonds, stamps, "Ys"** and **Red Cross**, some that are for these have forgotten that the church is the mother of them all. It is the home base and the source of their inspiration. Verily the heathen rage and the people imagine a vain thing, to save fuel close the churches while that same man and his wife live in and heat a twelve room house. Because there are so many calls for money rob God to pay Uncle Sam which would be the modern version of "robbing Peter to pay Paul." When the church is the institution that has inspired all generosity and proof of it is that Christian people have given 82% of all benevolent monies in this crisis.

In favor of the Program is that we are all working at high tension and will accomplish much more than usual for under so called normal conditions we are too indifferent. Pentecost was normal, a church that has just one fit or spasm of soul saving a year is abnormal. We have not only been taught to be generous but with Uncle Sam as tutor we have been shown our ability to give and this must be felt by our mission and benevolent boards. If under this truth the leader has his feet upon the rock and is teaching sound doctrine his church will **grow, glow** and **go** on to victory.

The Program and Leadership

"Like Priest Like People" is a proverb whose wisdom is apparent. In last week's report on the program we note that Goal 3 seemed the easiest to reach. Look and you will find it is the goal that the preacher alone is responsibel for. So the 3rd Goal is ahead of all the rest because it depends upon the ministers. That's fine and augurs well for the rest of the Program when the leaders are awake. Much depends upon the leader and I assume that the pastor is the leader if not "mores the pity." Goal 1 and 2 are to quicken and deepen the spiritual life through the prayer meeting and communion service. I know I am away over the top with the communion service and the preacher has much to do with that whether it is a quiet, strengthening, spiritual, but the prayer meeting has driven many a pastor to Gethsemane. Why the people will not attend this service "to pray" is not wholly the leader's fault. The call to pray and nothing else should be enough to insure the attendance without serving refreshments. Goal 4 is increase in membership and again depends upon leadership for it is seldom that you will have a half dozen personal workers to help win souls. But after all this is the acid test of our fine preaching, architecture, music and organization. Does it get you results does it save souls? When my church ceases to grow even numerically then I quit and the chances are that I have quit first.

This is not true with the Evangelist in the homes, nor Ashland Endowment, nor recruiting the ministry. Leadership won't solve these without a lot of co-operation. The Budget System of Finance should be up to the Official Board, composed of the best business men in the church and they should not worry the pastor with financial burdens, he is a preacher not a banker. In recruiting the ministry when the pastor has presented it as a life's work he leaves the responsibility with the candidate and the parents. If you teach your children to despise the sacrificial life of Christ and not worthy of emulation but marry your daughter to the banker and settle John on the home farm where will the recruits come from? It may be a blessing in disguise that the recruits have ever been poor boys but it surely is a travesty on our rich homes.

Which Goals Should Be Reached?

I do not say any of them are not important but which are paramount now? You can put me on record of having said that Goal 8 is most important now. Ashland College must be endowed now, not in 1920. It is a pity that Beachler can't cover the entire field this year. It is important because a river can't rise higher than its source. Our source for ministerial recruits must be largely the College and because it takes that brand of leadership these days. City churches, college towns and in most unsuspected places you find advanced students and the untrained can't lead them. In a former charge I preached to a host of school teachers, County Superintendent, College and High school graduates and it was a country church. We must endow Ashland or lose her, if we do we will lose our soul, for imagine if you can, Brethren preachers coming from our state universities.

The Goal We Won't Reach

It is goal 5. The first two parts. The last concerning the missionary apportionment we should reach. But for the District like Illiokota or Kanemorado to increase her number of churches 20% and as a whole establish or re-establish 44 **ought** not be reached. The word re-establishment explains why. It is too much like having a meeting of 100 confessions and 25 additions to the church. To say re-establish where we did not let the opportunity merely pass but killed it, is the use of the wrong word. Should say resurrect. To establish that many churches, past history proves the fallacy of it for it means that we would increase not the number of churches but the number of establishments. Personally I am more in favor of 5 churches than 44 re-establishments. The soundest discussion of conference was when they thought to cut the number in two. Let's nurse 5 churches to maturity where they can assume their own responsibility rather than have born unto us 40 orphans whose mother has deserted them. Every church should have the right of being well born as we now know a child has.

Conclusion

After all it is a fine program, a big objective and I will work for it with all my might, for like John Hancock when signing the Declaration of Independence said, "We must all hang together." "Ay, said Benjamin Franklin, if we don't we'll all hand separately."

So let's keep on with the big offensive. Let's plan for more than we can do then do it. Bite off more than you can chew then chew it. Hitch your wagon to a star, climb in the seat and you'll get thar.

B. T. Burnworth, Lanark, Ill.

Contributions

False Highways to the Golden Age

Sermon Preached by Louis S. Bauman, Long Beach, California, July 7, 1918

We are hearing much said these days about the "collapse of Christianity;" "the failure of the church;" "The fallibility of the Bible;" etc. etc. Yet, to the man who really knows his Bible, and the plan of God as set forth therein, the old Book is being confirmed as never before in the history of men; and, to him it is clear that neither has Christianity collapsed, nor the church failed.

However, some things are collapsing. What? Human structures built by men, even though they have been given Christian names, are collapsing; human theories and human theological systems are collapsing; and, especially is that system of theological teaching known as post-millenialism, and all that goes with it, collapsing. As never before, men are searching the scriptures to find out if possible just what the meaning may be of the tremendous upheaval through which the world is passing. And in searching, they are being astounded at the accuracy of the scriptures in describing the day in which we live, and declaring that such a day as this will mark the closing of the dispensation of the church.

Contend against it as some do, thousands upon thousands are fast coming to believe that Jeremiah's wonderful prophecy is on the verge of its fulfilment: "I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.* * * For the Lord hath a controversy with the nations, He will plead with all flesh: He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." (Jer. 25: 29, 31, 32).

The "Golden Age," or, The Millenium, as is described by the Word of God, is a period of time when God's people "shall be priests of God and Christ, and shall reign with him a thousand years." (Rev. 20: 6) "on the earth." (Rev. 5: 10). Then, Jesus Christ shall sit on "the throne of his father David (Luke 1: 32), and "Many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift sword against nation, neither shall they learn war any more" (Isa. 2: 3, 4). How far we are from that day! Even now, though some declare that this war will be the death of war, and therefore lead into the millenium, yet as we say it, the powers that be in our natoin are planning for universal military training at the close of this war, and military training is becoming a regular part of our public high school training. That does not look like "learning war no more."

Let us read all the scriptures, such as Isaiah 11: 1-9; Isaiah 65: 19-25; Psalm 81; and scores of others, and we can see that God's unfailing Word has promised this world a glorious day that has not yet arrived. The world has been struggling for centuries to reach that age, and seems just as far from it as ever. The trouble with this old world is, it has followed false trails, and still persists in doing so.

Without hesitation, we declare that what men call **civilization**. has proven to be a false trail to the millenium. We have long been told, "When man has been sufficiently civilized, his brutish instincts will disappear, and he will enter his age of gold." Now, civlization is a condition of the human race produced by education, culture, science, literature, art, and, what the world may call "religion." Strange to say, right when these things seemed to have almost reached their zenith, and man was everywhere beginning to boast his triumphs, and believing that his new tower was reaching, indeed, into heaven, the whole proud structure in one short hour tottered to its fall.

Moreover, the weak place in this structure was not found in the darkness of African fetishism, or India's pagan philosophy, or China's spiritual night. The weak place was found, strange to say, right at that point where it was universally admitted civilization had reached its greatest perfection,—in Germany! Yes, in Germany! There the world went to "top off" in science, art, music, and, I am sorry to say, in theology! "Made in Germany" was the prize-mark of our boasted civilization! We are ashamed of it now. Ah! the present world-agony is teaching those who have ears to hear and eyes to see that civilization, instead of putting an end to war and human folly, has merely made the instruments of war and human folly more deadly than ever. In spite of all human attainments, the nations are still, just what the old Book has for twenty-five centuries represented them to be,—"BEASTS." (Dan. 7: 1-7), "stamping and devouring" each other!

Franklin K. Lane, Secretary of Interior, in an address made some time ago, said: "There can be no living for us in a world where the state has no conscience, no reverence for the things of the spirit, no respect for international law, no mercy for those who fall before its force. WHAT AN UNORDERED WORLD! ANARCHY! THE ANARCHY OF RIVAL WOLF PACKS!" There you have it, in spite of thousands of years of civilization, boasted progress, and adored evolution, your nations are pronounced by a member of the cabinet of the President of the United States,—"rival wolf packs!" And he is right! Wherein has Germany, with all her boasted progress, gotten beyond the measure God made of the old Roman Empire two thousand years ago, as set forth in Daniel 7: 7?

We are ready to admit that in Germany you have culture without Christ. You have an emasculated Christianity that has repudiated the virgin-born Christ, mocked at the inspiration of the scriptures, and sneered at blood atonement. But as you ask us to admit that, you must acknowledge in your very request that civilization built up by unregenerate men can never lead the human race to its Golden Age. And while we are saying this, it may be well to remark, that any other civilization that shall repudiate the old time faith, and build the character of her rising generations on the foundation of German theology, will plunge to the same end toward which German civilization is plunging. America need not be half so fearful of German guns as of German theology. And the worst pro-Germanism in this nation today is to be found in the pulpits that are preaching German theology. It is a common spectacle to see some preacher stand in his pulpit and hurl his anathemas at everything pro-German, and then stand and belch forth the most deadly gas that ever escaped from Germany,—German theology!

In spite of the awful facts that stare us in the face, would-be optimists, pinning their faith still to the arm of flesh, declare that this war is the gateway to the Golden Age! that, man's course is ever upward; that, he will yet work out his own salvation. They are determined to lull themselves to sleep on the same old pillows, refusing to open their eyes to the fact that the springs of war lie deep in the hearts of men, and that just so long as the hearts of men remain unregenerate, the world will not be free from the terrors of war. I do not know very much, and some folks may think I know less, but I'll place the wisdom of this Book (the Bible) against all the vain fancies and theories of men. You must discover the source of war, and change that, before war shall perish from the earth. Listen! "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (Jas. 4: 1). Carnal "lust" is the source of war. Regeneration alone can change that. The nations will remain "beasts" until the "beast" in the human heart dies out. And, civilization does not slay the beast.

Once again, and without hesitation, we affirm that what men call **"church"** is no highway to a Golden Age. "The church has been with us two thousand years, and surely, we are yet far from the millenium, so far as a millenium that is to come by gradual growth is concerned. And, it is believed by many that "the church" was never so weak as she is today. Certain it is that she did not even prove to be a slight resistance to the present bursting forth of rivers of blood. Men on every side, thinking men, do not hesitate to tell you that they think "the church" is a failure. And can we wholly blame them? We see "the church" on every hand passing over to the world almost soul and body. Her resistance against the sins of the flesh weakens,—her voice is scarcely heard protesting against them, save in isolated cases. She vies with the

world in entertaining the crowd. She carelessly casts great vital size of the crowd and its applause, and the money she is able to "raise." And, just now, she seems to have turned a large part of her attention to the job of destroying the German "Beast," and in the meantime the Devil does not take a vacation. Doubtless, the German "Beast" must be caged or destroyed. But let us not fortruths aside as non-essentials. She measures her success by the get that in the meantime souls are passing unsaved by the tens of thousands into a Christless eternity.

Ah! Did we say the church has failed? Not so! The true church has not failed,—cannot fail,—for it is builded on the "Rock." The popular "church" has failed. "The church" of the German-made theology has failed. The true church lives on to do her work until her Lord shall come!

But, even the true church of Jesus Christ is not the highway into the millenium, for the very good and sufficient reason that that is not her mission. The mission of the church is set forth by God himself, and that settles it. It is the mission of the church to "visit the Gentiles, to take out of them a people for his name" (Acts 15: 14). The evangelization of the nations is her divinely appointed task. She will accomplish that,—no more! That done, God will take her unto himself. Beyond that, he has his own program, and it is not hidden from us.

Again, many now believe a new road into the Golden Age has been found. They have named the new highway, "A League of Nations." They will try it out. It is the pet hobby of those who seek a man-produced millenium. This new idea is born of the best of intentions. I say it frankly, where I a post-millenialist, it would be my "one best bet," as men of the world would say. But a "League of Nations,, has been tried out time and time again in human history. It is no new thing, this centralization of power to keep the peace of the earth. The very idea of "A League of Nations" is built upon the centralization of force. And might that rests on force will become weak. Our own United States is a "League of Nations," and yet it did not spare us from the horrors of the Civil War. But think of the "League" proposed. Our own fair America would league herself into an alliance with revolutionary Latin America, atheistic Russia, infidel Frence, Bible-denying militaristic Germany, Moslem Turkey, pagan China and Japan, Catholic Austria, etc., etc. Frankly, I am not possessed with the idea that such an alliance of the unregenerate is going to bring about the regeneration of the world. If the God of Israel ever sounded one warning louder than another, it was the warning against his people forming unholy alliances with the unregenerate. As it happens, the prophets have much to say about this very thing,—a "League of Nations" that shall yet be. The great Revelator saw in his visions "ten kings which have received no kingdom as yet * * * These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them"(Rev. 17: 12-14). I am afraid of your proposed alliance! Beware lest you give your power unto the last great antagonist of Jesus Christ,—the "beast of "revelation,—the Anti-Christ of Scripture.

Let those who look with favor upon "A League of Nations" to pave the way to the world's Golden Age when "the sword shall be beaten into the plowshare," meditate carefully upon these words of the prophet of God's sure Word:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for—IMMANUEL! For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy. * * * And I will wait upon the Lord that hideth his face from the house of Jacob, and I WILL LOOK FOR HIM." (Isa. 8: 8, 9, 12, 17).

Yet, there is one more false trail that men fain would believe will lead them to their Age of Gold, and that is named "Democracy." Our great and good President has declared that it is the great aim of the United States in the present world-struggle to "make the world safe for democracy." Let us hope that, if our Lord shall tarry, he may realize his desire. But, let us not enter into the vain hope that that means the attainment of the world's dream,—its millenial blessedness. Our nation was cradled a century and a half ago in the cradle of democracy, but the blood of our sons is reddening the soil of France today. Democracy calls for the rule of the majority. Perhaps it will not help the lovers of "democracy" to remind them that the word "Bolsheviki" means "majority." As much as we love American "democracy," God save us from Russian "bolsheviki-ism!" And wherein is the difference? Only here, American democracy has been permeated with the Spirit of Christ, while Russian Bolsheviki-ism is permeated by the spirit of atheism. The rule of the majority is glorious when it is permeated with the Spirit of Jesus Christ. It becomes terrible when permeated with the spirit of unbelief. There is nothing more terrible than the rule of the passions of a godless mass. And he is a fool who expects to better this sadly smitten world today by democratizing it, unless it is at the same time in some way permeated by the Spirit of the Christ of God.

Does the sure word of prophecy have anything to say of democracy? In the divine interpretation of the wonderful image seen by Nebuchadnezzar in his dream, we have the history of Gentile dominion from the days of Babylon to the close. Here it is: Babylon,—the head of gold; Medo-Persia,—the breast and arms of silver; Greece,—the belly and thighs of brass; Rome,—the legs of iron; the feet and toes, part of iron and part of clay, the final form of Gentile dominion. But, what is the meaning of this "miry clay?" (Dan. 2: 43). We are not left without an answer: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another." There you have God's picture and God's thought of democracy as a saving power for the nations of the earth. The trouble with your "clay" is that it lacks adhesion. If the masses could be permeated with the adhesive power of the Spirit of Christ, then might democracy be the world's hope, indeed. Otherwise it must fail as autocracy has failed. Form your "League of Nations," but do not forget that God has told you beforehand that "they shall not cleave one to another."

Verily, then, do the "ambassadors of peace weep bitterly," for their "highways lie waste" and useless. (Isa. 33: 7, 8). But thank God! the world is not without hope, even though the arm of flesh has failed it. The hour has struck. We need again to heed "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. * * * And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isa. 40: 3, 5). God's highway alone leads to the Golden Age; and, God's highway is Jesus Christ, the son of David, the coming King of Kings. When he shall come, "He shall speak peace to the nations." (Zech. 9: 10). When "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, * * * and the Lord shall be King over all the earth, * * * and it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King." (Zech. 14: 4. 9, 16), then, and not before, will the human race return to its Eden, the nations learn war no more, and sorrow and sighing flee away. Come, Lord Jesus, come!

A great American and a great Englishman were sailing together on the same boat from New York to London. The Englishman was extolling the greatness of America. The American replied, "Yes, my country is wonderful and great. But there is something my country sadly needs, great as she is." "And what may that be?" asked the Englishman. "An Emperor!" replied the American. The Englishman was thunderstruck. "What?" he exclaimed; "Do you, a citizen of the Great Republic, mean to tell me that you believe your country is in need of an Emperor?" "Yes," calmly replied the American, "We sadly need an Emperor,—Jesus Christ, the coming King!" Even so. Amen! "FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME AND WILL NOT TARRY." (Heb. 10-37).

O Earth, strife-torn and old,
Thy God can renew,—
Bring thee thy age of gold,
Give thee sweet peace!

Riding the clouds, he descends,
Every warrior of Heaven attends!
Sons of hell cry in terror as he lifts his sword,—
Realize at last that Christ the King is Lord!
Sheathe, O Sword! Peace restored!
Hallelujah! Christ is Lord!

Program General Conference of the Brethren Church Winona Lake, Indiana, August 26 to September 2, 1918

THEME

Strengthening the Forces of Democracy

KEY WORDS

Mobilization, Standardization, Christianization, Evangelization.

Monday Evening

7:00- 7:55 Pre-Service of Prayer and Waiting L. A. Myers
8:00- 9:00 Initial Hour of Worship and Instruction.
8:00 Service of Praise and Devotions W. H. Miller
8:20 Announcements and Special Music.
8:30 Opening Sermon: "Watchman, What of the Night?" W. S. Bell
9:00 Closing Song and Prayer of Dedication.

TUESDAY—ORGANIZATION AND FOREIGN MISSIONS

6:15- 7:00 Morning Prayers for Vision and Direction, C. E. Beekley

Tuesday Forenoon

8:00- 8:55 Simultoneous Meetings:
a. Sisterhood Session.
b. Boys' Congress.
c. Ministerial Meeting.
8:00 Devotions. L. W. Ditch
8:10 Report with Recommendations and Memorials. Martin Shively
8:00- 9:00 Reception of Credentials by Committee on Conference Membership, consisting of W. S. Bell, J. A. McInturf, A. B. Cover, E. A. Rowsey and R. F. Porte.
9:10-11:55 Conference Session for Organization and Business.
9:10 Service of Song and Devotions. J. L. Kimmel.
9:25 Moderator's Message. L. S. Bauman.
10:00 Organization and Transaction of Other Business.

Tuesday Afternoon

1:30- 2:10 Afternoon Worship and Inspiration. Z. T. Livengood.
1:30 Songs of Praise and Prayer.
1:40 Sermon: "The Church's Commission." I. D. Bowman.
2:10 Closing Song and Prayers of Devotion.
2:15- 4:30 S. S. C. E. Meeting. Mrs. J. Allen Miller.
2:15- 4:30 Classes in Teacher Training and Expert Endeavor to train leaders for the conduct of such classes in the local church.

Important Board Meetings

2:15- 3:15 Home Mission Board.
2:15- 3:15 Foreign Mission Board.
3:15- 4:15 Joint Meeting of these Boards.
4:00- 5:00 Meeting of the Publishing Company.

Tuesday Evening

7:00- 9:00 Enlisting the Local Churches in Kingdom Extension.
7:00 Rejoicing in Song and Prayer. Antoine E. Rollier.
7:15 The Sum of the Lord's Money. J. C. Cassel.
7:30 Foreign Missionary Opportunities at Home. A. L. DeLozier.
8:00 The Missionary Education Needed in the Local Church. A. J. McClain.
8:30 The Challenge of a World at War. J. Allen Miller
9:00 Closing Song and Prayer.

WEDNESDAY—PUBLICATION DAY

6:15- 7:00 Morning Prayers for a New Realization of Mutual Responsibilities. G. W. Kinzie.
8:00- 8:55 Simultaneous Meetings:
a. Sisterhood Session.
b. Boys' Congress.
c. Ministerial Meeting.
8:00 Devotions. C. A. Stewart.
8:10 Democracy's Challenge to the Ministry. Dean Geo. W. Taft.
9:00- 9:55 Simultaneous Departmental Conferences:
a. Elementary Division. Mrs. C. E. Weidner.
b. Religious Education. J. A. Garber.
c. Christian Endeavor. G. C. Carpenter.
d. Evangelism. N. W. Jennings.
(These persons will serve as leaders, but may use others at their discretion. Detailed program to be supplied later).
10:00-10:55 General Sunday School Period.
10:00 Preparatory Song and Prayer. W. R. Deeter.
10:05 The Psychological Basis of Grading. H. H. Wolford.
10:30 Religious Education and Democracy. L. G. Smith.
11:00-11:55 Conference Session for Business.
11:00 Preparatory Song and Prayer. P. M. Fisher.
11:05 Reading of the Minutes. Report of Board of Benevolences and Presentation of Memorial from the Ohio Conference. Other Reports.

Wednesday Afternoon

2:00- 3:25 Afternoon Worship and Instruction.
2:00 Rejoicing in Song.
2:10 Bible Reading and Praise Service. J. I. Hall.
2:40 Sermon: "Fulness of Life in Christ." W. C. Benshoff.
3:10 Closing Songs and Prayers of Consecration.
3:20 -4:00 Classes in Teacher Training and Expert Endeavor.
3:20- 4:30 S. S. C. E. Meeting.

Wednesday Evening

7:00- 9:00 Denominational Literature a Promotive Agency.
7:00 Rejoicing in Song and Prayer. A. E. Whitted.
7:15 Business Manager's Report and Editorial Address. R. R. Teeter.
7:45 Address. A. D. Gnagey (Editor S. S. Literature)
8:20 Announcements and Special Music.
8:30 The Makers of a Representative Church Literature. H. L. Goughnour.
9:00 Closing Song and Prayer.

THURSDAY—KENTUCKY DAY

Thursday Forenoon

6:15- 7:00 Morning Prayers for Kentucky Workers. Misses Nora Bracken and Gertrude Ham.
8:00- 8:15 Simultaneous Meetings:
a. Sisterhood Session.
b. Boys' Congress.
c. Ministerial Meeting.
8:00 Devotions. B. F. Owen.
8:10 The Christian Sermon for Our Day. Dean J. Allen Miller
10:00-10:55 General Christian Endeavor Session.
10:00 Preparatory Song and Prayer. Earl S. Flora.
10:05 Discovering and Training Leaders. Dyoll Belote
10:30 Christian Endeavor in War Times. M. A. Witter.
11:00-11:55 Conference Session for Business.
9:00- 9:55 Simultaneous Departmental Conferences:
a. Elementary Division. Mrs. C. E. Weidner.
b. Secondary. Geo. H. Jonees.
c. O. B. C. Work. B. T. Burnworth.
d. Christian Endeavor. J. A. Garber.
e. Evangelism.
In the School of Prayer. W. T. Lytle.
In the Home. A. T. Ronk.
7:00 Rejoicing in Song and Prayer. G. L. Maus.
11:00 Preparatory Song and Prayer. T. F. Howell.
11:00 Reading of the Minutes. Consideration of the Four-Year Program, directed by Chas. A. Bame.

Thursday Afternoon

2:00- 3:15 Afternoon Worship and Instruction.
2:00 Rejoicing in Song.
2:10 Bible Reading and Praise Service. W. F. Johnson.
2:40 Sermon: "The Grace of Christian Giving." L. G. Wood.
3:10 Closing Song and Prayers of Consecration.
3:20- 4:20 Classes in Teacher Training and Expert Endeavor.
3:20- 4:30 S. S. C. E. Meeting.

Thursday Evening

7:00- 9:00 Glimpses and Appeals from the Mountain Regions.
7:00 Rejoicing in Song and Prayer. G. L. Maus.
7:10 Bloody Breathitt, Yesterday, Today and Tomorrow. G. E. Drushall.
7:40 Doings in and around Krypton. J. S. Cook.

8:10 Stereopticon Lecture. Orion E. Bowman.
8:40 The Stuff Sufficient. W. H. Beachler.

FRIDAY—EDUCATIONAL DAY

Friday Forenoon

6:15- 7:00 Morning Prayers for Our Educational Work. E. M. Riddle.
8:00- 8:55 Simultaneous Meetings:
a. Sisterhood Session.
b. Boys' Congress.
c. Ministerial Meeting.
8:00 Devotions. A. R. Staley.
8:10 Doctrinal Preaching in a Practical Age. G. W. Rench.
10:00-10:55 General Sunday School Period.
10:00 Preparatory Song and Prayer. H. E. Epply.
10:05 Report of Progress and Recognitions. Albert Trent.
10:35 Presidential Message. J. F. Watson.
11:00-11:55 Conference Session for Business.
11:00 Preparatory Song and Prayer. Roy Brumbaugh.
11:05 Reading of the Minutes. Report of Statistician. Recommendations from Standing Committees. Election of Departmental Officers.

9:00- 9:55 Simultaneous Departmental Conferences:
a. Elementary Division. Mrs. C. E. Weidner.
b. Teacher Training. J. A. Garber.
c. Temperance. Miss Mae Smith.
d. Christian Endeavor. E. A. Myer.
e. Evangelism
In the Large Cities. L. S. Bauman.
In the Rural Churches. G. T. Ronk.

Friday Afternoon

2:00- 3:15 Afternoon Worship and Instruction.
2:00 Rejoicing In Song.
2:10 Bible Reading and Praise Service. Arthur Hoppes.
2:40 Sermon: "Sources of Spiritual Strength." J. D. Kemper.
3:10 Closing Song and Prayers of Consecration.
3:20- 4:30 Classes in Teacher Training and Expert Endeavor.
3:20- 4:30 S. S. C. E. Meeting.

Friday Evening

7:00- 9:00 Christian Education—The Urgent Need of the Hour.
7:00 Rejoicing in Song and Prayer. Wm. Kolb, Jr.
7:10 Educating for World Citizenship. W. D. Furry.
7:40 The Urgency and Adequacy of Christian Education. E. D. Burnworth.
8:10 A Demonstration of College Enthusiasm.
8:30 An Adequate Support for The Church College. W. H. Beachler.
9:00 Closing Song and Prayer.

SATURDAY—HOME MISSION DAY

Saturday Forenoon

6:00- 7:00 Morning Prayers for Home Mission Interests. C. C. Grisso.
8:00- 8:55 Simultaneous Meetings:
a. Sisterhood Session.
b. Boys' Congress.
c. Ministerial Meeting.
8:00 Devotions. A. L. Lynn.
8:10 Church Advertising. Earl W. Dietrick.
9:00- 9:55 Simultaneous Departmental Conferences:
a. Home Department. Miss Vianna Detwiler.
b. Missionary. C. E. Kolb.
c. Superintendents and Officers. H. F. O'Neill.
d. Christian Endeavor. DeMain Warner.
e. Evangelism
Winning the Youth. C. H. Ashman.
Enlisting the Business Men. Chas. A. Bame.
10:00-10:55 General Christian Endeavor Session.
10:00 Preparatory Song and Prayer. W. E. Ronk.
10:05 Recruiting for Christ and the Church. J. B. Lambert.
10:30 Our Achievements and Opportunities.
11:00-11:55 Conference Session for Business.
11:00 Preparatory Song and Prayer. J. A. McInturf.
11:05 Reading of the Minutes. Plans for the Continuation of Four-Year Program outlined by Chas. A. Bame.

Saturday Afternoon

2:00- 3:15 Afternoon Worship and Instruction.
2:00 Rejoicing in Song.
2:10 Bible Reading and Praise Service. R. F. Porte.
2:40 Sermon: "The Conquering Church." Roger Darling.
3:10 Closing Song and Prayers for Consecration.
3-20- 4:30 Conference Session for Completion of Business.
3:20 Reading of the Minutes. Report of Finance, Resolution and other Committees. All Unfinished Business.

Saturday Evening

7:00- 9:00 Enlarging and Strengthening the Home Reserves.
7:00 Rejoicing in Song and Prayer. Freeman Ankrum.
7:10 A Retrospective. G. C. Carpenter.
7:25 Reaching Our Goal. Orion E. Bowman.
7:40 Revitalizing the Declining Church. H. F. Stuckman.
8:00 Enlisting All to Give for All. G. S. Baer.
8:20 Evangelism and Home Missions. A. E. Thomas.
8:40 Working Our Program—A Denominational Strategy. G. T. Ronk.
9:00 Closing Song and Prayers of Consecration.

SUNDAY—COMMITMENT DAY

Sunday Forenoon

6:15- 7:00 Morning Prayers for Strength Equal to Our Tasks. W. J. Barnhart.
9:00-10:20 Sunday School.
10:30 Annual Missionary Sermon. H. H. Wolford.
2:00- 3:00 Junior Endeavor Program. Mrs. J. D. Kemper.
2:00- 3:30 Making Christ Dominant in Society.
2:00 Service of Song and Devotions. J. M. Tombaugh.
2:20 Exterminating un-Christian Social Forces. J. L. Gillin.
3:00 The Enthronement of Christ.

Sunday Evening

7:00- 7:55 Christian Endeavor Meeting.
8:00- 9:00 Final Service of Worship and Consecration.
8:00 Service of Song and Devotions. S. C. Henderson.
8:20 Announcements and Special Music.
8:25 Sermon: "The Mastery of Christ." A. V. Kimmel.
9:00 Closing Admonitions and Benediction. Moderator.

Observations and Suggestions

The foregoing represents the program for General Conference. It lacks completeness at certain points, but the details wanting will be supplied in the official folder. When the detailed departmental programs are presented almost every active minister, and many laymen, will have been assigned some part.

And no appointment is to be regarded as being unimportant, not even the reading of a scripture lesson or the offering of a prayer. In fact, it is incumbent upon each appointee to observe carefully the entire program and to give particular attention to the session in which he shares. While they may not appear in print there are invisible threads of unity and continuity running through the etire program. If faithfully followed we will come to a fine climax on Sunday.

Should any one receiving an assignment find himself unable now or later to be present for the presentation of his part, he should notify the secretary of the Executive Committee at the earliest possible moment. There are always a few absences and disappointments, but these should be the result of unavoidable causes and not the product of inattention and carelessness. Play fair, Brethren, you would not want to take the part of another at the last minute without time for preparation.

Let every one prepare as if everything depended upon him and let all pray as if everything depended upon God, and we will have a record-breaking conference.

EXECUTIVE COMMITTEE

E. L. Miller, Chairman	W. C. Benshoff
J. A. Garber, Secretary	W. H. Beachler
H. H. Wolford	Chas. A. Bame
A B. Cover	L. G. Wood
H. L. Goughnour	J. D. Kemper
R. E. Darling	N. C. Nielsen

Thos. H. Howell.

REVIEW OF
The Thought and Work of the Church

P. P. P. are to us the most important letters in the alphabet just now and a few words will explain. To us they stand for PLEASE PAY PROMPTLY. On the tenth of the month we sent out statements to the churches, Sunday schools and individuals who are indebted to us and we trust that every one will make an effort to meet their bills before the last month of our financial year closes July thirty-first and we want to have our books make as good a showing as possible under present trying conditions as we make our annual report to General Conference.

As we went over our books recently we learned that more than one-third of all the business for the past year was credit business and on July tenth one-third of this business was still on the books and unpaid by our customers. Now the Brethren Publishing Company exists to serve, but it is not a Loan and Trust Company, and it is an imposition upon its good nature to ask it to carry so large a part of its yearly business upon its books. While the Brethren churches and Sunday schools have made more liberal contributions to missions and various benevolent purposes during the past year than ever before, and for which we all rejoice, yet the Publishing House should not be left "to hold the sack." A Sunday school or a church may feel, "O, well our bill is only $25.00 or $50.00 and a small amount like that will not interfere with the work of the Publishing House," but when that amount or more is multiplied by a hundred or more it amounts to considerable. So will you not PLEASE PAY PROMPTLY the bills we recently mailed to you?

In this week's paper appear the announcements of both Dr Furry and Dr. Miller for the opening of Ashland College and also of the Seminary neyt September. A wonderful change has been wrought among the colleges and seminaries because of the war, and there will still be a tendency upon the part of many to interrupt or even never to begin their higher education in order to get into the "thick" of the world's business and the world's demands, but it has been pointed out by innumerable leaders of the country that no interruption of the education of our youth should take place that can possibly be avoided. So we urge all Brethren parents who had contemplated sending their children to college next year to continue their good plans and to not fail to send them to Ashland.

Secretary-Treasurer Orion S. Bowman's report of the General Missionary Board of the church shows that a little effort on the part of the churches between now and the time of the meeting of General Conference will enable it to reach the 1918 goal very nicely. We trust all delinquent churches may respond to this appeal.

W. C. Benshoff, district goal director for Pennsylvania makes an announcement and appeal in this issue of the Evangelist to the pastors and churches of Pennsylvania that they can not afford to overlook. Every report will count and the early reports will count most favorably.

Miss Nora Bracken gives to our readers a very interesting report of her work at Vandergrift, Pennsylvania for the past year. She has visited a number of the churches in the state and has many opportunities for doing good work in the kingdom.

E. M. Riddle rejoices in the advance that has been made by the Brethren at Linwood, Maryland during the year. One of the very worthy steps was the making of a Brethren Sunday school out of what had been a union school for a quarter of a cetury. Some time ago we gave due mention to the achievement of placing the Evangelist into all the Brethren homes by this church and we feel sure they will never regret this forward step.

The report from Uniontown, Pennsylvania as given by the pastor, Brother Miller, shows that this congregation is making a real and earnest effort to bring every department of its work up to a uniformly high standard, by requiring of them written statements and reports at the annual business meeting of the church. The report made by the pastor to this same meeting reveals that the past year has been a busy one to him, but the business has been done as unto the King.

The Sunday school and Christian Endeavor workers of the Southern Indiana district are directed to read the notice of their president, E. A. Myer as it appears on another page.

The Editor had the privilege of conducting an all-day meeting in the Bethel congregation of the Glenford church on July fourteenth. It was his first visit to this church and was greatly enjoyed, so much so that he has agreed to conduct a similar meeting at the Baraca church on the twenty-eighth.

The program of the sixth annual convention of the Brethren Sunday schools and Christian Endeavor societies of the Northern Indiana district appears this week. The meeting is called at New Paris which is easy of access to all parts of Northern Indiana and should draw a large attendance.

We have received a copy of a local paper from Flora, Indiana, which gives a brief account of the work of W. T. Lytle as pastor of the Brethren church of that place. It has been a pastorate of more than usual duration and of more than ordinary success. Brother Lytle will take up the work of the Burlington and Darwin charge in October. The work at the latter place was organized by the Editor more than twenty years ago and he feels sure Brother Lytle will accomplish a great good in the whole charge.

The children will certainly appreciate the letter from Africa which appears this week written for Marguerite Gribble by her mother. It is a long way to Africa and the dates shows that this letter was written more than three months ago.

The work at Dayton goes steadily forward in summer as well as in winter. One of the latest achievements of the church was the burning of a $9,000.00 note against the church at a recent service. This church is thoroughly organized for systematic work in the kingdom of our Lord.

Pennsylvania is still showing the character of her people in the College Endowment campaign as conducted by Secretary Beachler. Altoona has done splendidly and we anxiously await the reports of Brother Beachler from week to week. The mercury in the Endowment thermometer is trying to keep pace with the rising temperature of the summer season and it does not seem to be losing in the race.

In a private communication from A. P. Reed we learn of an unusual incident in the experience of the First Brethren church of Los Angeles and how one faithful Christian worker can make her life count for God though she may be far from the home base. Miss Frances Nofziger, a young school teacher brought an old man and a young girl from Portersville, 200 miles away, to Los Angeles to receive baptism by triune immersion.

The program for the General Conference appears in this number of the Evangelist. It is a strong program, and is full to the roof. Look it over and then determine whether it will be worth your while to attend.

Just before going to press we received a telegram from Brother Carpenter asking us to make an urgent appeal for a Matron for the Dormitory in Kentucky. This is real missionary work. Who will volunteer for the task? Write Brother Carpenter immediately.

Another telegram from Brother Cook states Thomas is at Krypton ready for a great evangelistic meeting. The prayers of the Brotherhood are solicited.

A number of items of personal interest that should have appeared in this column this week are crowded out for want of room. We beg the pardon of any who may seem to have been slighted.

Around the Editor's Table

Doing What We Can

One of the great features of the Christian religion is the reasonableness of its demands. Nothing impossible is required of any one. While some of the requirements may be impossible from a human standpoint alone, yet it is to be noted that the Christian religion is something more than human and what the natural man may lack in himself to make a good Christian God has provided in the help of the Holy Spirit that none may say, I can not meet the requirements of the Christian life, therefore I will make no attempt at it for to do so would be failure from the beginning.

While Christianity is first of all a system of faith yet in reality it is a faith that is exemplified in action and the real Christian is more than a believer, he is a doer. The faith that is not manifested in the activities of Christian life or in works may well be called a dead faith, for life and a living faith denote action.

It may be a little difficult to do some of the things the Christ religion requires of its followers, but it is not impossible. Perhaps one of the greatest obstacles in the way of the average man is he wants to choose his own work and sometimes his choice is not wise because he does not choose the things he can do, and frequently if he can not do the thing he wants to do rather than the thing he really can do he refuses to do anything.

It may be altogether impossible for some people to do what some others can, but there is yet something they can do to advantage even though they may be handicappel in many things. One of the things needed is the spirit of determination of the one-legged man who was determined to be a soldier, and who when rejected by the local board, appealed to the district board, and being rejected again he kept on applying for a place in the American service until he succeeded in spite of his missing leg and the opposition of the various boards. His plea was that he was an expert hoisting engineer and that though possessed of but one leg he could successfully operate two hoisting engines at one time. He was finally detailed to Vancouver, Washington, to assist in getting out spruce timber for airplanes.

The point has been made in one of our exchanges that as this man found something to do to help win the war so every man in America can find something he can do to help no matter what his circumstances may be. The point is well made, but the action and determination of this one-legged man to fight for his country also illustrates how one should be determined to serve in the ranks of Jesus Christ and to use his talents whatever they may be, whether great or small, in helping to win the world for Christ. Do what you can.

The Greatest Army Division in the World

There has long been a rivalry between some nations of the old world to develop the largest army or the largest navy of the entire world. Little consideration was given to the burdens that such ambitions might lay upon the shoulders of an already overburdened people. It was taken for granted that their backs were strong and that in spite of the poverty of the millions they would yet bear this extra burden which meant so much to the ambitious ones and which finally culminated in the conflagration in Europe.

Since the breaking out of the war some of the nations that originally were not exceptionally strong from a militray standpoint and in the size of their armies have developed large and effective armies in an almost incredibly short period of time, and now they count their soldiers by the millions; but mighty as the war machine of Germany may be, or brave and effective as the armies of France, England, America and little Belgium may be, yet none of these nor all of them combined constitute the greatest army in the world.

The greatest army division in the world, and the army that has the most wonderful future before it because of the nature of the work to be done and because of the age and character of those enlisted in its ranks is the Sunday school army. Marvellous changes in the training of this army, of its officers and its members in the ranks have taken place during the last ten years and it will not be long at the present rate of progress until it becomes one of the most efficiently trained organizations in all human society.

The greatness of this army may be understood better if it is known that it consists of 290,000 regiments, with a total enlistment of 28,587,000 members, divided up into companies (classes) of a size to secure the best results in the field of activities. While this is an army of volunteers, yet it seems that it is often necessary to draft men and women into the service of leaders, teachers and officers. The officers' and teachers' training camps have been located conveniently in practically every town and city and there is really no excuse for inefficiency in this line or in this departemnt of the service. The morale of the ranks depends largely upon the leadership and the efficiency shown by it. It is according to human nature to follow willing leaders that manifest a real competency in their leadership and that are able to give some evidence that they are really leading somewhere. The demands of the age require effective leadership. What is the Sunday school doing to develop this great need?

Saving the World from Destruction.

That the world is rapidly going to the "eternal bow-wows" is the settled conviction of a great many people, and most of the remainder of us are compelled to admit that we have to fan our optimism occasionally to keep its fires burning with any degree of fervor. Of course something is radically wrong with the world as it is and some of us may be free with our diagnosing of its ailments, though we may not then be sure we are able to prescribe an effective remedy.

Autocracy and militarism may be numbered among the rocks upon which civilization may meet destruction if the dangers are not removed and it may be that the great struggle to establish a democracy that will recognize the needs of the people of all the nations of the world is the very best thing that can be done from a human standpoint, but this world is not altogether under the control of human beings and it may be well to consider what some of the divine provisions for its welfare may be.

One of the oldest and most virile journalists in America is Henry Watterson of the Louisville Courier Journal. And while many of us have not held him in very high esteem because of his editorial attitude in regard to the question of the prohibition of the liquor traffic, yet we will have to give him credit for saying one of the most forceful things that has been said by any American editor since America's entrance into the war. In an editorial that has become famous the great editor declares that "demorcacy is but a side issue. The paramount issue is the religion of Christ. If the world is to be saved from destruction, it will be saved alone by the Christian religion." Will you observe that Mr. Watterson said ALONE by the Christian religion. There is nothing else that can do the work, there is no substitute. It is the same old story that the preachers of the gospel have been telling for many generations, though they may not have told it through such prominent pulpits as the Louisville Courier Journal. It has been quite awhile since Mr. Watterson wrote those words, but they should not be forgotten as they represent the most prominent recognition of modern times of the same truth uttered by the Apostle many centuries ago when he said, "For there is no other name given among men whereby they must be saved." It is Jesus Christ, in all and over all that assures salvation to a fallen world.

The Use of Tracts

In the current number of the Brethren Missionary appears an article upon the influence of a tract that is a strong argument in favor of a greater or more universal use of this method for preaching the gospel. While the preaching of the gospel by human voice will perhaps always be the most effective method for presenting the claims of Christ to the mass of humanity, yet there are times and occasions when a well written tract will accomplish what no serman can do as it is delivered from the pulpit, and it is for just such purposes as this that a more general use of tracts should be made.

Some time ago we called attention to the growing custom among churches and preachers to do less and less of the old fashioned doctrinal preaching. While we would not have a return of the days of controversy that were once the lot of the church, yet we feel that the church is the weaker because it has in a measure abandoned its strong doctrinal habits of thought and teaching.

In past years the Brethren used many strong doctrinal tracts in its work of building up a whole gospel church; but nothing new

(Continued on page 16)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

A Missionary Confession of Faith

BY REV. HARMON H. McQUILKIN, D.D., ORANGE, NEW JERSEY
Pastor of the First Presbyterian Church

I believe in taking the Gospel of the Crucified One to the whole wide world. Every new and deeper insight into the character and purposes of Jesus, every fresh report from the mission fields, confirms and strengthens my belief in this program of evangelization for every race and nation.

First—I believe in this **because God the Father believes in it.** He created man in his own image (James 3: 9). That means resemblance to himself and solidarity among themselves (Acts 17: 26). In the restoration of God's image in men's spiritual natures (Ephesians 4: 24), there is an absolute community of need and right. Otherwise God's work of creation will be frustrated in its deepest intention.

God's love for men is bounded for us by the Son and includes the world (John 3: 16). How dare I change the boundary lines or alter the measurements of his affection?

In the Psalms we read this stupendous promise of the father to his Son: "I will give thee the nations for thine inheritance" (Psalms 2: 8). The divine transfer of the gift can never be made fully until those nations come to know him through the preaching of the Evangel. So I must do my share towards bringing his world-inheritance to Jesus Christ my Lord. I must go with God to "every creature" in my sympathy, my prayers, my gifts, or he will go and leave me behind.

Second—I believe in taking the Gospel to the whole world **because the Lord Jesus Christ believes in it.** He was the first foreign missionary. His Cross would, he declared, "draw all men" unto him (John 12: 32). He looked far beyond the Jewish fold to see his "other sheep" (John 10: 16). His parting command sent his disciples after "every creature" (Mark 16: 15), and "unto the utetrmost parts of the earth" (Acts 1: 8). "Christian" and "Missionary" are never forever joined in the vocabulary of heaven.

Third—I believe in taking the Gospel to the whole world **because the Apostles and their successors believed in it.** Peter, coming down from the housetop, fresh from his vision of the sheet let down from Heaven, was converted to Foreign Missions (Acts 10: 34, 35). Paul would build on no other man's foundation. John, in beatific vision, beheld a great throng around the throne, made up of "every kindred and nation and tongue and people" (Rev. 5: 9).

Fourth—I believe in taking the Gospel to the whole world **because of the new life which it has created in the non-Christian lands.** As the morning sun dissolves the mists and shadows of night and strikes to death the forces of decay, so the Gospel of the Cross dispels ignorance, superstition, despair, and destroys the destructive forces in the physical and moral life of men and women in the lands where before they held high carnival.

Fifth—I believe in taking the Gospel to the whole world **because of the reflex influence of missionary activity in the lives of those who engage in it.** The happiest Christians and most prosperous churches are those that are heart and soul in line with the program of Jesus Christ to give the Gospel to the whole world. They "keep his commandments" and so he "makes his abode with them" (John 14: 23). It is a simple proposition of cause and effect.

Only those who do the Lord's bidding and "go into all the world" to "make disciples of every creature" can claim his promise to "be with them always, even unto the end of the age."
(Matthew 28: 20).

THIS IS MY MISSIONARY CREED.

A Composite Deaconess

An Atlanta, Georgia, pastor has furnished us the following unusual story of his composite deaconess:

"To state our case in brief—we needed a parish deaconess and we had no money with which to employ one. I began to study the situation. There came to me a realization of the fact that right in our congregation were people who could do much of the work of a deaconess. Taking my text from the Bible and my illustration from the Korean church members, who gave not only of their money but of their time also, I preached a sermon on service and asked for pledges of time to do the Lord's work under the pastor's leadership. The result was a revelation. Different members volunteered so many hours a day or so many hours a week that we soon had a full time parish deaconess promised. Then I found myself up against the hardest work and the biggest opportunity I have ever had. My hands were full keeping my workers busy. I found a vast difference between trying to do all the work myself and in directing other people in doing it. Blue Monday vanished in the face of my calendar. I had no time for it. Here were dozens of people ready to work. Early Monday morning I had to get down to going over the reports of the preceding week and outlining the work for the new week. Every worker called at my study for an outline of work to be done. In my search for things to keep them busy I found some great new opportunities. There were women who pledged hours each day for visiting and for ministering to the sick and needy. That led to a systematizing of visitation and relief work. The cards of strangers who were at the services on Sunday went right into Monday's budget of work. Here were girls ready to read to "shut ins." We had to hunt up sick folks to be visited and read to, and we found some who had been woefully neglected. We began to work in various city institutions we had never considered a part of our parish. We found institutions entirely without any religious services. Here came mesenger boys ready to carry messages. Here were business men who pledged time more valuable than money. When certain influential men began to take time to go out to talk to other men about attendance at church services and their relation to the Kingdom of God, we soon reached the point at which we no longer loked cautiously around to see whether there were enough men present at the evening service to take up the collection. A young man who was cooped up in an office all day volunteered service there with his typewriter. One by one the pledges continued to come in until we had a deaconess of gifts so diversified that every department of the church work waked to a new and fuller life as our congregation became a congregation not only of hearers of the word but of doers also."

Soul Winning

The real objective of all missionary endeavor is the winning of souls, yet personal work for souls around us never enters into the plans of many of our missionary societies. We fancy that if we could stand by "Africa's sunny fountains" or on "India's coral strand," we would proclaim the love of Jesus to every passerby, yet our lips are dumb before those who are out of Christ all around us.

A missionary secretary makes this confession:

"I was helping to set up a big convention and was full of enthusiasm over making every session a success. On the opening day my aged fatheer, who came as a delegate to the convention, sat with me at luncheon in the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eye followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been so busy planning for a great missionary convention, I had no time to think of the soul of the head waiter.

"When we went out to my apartment a negro man was washing the windows. Jim was honest and trustworthy and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door,

I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lived across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time, but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street my father talked with my neighbor of the only Saviour of the world.

"A friend took us out to ride. I waited for my father to get into the car but in a moment he was up beside the chauffeur and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said: 'You know I was afraid I might never have another chance to speak to that man."

"The wife of a prominent railroad official took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her about it before.'

"Yet these opportunities had come to me also and had passed by as ships that pass in the night while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was souls, or success in setting up conventions."

The children of America should be taught, as are the children of Korea, to work for souls. Every Sunday school scholar should be a missionary to bring in other scholars. Every catechetical class should have, as one feature of its work, the gathering in and teaching in the way of salvation those who are outside the fold. A part of the missionary work of every man of the church should be the winning of other men. Our pastors should find their women's missionary societies dependable agencies in filling the pews of the church and in bringing under the preaching of the word souls that may be saved.

"He Is Counting on You"

"He is counting on you,"
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not all mine?
(Lord, I knew it was **thine**)"
He is counting on you,
If you fail Him—What then?

"He is counting on you,"
On a love that will share
In his burden of prayer,
For the soul he has bought
With his life-blood: and sought
Through his sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail him—what then?

"He is counting on you,"
on life, money and prayer,;
And "the day shall declare"
If you let him have all
In response to his call;
Or if he in that day
To your sorrow must say
"I have counted on you,
But you failed me,"—What then?

"He is counting on you,"
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed.
For you gave what he claimed,
And you laid down your all
For his sake,—at his call,
He had counted on you
And you failed not. **What then?**

—Selected.



Our Youngest Readers



A Letter from Marguerite Gribble

Brazzaville, French Equatorial Africa
April 20, 1918,

My dear little friends:

It has been six weeks since I wrote you and we are still here in Brazzaville. I am not big enough, nor old enough to understand all of the reasons why we are detained here, but I want to tell you about our life since we came here. When I wrote you last we were at what is known here in Brazzaville as "the English House." But we only stayed there four days, and then another gentleman come from Boma and our room was needed, and we moved to the house of a Frenchman named Monsieur gradwahl. This was a very strange place. Monsieur Gradwahl's wife was black, and his little children were dark too, although not quite so black as their mamma. Well, we stayed there only three days, Aunt Mae, Aunt Toddy, Mamma and I, and then we accepted an invitation from the Swedish Mission and went to live in some of their rooms. We had a little kitchen also, and so commenced housekeeping. That same day Daddy and Uncle William came. We stayed at the Mission for about nineteen days. There was a dear little boy whom I loved very much, although he was too young to play with me. His name was Tura, and he was the child of one of the missionary families there. While we were there, there were two wedding parties there also and every one was very crowded. We looked for a house to move into, but none could be found, so finally we moved into our tents.

Aunt Mae, Aunt Toddy and I had never lived in tents before, and many things seemed very strange to us. We got along very nicely, however, and we did not have to stay very long in the tents, as it was only a few days until we found a house. This house has three rooms and a "cook house" or kitchen. Mama calls it the "smoke house" as the only stove is a sort of brick stand on top of which the fire is built and there is no chimney or any other place for the smoke, except to fill the room and filter through the roof. Aunt Mae and Aunt Toddy have one room, Uncle William has another, and Daddy, Mamma and I have the other. We all like it so much better than the tents. We sleep on our little camp beds, under our mosquito nets that were made for us by the ladies of Dayton. We sit on the chairs that were given us at North Manchester. Daddy also uses the chairs for a work bench by putting a heavy plank over the backs of two. We eat from the tables that Daddy made in America. Daddy has made us a cupboard and a case for the kitchen utensils. Aunt Toddy, Aunt Mae and Mamma take turns keeping house. We have two boys who help us with the work. One is named Loubaki, and the other is Mompoyo. Aren't they funny names? They make the fire and keep it burning, carry the water, prepare the vegetables, wash the dishes and kettles, make the beds, sweep the floors, do the washing, ironing, etc. We are all studying French. Different ones of us have different teachers and we are all learning to talk more or less. Even I can say "S'il vous plait."

We have a man who brings us food every day which he buys in the villages with francs which we give him. These are some of the things which he brings: fish, chickens, eggs, nsafu, ikwa, turnips, cassava root, sweet potatoes, beans, lettuce, etc. We sometimes can get radishes, onions, water cress, etc. at the gardens. It is very hard to get chickens and eggs, and we seldom have them, but fish are very plentiful as we live right on the banks of the Congo River.

Nsafu is a strange food which is much the size and shape of a white walnut or butternut and grows on a tree and is prepared for eating by boiling a very short time in salt water. It is brown, has a stone and a strange taste like turpentine, but we all like it very much. **Ikwa** is a root which we grate up and make pancakes from the batter. **Cassava root** is the root from which the tapioca is made which you children eat in America. Aunt Toddy made some flour and some tapioca from the root. Yesterday she cooked some of the tapioca and I liked it so very much that I ate it nearly all.

We do not use lard or animal fat here, but an oil made from the nut of a palm tree.

Daddy, Mamma, Aunt Toddy and Aunt Mae are praying every day for permission to go into the great work into which God has called them. Until we get that permission we shall remain here in Brazzaville. We know that you dear children at home are praying for us too, and that your prayers will help us to win for Jesus many children who are waiting in the darkness of the French Sudan to hear for the first time of our Lord and Savior Jesus Christ.

Very lovingly yours,
MARGUERITE EDNA GRIBBLE.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Sunday Schools and Christian Endeavor Societies Southern Indiana, Notice

At last we are able to announce the dates of our joint convention.

Our convention will be held at Flora, August 6, 7, 1918.

Every Sunday school and Endeavor society is urged to be represented by one or more delegates.

Come, bring your friends and have a good time. Everybody welcome.

Watch for Program.

E. A. MYER, Pres. So. Dist.

SIXTH ANNUAL DISTRICT CONVENTION
of Sunday School and Christian Endeavor of Brethren Churches of Northern Ind., Will be Held August 8 and 9 at New Paris

PROGRAM

7:30 Thursday evening—Song Service. Quiet Hour Worship—W. E. Thomas.
8:00 "The Bible and Democracy,"—J. A. Garber.

Friday A. M.

8:30 Quiet Hour—Rev. Oxley.
9:00 C. E. Session—De Main Warner, President, presiding.
Four-Year Program—E. W. Dietrick.
Round Table Discussion. S. S. Session.
9:00 L. L. Kilmer presiding.
Four-Year Program—H. H. Wolford.
Round Table Discussion.
10:30 Business.
11:00 Young people and the present crisis. —Wm. Widmoyer.
11:30 Noon hour.

Friday P. M.

1:30 Quiet Hour—A. T. Ronk.
1:45 Four fifteen-minute addresses.
1st, Misisons in S. S. and C. E.—Mae Smith.
2nd, Indiana Dry—What Next?—John Clark.
3rd, Junior Work—Getting Results—Emma Hess.
4th, Training for Leadership—G. W. Rench.
3:00 War-time Adjustments—J. A. Garber.
Closing devotions.

Sunday schools and Christian Endeavor societies will please send ¾c per member to the secretary to defray expenses of the convention.

MISS CORA CULP,
Nappanee, Indiana.

Quiet Hour Talk

Lest we forget, permit me again a few words in behalf of the Quiet Hour. The world never was busier than it is now. Everyone that can must work. The whole country is in a feverish rush. There seems to be but little time or opportunity for composure and the inward and upward look of the soul. There seems to be much to prevent and hinder the proper observance of the Quiet Hour. But this only demonstrates the more forcibly the need of this precious season of refreshing. The heavier our burdens and the greater our temptations the more we need to draw nigh unto God. In the midst of these bewildering and exciting times let us hold steady and firm in our faith and devotion. We observe that when Jesus was the very busiest he would pause and go aside to be alone with God. Is our work then so important that we have no time to pray? Let us guard ourselves against the dangers of these strenuous times.

There are many needs for prayer just now. Our country needs our prayers, that she may be the real force for righteousness that she claims to be. The boys in the camps, upon the sea, and "over there" need our prayers. The church needs our prayers. Great doors of opportunity are opening to the church. Will she enter? Is she ready to enter? We also need to pray for ourselves, that we be not drawn from our moorings, but continue faithful. Hence the urgent need of the Quiet Hour.

Our General Conference is coming on apace. I wish that before conference I might hear from every Quiet Hour Superintendent, or president where there is no superintendent, as to the number of comrades of the Quiet Hour in the various societies. Some provision will likely be made on the Conference program for some sort of a Quiet Hour conference, of which I wish that many would avail themselves.

H. M. OBERHOLTZER,
Quiet Hour Supt. for the Brethren C. E. Union.

A BACK-YARD HUNTFR
By Joe Cone

I can't go hunting in the wood;
I wouldn't if I could;
And so I do the best I can,
As any hunter should.
I am a back-yard hunter now;
Large game does not abound;
But still I bag a goodly bit
From tree and vine and ground.

I spy the bluebird on the wing;
I hear the robin's cal!;
Bob White he greets me every morn
From on the garden wall;
And neighbor wren sings me his song,
While guarding well his mate;
And brother whipporwill at dusk
Usurps the garden gate.

I bag fine fruit upon the trees
And berries on the vine;
And all the fragrant flowers there
And butterflies are mine.
I lay rich trophies at the feet
Of her so sweet and kind;
I am a back-yard hunter now,
And O, what joy I find!

—C. E. World.

News From the Field

ASHLAND COLLEGE
Ashland, Ohio

The academic year 1918-19 will open on Tuesday, September 10. A well-organized school conducted under positive religious influences. Approved courses of study; well-equipped laboratories; competent instructors; abundant opportunities for partial self-support. Special provision for the training of teachers of religion in the department of Religious Education. Free tuition for students for the Christian Ministry of the Church. High grade instruction in Piano, Voice and Expression. New announcements ready for mailing. Write the President for your copy.

W. D. FURRY, President.

To the Pennsylvania Churches

The blanks for the final report are already in your hands. Your record for this year has been made. Splendid things have been accomplished. Goals have been reached. We have reason to feel proud of our achievement. You pastors, with the assistance of your good people, have done a big work this year in the district. There remains but one thing to do to put Pennsylvania "over the top." Kindly fill out the blanks and return to me at once. It is not enough that you have made the goals. In order to reecive credit, you must report. I will send to the National Director just what you send to me. I will send it promptly So please report. Report in full. You owe it to the church in general. You owe it to your congregation. You owe it to yourself. No one else can do this for you. Delay on your part means that the work of your people, however good it may be, is not reported —your congregation receives no credit. So all together, for a full report of the work from Pennsylvania.

W.C. BENSHOFF,
District Director.
Altoona, Pa.
3015 Maple Ave.

Linwood, Maryland

Our last report narrated a few encouraging facts concerning our work and we believe we have something else to say that will be interesting.

Just before the District Conference the church paper was placed in the homes of the church. This was no small achievement and a great deal of credit for this good piece of work belongs to Brother Charles Missler.

Those who have been here or have been

otherwise informed, will recall that the Sunday school work in Linwood has been a union effort for nearly a quarter of a century, a number of years before the church was erected. This union school did a great work during those years, which came to a close on Easter Sunday, 1918.

After praying and planning for some time it was agreed to organize a Brethren Sunday school at the church. We agreed to have the first session July 7th. The organization was effected and teachers elected at a former meeting. By so doing, at our first coming together we were ready for the occasion.

After the lesson was studied, we heard the secretary's report for the day; we were greatly surprised to know that 88 were enrolled for the first session. We have a fine lot of children and young people in this community with unusual talent and it is our hope to enlist a large measure of it in our new work.

Dr. J. M. Tombaugh and family were invited to be present. Brother Tombaugh preached at the morning and evening hour. He knows this field and his messages were instructive, inspirational and tactful.

Brethren pray for us that this school may be a mighty force for righteousness in this community.

E. M. RIDDLE, Pastor.

Doings at Dayton

Believing that the readers of the Brethren Evangelist will appreciate a few items from the doings of the First Brethren church of Dayton, Ohio, we will proceed to give them briefly.

When the "Woman's Day" program was rendered on May 19th, the pastor made up his mind to honor the dads, and announced "Dads' Day," the next Sunday, May 26th. A special program was arranged for the morning service, and no one but dads were allowed to speak on that occasion in ten minute talks. Dr. J. M. Wine spoke on the topic, "Father's Responsibilities and Honor Due Him." Dr. W. D. Long discussed the "Father's Pleasures." Attorney Orion E. Bowman gave a "Tribute to Father." These talks were up to the minute. Songs and solos were rendered and the church calendar gave us this item on June 2nd: "Daddy" had his day last Sunday and was there with the bells. The program was interesting all through and all that took part did exceptionally well. Brother Charles Abbott's composition and solo on "Dad" captured the audience. Why not observe this day every year following "Mother's Day?"

From June 10th, for several weeks the pastor, William Spencer Bell and his family spent their usual summer vacation with his parents at Clifton Springs, N. Y. They made the trip by "Henry Ford" without a "puncture or blowout," found his parents well and had a splendid time at the old home. During his absence the pulpit was supplied on June 16th in the morning by M. M. Hoover an associate pastor,, and in the evening by Orion E. Bowman, who gave us a very interesting and entertaining Stereopticon Lecture on Missions in Kentucky, with views taken by himself. This lecture could be given in many of our churches to great advantage for interest in our missions. On June 23rd, the pulpit was supplied by Alva J. McClain, pastor of the Miami Valley circuit in a very acceptable way both morning and evening.

After his return Brother Bell occupied his own pulpit on June 30th, and was much refreshed from his vacation, and delivered his sermons in his characteristic way to appreciative audiences. He was delighted to see the Sunday school holding up so well with 405 in attendance with Brother Brumbaugh at the wheel.

July seventh was announced in advance as a Jubilee Service and I quote from the Sunday Calendar as follows: "This morning we all rejoice in this Jubilee Service, which represents the loyalty, sacrifice and faith of a people who believe in the Gospel of Christ and through whose patience and steadfastness we are able to destroy this $9,000.00 note. We are proud of the magnificent structure in which we worship and it shall remain the most sacred place on earth to us. The debt on the building has been a heavy burden and to some appeared an insurmountable task to accomplish; we have not yet reached the end of this financial obligation, but we are fast approaching the time when the last dollar will be paid. There was a time of rejoicing at the close of the service when Brethren Brumbaugh and Garver left nothing but ashes of that note after they were through with the operation, and we sang, "Praise God from Whom All Blessings Flow," and said Amen!

At the evening hour Brother Clarence E. Kolb, North Manchester, Indiana, while visiting his friends in this city favored us with a very timely sermon, and his servce was greatly appreciated. Thank you, Brother Kolb, come again.

Our pastor is now engaged in a revival effort with J. L. Kimmel, at Muncie, Indiana, holding their meeting in a tent for several weeks. Last Sunday, July 14th, C. E. Beekly, pastor of the church at Gratis, Ohio, conducted our services; coming to visit the church as one of those under his supervision as district evangelist, of a number in this part of the state. His visit and labors were very much appreciated by the congregation. Come again Brother Beekly. The pulpit will be supplied by Geo. Stibitz, Ph.D., of Central Theological Seminary next Sunday; and then we expect the pastor in his regular place until he goes to the Pacific Coast in September on his leave of absence for one year, during which time we trust he will be fully invigorated and able to return strong and robust to continue with us for a long term of service. E. M. Cobb of Los Angeles, has been secured to supply the congregation during his absence. We hope to have a good delegation from Dayton, at the National Conference at Winona Lake next month. Already twenty-two of our fine young men of the congregation have been called into the service of our country and we miss them everywhere in our work. May the Lord bless the Brethren everywhere and may we at Dayton share in your prayers for the extension of the Master's work in these troublous times, and hasten the coming of the King of Glory is our wish.

WILLIAM C. TEETER.
Publicity Agent.

Vandergrift, Pennsylvania

We can hardly realize that a year has gone into the past since we said good-bye to Ashland College and came to work with our brethren at Vandergrift, and again pass on into another field of activity.

Although we find difficulties and problems in all walks of life, we also find much joy and happiness; as the poet has said, "There is more sunshine than rain, more peasure than pain." So we found the past year in the Master's work well saturated with joy and happiness.

We find that those who are ambitious often set up ideals and aims that they do not always attain, and that was true of our work at Vandergrift. We did not attain all that we desired but the church reaped a small harvest, and seeds were sown for future fruitage. Some of the goals of our Four-Year Program were attained and our people are striving for the remainder.

Last December you read an acount of our protracted meeting which Brother I. D. Bowman held for us. Seven were then added to the church. On Mother's Day our hearts were again made to rejoice when another confessed the Christ. This young girl was also baptized and taken into the church.

Although the membership of this church is small, there is one out of this number who has become a life's work recruit. This young man, Brother Clark Cline, feels a call to the ministry. His aim is to enter Ashland College as soon as he can, to prepare for the great work in the Master's vineyard. He needs your prayers, as all our young recruits do. Surely there is no greater service than that for our heavenly Father. So let us assist our young people with our prayers and in whatever way we can to help them prepaer for this large field of activity.

In May our first Christian Endeavor Expert class graduated. There were only seven in the class, but a class of that number is worth while. The Christian Endeavor is not large, but it is not always the number that counts. It is often the faithful few to whom work is committed. May they always stand faithful and firm and God will surely prosper their loyal efforts.

Just preceding our spring communion we held a week of services. Brother Earl Flora of Vinco preached for us. Obstacles were in our way during this week but just the same much good was accomplished.

This should be one of our large churches but there are several things which have been standing in the way of its progress. Will you pray that these hindrances may be removed; that these good Brethren may receive light and wisdom from above and that the Holy Spirit may work mightily in this place?

We might add here that the writer had the opportunity of visiting two of Brother E. H. Smith's churches, Brush Valley and Kittaning, a few weeks ago. These appear to be promising fields. It will probably be of interest to our Christian Endeavors to know that our Brush Valley Brethren organizeda C. E. when we were with them.

We have also had the opportunity of visiting with some of the Brethren at Cherry Hill and in the vicinity of Indiana and Blairsville. These people are without a

shepherd's care. Our hearts are moved with compassion and sympathy when we find those unshepherded. May the time soon come when we may be gathered into one large fold under our Good Shepherd's care.

McAllister Hall, NORA BRACKEN.
State College, Pa.

Uniontown, Pa.

According to custom, the annual meeting of the Uniontown church was held during the first week of July. At this meeting the officers for the coming year were elected, and the business incident to such an occasion was transacted. One year ago we passed a ruling that all societies or auxiliaries of the church should have their matters so arranged that their fiscal year should end with June 30th; and each society was to make a short written report of work done to the annual church meeting. This was done and it surely added something inspiring to the activities of the evening. The reports all showed progress. The Sunday school increased from an average of 105 to an average of 121 in attendance, and from an average of a little over four dollars to something over six dollars in offering. The S. S. C. E. reported an increase in membership and over four hundred dollars in the treasury. They are working toward the church improvement planned some months ago. The pastor's and financial secretary's reports showed substantial gains both in membership and finances during the year. The church is also ably backed up by an active Sisterhood of M. & M., and by three Endeavor societies. The leaders of each of these made excellent reports, all denoting growth and progress durring the past year.

Among the things in the pastor's report were: sermons preached during the year, 165; prayer meetings conducted 55; additions 18; pastoral calls 486; weddings 4; funerals 7, and board and committee meetings attended 24. The pastor also teaches the Men's Bible class in the Sunday school and the Teacher Training class which meets each Tuesday evening. This is only a partial report and only hits the high places, yet it shows that we have our activities here at Uniontown that tend toward keeping an ordinary man quite busy. At present we are conducting cottage prayer meetings weekly in adidtion to our regular Wednesday prayer service. The Wednesday evening services are excepetionally well attended, I mean exceptionally well for Uniontown, but we are never satisfied, we want more. Now let us all pray for a great General Conference and for an ingathering next fall and winter such as we have never seen before. God will help us.

ED. L. MILLER.

FINANCIAL STATEMENT
THE MISSIONARY BOARD OF THE BRETHREN CHURCH

Congregations marked thus (*) are Honor Roll Congregations, having contributed at least 20c per capita during the year.

OUR GOAL $5,000.00

Previously reported in the Evangelist	$ 3982 62
*Waterloo, Iowa (Quarterly Payment)	40 00
Listie, Pa.	6 41
J. S. C. Spickman, Maryville, Mo.	5 00
Mrs. S. J. Lichty, Waterloo, Iowa	5 00
Miamisburg, Ohio	1 25
W. P. Spiggle, et al., Meadow Mills, Va.	25 00
Rev. Geo. S. Bear and Wife, Louisville, Ohio	5 00
Mrs. Hattie Ireland, Gary, Ind.	7 00
A Friend at Elmer, N. J.	1 00
National S. S. C. E.	25 00
*St. James Church, Lydia, Md.	35 00
Mrs. W. H. Robertson, Middletown, Va.	2 00
*1st Brethren Church, Waynesboro, Pa.	32 00
*Carlton, Nebr. (Additional)	117 35
College Corner, Ind.	13 50
1st Br. Ch. Myersdale, Pa.	42 00
Loree, Ind.	14 11
*ZION Hill, Ohio	27 70
S. S. C. E.	25 00
Glen F. Boone, Peru, Ind.	25 60
Lathrop, Cal.	15 00
Maude Wingard, South Bend, Ind.	5 00
Waterloo, Iowa (Quarterly	40 00
National S. S. C. E.	25 00
A Sister from Aleppo, Pa.	1 00
Martha Armstrong, Atwood, Ind.	5 50
Curtis Crue, Eaton, Ind.	5 00
Mrs. L. C. Webb, Ft. Scott, Kans.	5 00
Mr. and Mrs. Geo. C. Cone, Udell, Iowa	10 00
Mr. and Mrs. J. E. Peck, Norcross, Minn.	5 00
J. S. C. Spickerman, Maryville, Mo.	32 00
Mrs. James Becknell, Nappanee, Ind.	2 00
National S. S. C. E.	25 00
Wm. C. Meyer, South Bend, Ind.	5 00
Mary Flora, Chili, Ind.	5 00
*1st Br. Ch. Peru, Ind. (Bal.)	9 11
Stella M. Ruby, Phila., Pa.	5 00
Ida Matthews, Ripon, Cal.	2 50
National S. S. C. E.	25 00
W. W. Meyer, South Bend, Ind.	5 00
Total Contributions	$ 4629 05

If every Home Guard and every church that have not yet paid will send in their dues at once, we will yet reach our goal before Conference.

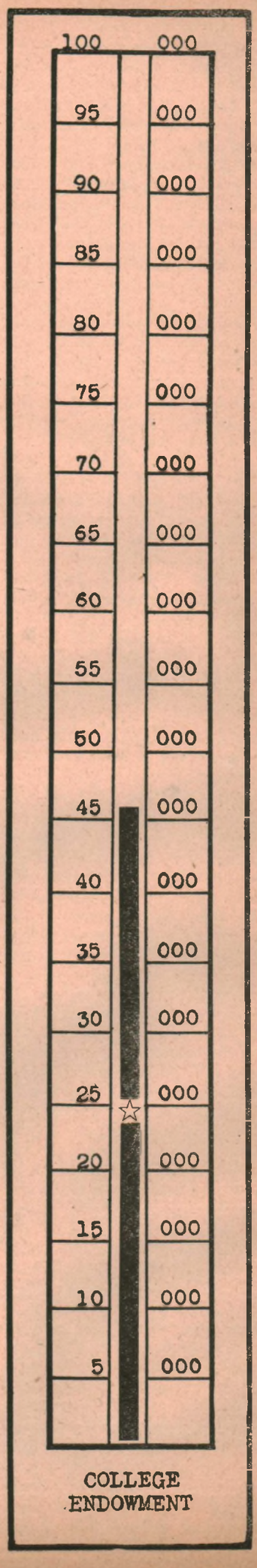
Respectfully Submitted,
ORION E. BOWMAN,
Secretary-Treasurer

Dayton, Ohio, July 16, 1918.

CAMPAIGN NOTES

Our report this time comes from Altoona. I am glad to say the "Weather Man" gave us delightful weather for our canvass at this place, and we preached to good sized audiences each night we were there. The Altoona congregation is quite similar to the Conemaugh congregation in that a very large part of the membership are men employed on the railroad and in the car shops. There is moreover this other similarity, that I found a warm hearted, loyal people, who were ready to respond to the call for Permanent Endowment.

Brother W. C. Benshoff is the pastor of the Altoona church. He was a former student of Ashland College back in the College days of the writer; and needless to say, he is



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

in fullest sympathy with the present campaign, and he had his congregation in splendid shape for the canvass. This contributed much toward making my stay among the Altoona people both enjoyable and successful.

Altoona went $2200. This I regard as very good, considering that most of the membership are laboring folks and that there still remains $3,000 to be paid on the splendid, attractive new church building. But I must say that I did not hear a single person use this as an excuse for not helping in the cause of endowment. I am pleased to report that I found the different auxiliaries of this church ready to do their part in making a good showing for the congregation. The Sunday school, the S. S. C. E. and the Y. P. S. C. E., also the Junior Y. P. S. C. E. enlisted for very creditable amounts.

One of the gratifying features of our canvass here was the large number of people who enlisted. This is always encouraging inasmuch as it is a popular campaign we are executing which has as one of its aims the enlistment of the greatest number of people possible. The number of homes in the Altoona church in which we were unable to enlist our people for at least some amount is indeed away down at minimum. Our largest gift from an individual was $500. So Altoona places one more in the growing list of those who are enlisting in the larger sums for Permanent Endowment. We want to see this list continue to grow and I want the many friends of Ahsland College to feel assured that there is stiil plenty of room at the top. Cheer up, brethren, cheer up! It thrills my soul when I think of the many fine, big fat gifts I will yet enlist in this campaign for Ashland College.

Brother Benshoff's home was headquarters for me during the Altoona canvass, and it was a splendid home. And to Brother Benshoff and his many good people who took me into their homes during my stay I am greatly indebted. I shall carry with me happy recollections of the Altoona people. And I covet for them and their pastor a continuation of the fine success which has attended their efforts during the years they have labored together.

The Liberty Loans are coming in right along. It is surprising how our folks take to the idea of giving the College those Bonds. Of course now and then I find a man who pulls back in the halter when I ask him for his Bond; but it is remarkable what a little kindness and coaxing will sometimes do. Many of our people see that it is a real accommodation to them to make their money serve in two places. And that is just exactly what it means when a man gives his Bond to the College.

If our friends are watching the thermometer closely these days it must make them rejoice to note how old Pennsy. is making the mercury rise toward the top. Sure as you live, old Pennsy. means business. Think of it! The first 12 churches canvassed have gone nearly $22,000. Does anybody doubt that Pennsylvania means business?

Next week we report from Martinsburg and McKee. And I sure do have something mighty good to tell; but I must wait a whole week to tell it. Keep your eye on the indicator.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale .....$	4 000 00

Marriages

LEATHERMAN-ZIMMERMAN — Another College romance came to a pleasing climax on Sunday morning, June 9th, when at our home Rev. N. Victor Leatherman and Miss Hazel D. Zimmerman were united in holy wedlock. The impressive double ring ceremony was used. Launa Beechley and Paul Garber being the ring-bearers. Both of the contracting parties were members of Class of '18 the groom graduating from the Classical Divinity course and the bride from the course in Household Economics. After a brief visit with their parents near Dayton, Ohio and Salem, Oregon they will be at home to their numerous friends at Ripon, California where they have been called to serve the Brethren church.

May rich blessings rest with all these fine young people.

J. A. GARBER.

SEAGLE-HELWIG—At the home of the bride's parents in Warsaw, Indiana, June 4, 1918, Miss Olive Helwig of Warsaw and William W. Seagle of St. Louis, Mo., were united in marriage, the writer performing the ceremony. The bride has been a successful teacher in the Warsaw High School for three years, is a graduate of Winona College and an accomplished musician, being organist in the Warsaw Brethren church. The groom is graduating with honors from the Indiana University School of Law and will enter at once on the practice of law. Many friends predict for them a bright future.

G. C. CARPENTER.

HENNEY-WALTS—Mr. Homer Henney and Miss Hazel Walts were united in the bonds of matrimony near Lake Odessa, Mich., on the evening of June 20, in the presence of about 75 friends and relatives. Both are among the best of the young folks of the Campbell Brethren church. May their journey through life be filled with sunshine and song. Ceremony by the writer, who has ben a long-time friend of the groom.

C. C. GRISSO.

HOLMES-BROWN—On Wednesday June 5 occurred the marriage of Milo Holmes and Miss Anna Brown at the bride's home, Congress, Ohio. The bride is a daughter of the late Elder P. J. Brown. She is an accomplished lady and has chosen a splendid partner for life. It is the desire of their many friends that God's richest blessings may accompany them wherever they go. Ceremony by the writer.

BENJ. F. OWEN.

Our Dead

PALSGROVE—Charles Henry Palsgrove, son of David and Eliza Palsgrove was born in Fairfield county, Ohio, February 26, 1862, and died at his home in Pleasant Hill, Ohio, April 1st, 1918, aged 56 years, 1 month and 5 days.

In his boyhood days the deceased with his parents came to Miami county Ohio where he had spent the rest of his life.

September 24th, 1885 he was married to Amanda Huntsbarger who still survives him. To this union were born three children, a son and two daughters, who grew up to be known as among the very best Christian young people in the community, but in the short space of three years these three children had fallen victims of the dreaded tuberculosis, a great grief to parents and the community and a severe loss to the local church. Brother and Sister Palsgrove had been members of the Brethren church about 28 years at the time of his decease, having been received into fellowship by Rev. Kilhefner. In community life, business and church circles the deceased was a highly respected man and was a member of the official board of the church for a number of years and served also as a member of the village council. Besides the wife, four brothers and one sister remain with many friends to mourn the departure of a faithful, upright husband, brother, citizen and churchman.

Funeral services in charge of the writer, assisted by the other pastors of the village churches.

W. J. BARNHART.

DEETER—Isaac Deeter was born in Pleasant Hill, Ohio, April 1st, 1842 and departed this life May 31st, 1918, aged 76 years and two months.

The deceased was one of Pleasant Hill's oldest and best known and respected citizens. Brother Deeter has taken an active part in the public affairs of the community and served on the local school board and village council. At an early age he had united with the Church of the Brethren but in 1874 became a charter member of the Progressive Brethren church here, and for many years served as Superintendent of the Sunday school and as member of the official board.

The deceased was twice married, the first companion having passed away only seven years after their marriage. In July, 1871 he was married to his second companion who with friends and relatives survive him to mourn his departure. Ten children of the two unions still survive, and without exception are upright and industrious citizens of this and other localities where they reside, a splendid tribute to a worthy parentage.

In the absence of the pastor the funeral was in charge of Rev. Kerr of the Christian church, assisted by Rev. Flory of the Church of the Brethren.

W. J. BARNHART.

HOCKER—Sarah Hocker died at the home of her son, near North Liberty, Indiana, May 20, 1918. She was a member of the Church of the Brethren for many years. Funeral services by the writer near Teegarden.

C. C. GRISSO.

GOHN—John Gohn departed this life at his home near North Liberty, May 28, 1918. He was a member of the Church of the Brethren for many years. Funeral services from the Star W. M. church by the writer.

C. C. GRISSO.

RUPERT—Mrs. Oscar Rupert passed away at her home in South Bend, Indiana, June 2nd, 1918, at the age of 33 years. She leaves a husband and five small children. Sister Rupert was a faithful member of the North Liberty Brethren church. Funeral services held at the family residence in South Bend, by Elder G. W. Rench and at the church in North Liberty by the writer.

C. C. GRISSO.

STONER—Emma S. A. Stoner was born in Carroll county, Illinois, March 20th, 1859, and departed this life June 8th, 1918, aged 59 years, 2 months, 18 days.

She was united in marriage to Nelson Stoner, February 27, 1889. To this union was born a son Mallie, and a daughter Edna, who with the husband survive her. She

leaves also to mourn her departure one brother, and two sisters.

Mrs. Stoner united with the First Brethren church in October, 1916.

Mrs. Stoner was naturally of a jovial nature and although being a great sufferer the past several months she bore it all with remarkable fortitude, and even to the last she cheered those about her by flashes of bright and good humor. She died triumphant in the Faith, anxious to depart to that realm where her suffering would cease never to return.

The funeral was held at the Brethren church in Lanark, Monday afternoon at 2 o'clock, the pastor, Rev. B. T. Burnworth, conducting the service.

JONES—Mrs. Mary Gillin Jones, wife of C. M. Jones, of Waterloo, Iowa, departed this life on March 14, 1918, at the age of 63 years. She was born in Pennsylvania near Ebensburg, being a daughter of John and Elizabeth Beallier Gillin. Her mother, who was then a widow, moved to Iowa when May was 12 years of age. In 1882 she was married to C. M. Jones. She had no children. Of Dunker stock her father was a deacon in the German Baptist church—she united with the Brethren church about 20 years ago, for about 8 years holding membership at Hudson, since then at Waterloo. For years she was in poor health, the last year of her life being seriously ill almost constantly. She was a woman of strong and vigorous mind, a patient sufferer, and a fine Christian character. Her husband, who survives her, is a respected and active member of the Waterloo congregation. The service was held in the Waterloo church, conducted by the pastor.

H. L. GOUGHNOUR.

FURRY—Emma J. Furry, wife of Elder John Furry, died June 9th, aged 54 years, 3 months and 12 days. She had been in failing health for some time. She was a faithful member of the Brethren church, dying in full hope of that glorious rest that remains for the people of God.

She bore her protracted illness with Christian fortitude. Sister Furry's kindness and generosity were known throughout the community.

She leaves a husband and son, and our faithful Brother, Elder Samuel Furry, father of the husband, many relatives and friends to mourn their loss.

May he in his infinite mercy regard the bereft family, and may they, though broken-hearted kiss the rod and say "thy will be done." Funeral services by the writer, assisted by Edward Byers and W. W. Frey.

J. I. HALL.

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Brethren Evangelist

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER,
} ...Associate Editors

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The Brethren Publishing Company, Ashland, Ohio

(Continued from page 9)

has been written along this line for a number of years. The Publishing House used to keep a goodly supply of these tracts on hand at all times to meet the demands of the pastors and churches, but the demand has greatly fallen off and because of this and also because practically every doctrinal tract of the church should be re-written and revised before another edition of any of them should be published the House has let the supply run low until at the present time it is practically exhausted.

What Conference Should Do

It is not wise for the church to be without tracts to present its special plea to the world, but the tracts that are published and presented by the church to the world in need of the gospel should be authorized by the church and should have the stamp of approval upon them. Just now there seems to be a growing need of tracts as a means of carrying out some of the provisions of the Four-Year Program of the church, and to meet this need we think the General Conference should revive the old committee on tracts and publications and through this committee authorize the re-writing of every tract the church desires to use of its old publications and to prepare such new tracts as the needs of the day may demand. To meet the requirements of the present age tracts must be somewhat differently written than they were twenty-five years ago and to comply with these needs every tract in use should be modernized and brought up to date, not that the doctrines need to be modernized, but that the method of presenting them needs this change.

There will be a call made upon the Conference for some such arrangements and it will be well to think about the best methods of reaching this end.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, JULY 31, 1918 NUMBER 29

Co-operating With Nature

According to the Genesis story when God placed Adam and Eve in the garden of Eden to care for it there was every indication that it was his purpose to have a full co-operation between man and what we call nature. By his dressing of the Garden Adam would secure all that he could use in the way of food for the physical man.

If God is regarded as a beneficient being with the interests of his creatures at heart he must be considered as making provision for man's every physical need, and so far as we can see the chief end of all nature is to provide the necessities and comforts and luxuries of life to mankind. Yet only this morning we read, on the editorial page of one of our exchanges, the statement, "Nature is against us." To this was added, "and we must fight or suffer." The question immediately came forward, Is this really a correct statement? Is nature against us in fact? or is the struggle we must make to secure the best results from the world of nature about us only a method for self-development as well as for the subjection of the forces of nature? We do not believe nature is against us. We do not believe a God as we believe God to be would place human children of his own creating in a world of such conditions. When nature is against us it is because we have violated the laws of nature. It is true we do have to struggle to make nature respond to our wants, and while in the great natural world and its struggle for existence we must recognize the law of the "survival of the fittest," yet in human life we find a higher law than that, and the struggle man makes and the fight in which he engages are but efforts to bring nature into subjection to his will, and man is not weakened but rather he is strengthened by the struggle.

It is true that many of the forces of nature seem to be destructive forces, but the water that drowns also carries the commerce of the world, and the fire that destroys also is one of the greatest servants of humanity as its great power is brought into subjection by the industrial world, and the lightning that kills is also man's swiftest messenger to carry his word and his messages entirely around the world. So while nature does destroy, and while nature does do injury to mankind, we repeat it is only as man runs counter to nature's laws. Comply with nature's forces and nothing more beneficient in all the world is found, run counter to these same forces and no greater harm can come to the physical man.

I know we talk about overcoming the laws of nature and of improving upon what nature has done, but even this is but the aplication of human intelligence to the directing of natural forces that secures results that nature unaided could not secure. It is co-operaion with nature. When Luther Burbank develops a new fruit it is not that he has destroyed some law of nature nor that he has made any new law, he has simply added human intelligence to the operation of laws of nature that have been in force since the world began.

It is true that one may plant a garden ever so carefully in the richest soil in the world and with the best seed that can se secured, and then leave it to itself and it will go "back to nature"—become a veritable wilderness in a single season, but the fight that must be made to destroy obnoxious weeds only helps to develop the crop that we desire from the good seed planted, and what seems to be the opposition of nature is but nature's effort to keep a lazy man from neglecting to cultivate the soil that desires to produce him his living.

When the decree of the Almighty went forth, "in the sweat of thy face shalt thou eat bread," it was one of the most beneficent decrees that was ever handed down to man. If this decree were more fully lived up to there would be less need for the many sanatoria and health resorts that beckon to a decadent people to find relief from their physical ills within their walls.

While nature is not God and God is not nature, yet in nature is found an expression of God that reveals his beneficence in a most striking manner, and it should be the joy of existence to co-operate with God in bringing about good from the action of his natural laws, for all nature and all nature's laws are his.

From the Editor's View-Point

Education and Democracy

Few words in the American tongue have been more overworked in the same period of time than the word "democracy." That it is a great word none will deny, but that a word may lose its greatness and become commonplace by its too frequent and by its misuse must alo be admitted; and we are slightly inclined to the belief that the word is losing some of its glamour to the American people because of its too frequent use in places where it does not really apply.

It is not the purpose of this short editorial to define democracy, that has been done a great many times by writers who have contributed to multitudes of American newspapers and magazines; but what we want to do here is to show that it is as important to educate for the tasks of democracy as it is to fight for its possesion. The question often looms large in the minds of many people. What will we do with a world democracy should we chance to secure it?

A very important question is, Are the people of the world ready for democracy, and could they carry it on advantageously should it become a world condition? Of course the enthusiast may ignorantly declare that any people are better able to govern themselves than any one else to govern them, but let us not be too sure about that. Do we right here in America as common members of the world's greatest democracy give as much attention to the things that really make for a true democracy as we should, in other words have we been educated for citizenship in a democracy?

When the United States decided that we were in a state of war which Germany had forced upon us an urgent call was made for the youth of the land to rush to the defence of the American colors and to participate in the task of "making the world safe for democracy." Of course it is unpatriotic for any one to oppose the plans of the government in times like this and no one except such as the class of men of the type of Debs and his followers would do so, but sometimes the youth of a country make the mistake of letting their enthusiasm run ahead of their judgment and enlist where they can not do the greatest good after all.

Many young college students who had not reached the age that made them come under the selective service of the country offered their service freely and fully as a patriotic duty and thy counted it more than a duty, they regarded it as a sacred privilege. But has this been the wisest course after all Dr. Elmer E. Brown says, "A young college man can make his life count more for his country by sticking to his preesnt task than by rushing off to the recruiting office that will bring him soonest to the firing line."

There is a great fundamental truth embodied in this statement by Dr. Brown. Democracy needs trained leadership—a leadership that has been prepared to take a sane view of personal obligations to fellow men. There is no such thing as absolute equality among men. There must be leadership in the most democratic of democracies, and the world today needs such leaders schooled in the best colleges and universities of America, so we would urge the young student to heed the advice of Dr. Brown and to stick to his present educational task.

The Commonplace Man

When Abraham Lincoln said, "God must love the common people because he made so many of them," he struck a responsive chord in the hearts of the multitude for, deluded as some few people are concerning their own place in the varying scale of humanity, we still believe the vast majority of them recognize the fact that they are just common folks and as such they are willing to do the common things of life and to do them well. But because a man is a common man and because his life work may be the performance of the common things of life it does not necesasrily follow that the man himself is commonplace.

The commonplace man seems to have no initiative in his nature and no objective in his life. He has no greater ambition than to follow the course of life that offers the least resistance, or to pursue the easiest way. There are commonplace men it is true, but it is not impossible for such to rise above the commonplace into the extraordinary in life. There is a great deal more to the nature of many people than they are given credit for, but too frequently their real character is not revealed until some unusual circumstance brings it out. So long as life continues along an even course it may never be known what really is in a man, but when he rises to the height of his being to meet some emergency that is suddenly thrust upon him he astounds the world with his reourcefulness and his daring.

Regardless of the great and many evils attendant upon the great world conflict of the present it yet must be admitted that it has drawn men out of their secret chambers and has revealed their true worth as nothing else in a generation has done.

After spending many months working among the soldiers in many camps and after seeing their devotion and willingness to sacrifice what men usually hold dear a man of a great deal of prominence said, "Never again will I call any man commonplace."

The Contempt of Familiarity

The old saying, "Familiarity breeds contempt," is being demonstrated as true every day, and in more ways than one. Badges of honor were once held in high esteem, but of recent years they hav been bestowed so frequently on unworthy men for committing the most brutal of crimes rather than for performing deeds of chivalry and valor that all respect has been lost for those of certain types.

There was a time when men were envious of their companions who had performed a deed of such heroism as to win the decoration of the "iron cross," but a great deal of the glory attached to this decoration in former years has vanished, and it is now reported that in Germany the iron crosses sell for forty cents, and a New York paper facetiously remarks, "The depreciation of the paper mark accounts for a price still ten cents too high."

When men come to realize the vanity of trying to win worldly glory by performing dishonorable and inhuman deeds which are crimes in time of war as well as in times of peace they will then understand why the proverbial "thirty cents" seems too great a price to pay for a military decoration that once was regarded as priceless from a monetary standpoint.

The world is still ready to decorate men of valor who are willing to risk their lives in a good and moral cause and who may achieve things worth while for coming generations, but no number of iron crosses can obliterate the stain attached to them when they are given in recognition of nothing more than an act of brute strength or beastly ferocity.

Anxiety for the Morrow

While the spirit of the teaching of Jesus Christ when he said, "Be not anxious for the morrow, what ye shall eat or what ye shall put on," is very generally recognized as a wholesome one it is still regarded as a rather difficult principle to put into practice in actual daily life.

Men will consider what they shall have to eat and women will consider what they shall have to wear in spite of our Lord's reference to the ravens and to the lilies of the valley and of God's care for them. The changing styles of clothing which have been the cause of millions of dollars' worth of clothing for both men and women to be thrown in the great American rag-bag every year when less than one half their service has been utilized has been an unadmitted scandal for generations. Present world conditions have modified this extravagant practice in a measure but it has not been entirely eradicated. Yet necessity may drive men and women of only moderate means to use common sense in the matter of clothing and to wear garments until they are at least "frayed around the edges" before discarding them because they are "out of style." A late New York paper states that garment men are predicting that men's ready-made suits will reach $100 next fall. Then some men will economize.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Report of Church Extension Department

Section II: Methodology

A Cardinal Weakness.

Any long view of the home mission efforts of our church will reveal this cardinal weakness—the lack of both a generalissimo and a strategic reserve. Fortunately, world affairs will afford us a usable parallel for this in current ideas concerning happenings abroad. Practically all of our mission enterprises have been inaugurated without sufficient counsel or investigation, generally on the initiative of a single pioneer. The wonder is that so few have failed and so many have succeeded. We do not blame the pioneers; had it not been for their hardy conduct we would have had no gains at all. We have had just failures enough to point out the lessons as to what will not do, if we will only now have the grace and good sense to learn from the past.

Oversight we must have—oversight backed up by a permanent cash reserve fund for eventualities. Such an oversight and such a fund might have saved many thousands of dollars badly but conscientiously spent and also might have saved many a promising field long since passed to the limbo of the "might have been." Any sane methodology must consider this first.

Survey Fund

The oversight must be centered in the General Missionary Board, of which the secretaries of the district boards are "ex officio" members, by a closer alliance and the adoption of a unified policy covering the work of all extension agencies. This was provided for in the general re-organization of the General Board some years ago but has never worked out effectively, largely because the board in question failed to elect a Field Secretary, as recommended, who should have the personal responsibility for this co-ordination. It is imperative that this office be filled whether the said secretary actually take the field or not—probably not. A vast work can be done by correspondence.

The fund in question was called for by the Director last Thanksgiving Offering and is accumulating as that offering reaches its goal. It was named the Survey Evangelism Guaranty Fund. Also at that time $100 was called for for the inspection of of prospective points. The latter fund has not been used but waits on the working out of a definite policy at the coming Conference. The work comprehended under both ideas might be paid for out of this common Survey Fund. We hope the fund will be $1000 by that time, raised always a year in advance and banked for that exclusive purpose.

Operations of the Survey Department.

Let us consider the operations of this proposed department under the headship of the Field Secretary, co-operating with the various secretaries of the district boards as a unified department:

I. Evangelism for Dying Churches. This is perhaps the most immediate call. There are a number of such places which lack the leadership, faith, zeal, or the money to secure the needed evangelist to revive the work. The Field Secrtary, working through the district secretary, will put a competent man into such fields and guarantee his remuneration. Experience shows that in the vast majority of such cases the meeting will pay its own way. Whatever is short will be paid out of the Fund. Under ordinary conditions the Fund ought to cover a large number of places.

II. Establishing Class I Prospectives. In the last number of this report we spoke of a large number of promising rural fields, which, however, were in sparsely settled and uncertain rural communities that would hardly justify the large expense of mission funds to establish them, yet which had a claim on the church and often produced some of the brightest workers and choice examples of sacrifice. We said their problem was comparatively simple and we believe it to be so. Thorough revival methods for two or three successive years will win most such real prospects and do all that can be done for them. With a good Sunday school and perhaps a woman's organization, they can get along with very indifferent pastoral care from revival to revival, perhaps grow stronger because of their condition, and work out their destiny just about as well as though they had a resident pastor exclusively. Such fields often afford a key to some desirable population center either because it is near by or because of removals thereto. The church can do no greater work than to recognize the value of such places, give them a definite status, limit the expense to be aplied and let no such opportunity escape. There is scarcely a great church among us that cannot be traced back to such a beginning.

III. Inspection and Survey Evangelism of Classes II and III among the Prospectives. This line of activity differs from the two previous in that it deals with the preliminary stages of every standard church extension project. It is suggested in the opening of this article. Its need must be apparent to all. In this line of work the Survey Department would put ni, at the expense of the Fund, investigators who would thoroughly review the situation from every angle and make plans for an evangelistic trial meeting to discover the fruitfulness of the field. These investigators should represent not only the district board wherein the prospective field was located, but also the General Missionary Board of the church to be sure the judgments reached were sound. All preliminary expense would be borne by the General Board.

Typical Operation in Establishing a New Field.

Let us portray the operations in establishing a new mission anywhere in the brotherhood.

1. Preliminary conferences between the district board secretary and officers of the General Missionary Board.
2. Inspection trip or trips by the best qualified observers at the expense of the General Board Survey Fund.
3. If the report is favorable, a qualified woman visitor to be put in to study the available material in detail for one to three months. General Board expense.
4. An evangelistic campaign to be conducted at the expense of the General Board.
5. If the movement is thoroughly successful in the organization of a church and the proper location of its plant, the whole project to be turned over to the District Board for completion. If the success of the first effort is doubtful, the visitor can be left to try a preliminary Sunday school, care for the nucleus and spread doctrine abroad for a second effort. It is better to spend a few hundred dollars and know for a certainty than to load up a proposition blindly that can never make good. If the inspection is done thoroughly and deliberately such cases ought to be rare.

Distribution of the Burden.

According to the above it will be seen the suggestion is made that district mission boards spend their funds only for approved projects, all preliminary and investigation work to be done in cooperation wth the General Mission Board at the expense of the latter. The reasons for this are apparent. Under the present system the main activities of the General Missionary Board consist in giving grants-in-aid to various district projects, some of which are of the most uncertain nature. A careful and more business-like system must be inaugurated at once. It is far easier to train a few experts in one central system than to be sure that a multitude of districts will be able to use expert judgment in these delicate matters. Also the General Board by virtue of its relation to all other boards is in a better position to learn quickly the lessons taught in any district, however remote. Such lessons are available here and there and this whole report is an effort to utilize them.

We must adopt some such general policy for the various agencies if we expect to make any headway over the present. A more intelligent policy of co-ordination must be worked out if the General Mission Board is to be lifted from its present anomalous position and made the aggressive agency the circumstances require. We recommend these suggestions to the careful thought of all. Of course the transition from the present system should be gradual so as not to injure present projects.

Finally, in this connection let us note that the General Missionary Board will have another line of activity in territory where there is no organized district. The procedure should be the same in regard to new work except that this board would finance the project clear through to success.

G. T. RONK, Extension Director.

Viewpoint of the District Goal Director of Indiana. BY W. T. LYTLE

Our first annual report on goals attained and lost on the Four-Year Program for Indiana churches from the District Goal Director's point of view.—

What this report should mean to our churches is of greater value than I surmise some of our congregations and pastors really anticipate.

I will try and explain the matter as I see it from my point of view. First,—The report will show very definitely the weak places in our local organization and of course that shows us as an organization where we need to apply a special effort to attain and not slip back.

Second.—This report ought to awaken within each local organization a desire not to be found lacking, and if we have lost for this year so our report does not read like we want it to read, it will serve to arouse us from our indifference and cause us to be interested in achieving. In fact we ought to see that our eternally excusing ourselves and "going to do""—has made us a record that we can improve upon, if we will meet the issues as real problems and go forth in the name of Jesus Christ to conquer.

Third,—This report ought to show the real mission of a church to the community, to the extent that our local organization would know that it had a real place in the shaping of a community life, that others would know that the church was aiming at something which was making us put forth an effort to attain.

Fourth,—This report will quicken the pulse of zealous pastors, until they will want to assume the responsibilities with real business methods. Showing they desrie to be more efficient in doing the work which has been assigned to them as pastors.

Fifth,—This report will serve to spur up the sleepy and slothful congregations and pastors, until they will know by actual experience that the "Lord's Work Requires Haste," and that Paul knew something of the average congregation and pastor when he said "Not slothful in business."

Lastly,—The cause is worthy of a careful summary of the entire Four-Year Program as every goal is worthy of seeing how we can attain, and if this year we have not attained, then why not? Let us start forth with an ambition worthy in its object to make sure by our own help that we will, "go forth."

We hear a great deal these days about mobilizing, this is a day of marshaling together and concerting our efforts so then let us look at Wesley's conception of a mobilized church—"all at it, always at it, altogether at it." That is what we will have to do in the "putting over" of this Program. May no call, then be sounded, that falls on heedless ears. The churches have given in the past fine co-operation, and we must have more co-operation as goal by goal we attain.

This can be done, and should be done, and I am willing to venture the saying "THAT IT WILL BE DONE."

Surely Brethren, we ought to be willing to do our full measure when the report of the 1920 conference is read and made public, the sweet sounding echo will vibrate sending forth the word that not only every goal has been attained, but better yet, much more has been accomplished.

Then in the words of Paul, "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Contributions

Daring to Fail. BY C. L. ANSPACH

Sometime ago while riding down one of the streets here in Toledo, I saw this motto in front of one of our prominent churches, "To fail to dare is ignorance, to dare to fail is noble." I wonder if any of us are pausing long enough to fully consider that question. Are we daring to fail?

In the prosecution of this war our government is daring to fail daily. We have failed in some instances and the result of our failures is making us a stronger nation. Your success and my success are in direct ratio to our failures. It took a man like Browning to say, "Not what I am, but what I have aspired to be, comforts me." Never before in history has there developed a time when individuals are attaining success through daring to fail than now. After the entrance of our country into this war a young man from my office was successful in obtaining a commission in our army, was attached to an engineering division and sent to France. He was there placed with a French officer in a government factory. Recently I heard that while the French officer was on leave of absence this young American officer was placed in charge. He dared to fail and the result of his efforts was that production in that plant was increased 300%.

Life is a record of failures not of successes because failures make success. The leader today is the person daring to fail. No one, no matter how capable can be heard unless he talks. Your ideas may be laughed at but if you continue to think sometime an idea will grow and bear fruit. Your life is as important in the world development as any other. Fire away and eventually you will hit the mark.

After you have reached a decision see it through. In the private office of an official of a prominent company there hangs two mottos. The one is the picture of a bull dog standing on the defense with a piece of somebody's trousers in his mouth. Below the picture is this inscription, "Remember the bull pup, my son, his usefulness consists in his ability to stick." The other motto is, "the valuable man is the one, who calls upon his boss the least." It is needless to say that the theme of the mottos are "Sticktoitiveness," and "dare to fail." Make sure you are right, dare to fail and success is the result.

It is said that Thomas Edison made a thousand tests before he perfected the record of his phonograph. His daring to fail combined with drudgery resulted in the success of the record. We now see that in order to be succesful we must (first) ascertain the justice of our cause, (second) dare to fail, (third) exercise perseverance.

We must apply the principle of daring to fail to church work if we are to be successful. The live church is the one that is continually on the move with every member an active force. The best example of a religious worker endowed with this spirit is Billy Sunday. Here is a man who left a successful business career and dared to fail for Christ. We all know the wonderful work he is doing. To still illustrate this point we may take the life of him in whom not even Pilate, a judge of men, could find any fault, our Savior. His life is marked in its entirety with this principle. Every journey undertaken by him was undertaken in a spirit of daring to fail. All important steps were first taken by him through prayer with the Almighty before they were pursued and then followed a display of spirit which should be our guide.

We of the Brethren church have this brought home to us in a definite form because of our Four-Year Program. We are assuming a large plan and are now daring to fail. It seems that the theory of daring to fail is an inherent quality with which we are blessed. Our ancestors oppressed by religious restrictions, set sail for a new land which they had never seen, over a sea that they had never navigated, with nothing but a firm grip on God and with the thought of Lincoln's, "With charity toward all, with malice toward none and firmness in the right as God gives us to see the right; let us strive on to finish the fight we are in," finally landed

upon the strange shores of our blessed America. We all know the struggles that were made and eventually they were successful.

We are now entering upon another contest, which is just and fitting. We are now at the turning point in the road of our progress. The result of our edeavors is dependent upon each of us. Through our failures we are now strong enough to attain these ends. We can no longer afford to remain inactive. Now is the time for all big movements. Toledo, a city of 200,000 population was asked by the U. S. Government to subscribe $9.409,000 on the third Liberty Loan campaign. Toledo hoped to raise $14,000,000. She actually raised $15,000,000, in 72 hours' time with a total of 70,000 subscribers. Incidentally Toledo was the first city in the United States with a population of over 100,000 to reach its quota. This feat could not have been accomplished two years ago. We are now raising $3,000,000 for a war chest. A certain business was listed to subscribe $5,000 by the war chest committee. The salesman in that territory called him and dared to fail. He did not ask for the amount specified but asked for $25,000. You ask what was the result? The salesman left that office with a check for $25,000.

Our College at Ashland, our only educational school is in need of money. We are endeavoring to raise $100,000 as a part of our Four-Year Program. I believe that the right time to put this plan across has been chosen. Granting that we have chosen right, we must realize that our church organizations should be active to accomplish these ends. Everybody in the Brethren church has a place to fill and now is the time to fill it. If we have any dead members in our organization let us bury them before they begin to decay.

We are now lined up on the starting line of a great race. The starter is ready to give the signal to start. All eyes are turned on the runners with expectant eyes. The starter is saying, "Get set,"—"Go!"

Another Conference

The First General Conference for the Evangelization of Russia which was in session at the Moody Tabernacle in Chicago from June 24th to June 28th will not soon be forgotten by those who were in attendance. The first session on Monday evening was appropriately given for the most part to the Swedish Ministers and Churches of Chicago, the closing address being given by Rev. Gustav F. Johnson, pastor of the great Swedish Tabernacle of Minneapolis. More than four thousand people were in attendance at the initial service. On Tuesday, Wednesday, Thursday and Friday the Conference program filled the entire day beginning at nine o'clock in the morning and closing between ten and eleven each evening. Among the outstanding features of the Conference must be noted the following addresses:

"The Inspiring Vision of a Regenerated Russia," by Rev. A. B. Winchester of Toronto.

"Why Must America Take Leadership in Evangelizing Russia?" Rev. Pres. David Nyvall of North Park College, Chicago.

"Great Opportunity in Present World Conditions," Rev. Gust. F. Johnson of Minneapolis.

"The Bogoiskateli, or Seekers after God in Russia," Rev. I. V. Neprash, until recently of Petrograd, now of Philadelphia.

"A Concerted Movement for Russia's Evangelization," Rev. Wm. R. Wedderspoon, pastor St. James M. E. church, Chicago.

"The Russian Orthodox Church," Dr. Robert M. Russell of Moody Bible Institute, Chicago.

"What Has Been Done to Evangelize Russia?" Rev. Pres. Charles A. Blanchard, of Wheaton College.

"Russia's People and their Neighbors," M. A. de Sherbinin, one time profesosr Russian and Ruthenian, Presbyterian College, Winnipeg, Canada, and now of the Chicago Tract Society.

"America's Christian Duty to Russia," Dr. James M. Gray, Dean of the Moody Bible Institute, Chicago, and

"A Great Missionary Program for Russia," Pastor Wm. Fetler, President of the Russian Bible Institute of Philadelphia.

One of the very interesting features of this Conference was the presence of the Rev. N. F. Hoijer, Deputy Pan-Rusisan Evangelical Committee, who has already devoted forty years of his life to Evangelization work in Rusisa while under the rule of three czars. Mr. Hoijer's two addresses were entitled—"Forty Years in Russia," and "Among Mohammedans and Kurds of Ararat."

One of the sessions of the Conference was devoted to the topic "What Has Been Done for these People and their Neighbors Now in America." The Chicago Tract Society Missionaries reported of their work. Constantine Antoszewski spoke for the Russian Poles, Rev. Paul Kozielek of Detroit for the Austrian Poles, Rev. M. M. Aijan of Detroit represented the Armenians, Rev. C. T. Papadopoulos of Chicago the Greeks, Rev. V. Hlavaty of Cedar Rapids the Bohemians, and Mr. Andrew Todoroff the Bulgarians.

At the evening service of Wednesday, in response to an appeal of Pastor William Fetler over fifty volunteers came forward offering their lives for the service and the same evening an offering was made for the work amounting to something over ten thousand dollars.

The closing service of the Conference proved exceedingly interesting. At this meeting a special effort was made to bring together representatives of the different Slavonic peoples in Chicago, and brief addresses and appeals were made in at least seven different languages. The impressive singing of the choir of fifty students from the Russian Bible Institute of Philadelphia under the leadership of Pastor Fetler and the stirring addresses and appeals made by the Missionaries of the Chicago Tract Society, who told of their work among the Slavonic people here in our own land, will not soon be forgotten. During the entire Conference there was great unanimity and hearty expresisons of loyalty to our Master and of love to the brethren. The addresses were of a high order and it was decided to publish them in a volume through the Bible Institute Colportage Association.

In view of the great need of Russia it was unanimously decided that while nothing shall be done to interfere in any way with plans or work of existing denominational boards, still it is important that a strong and sympathetic Christian effort be organized as quickly as possible to enter upon this great and long neglected field, to carry on a work that shall be thoroughly Evangelical, but also strictly interdenominational so that intsead of exhibiting to the new Rusisa the different denominational features of our work in America we can go to them with a united front, with a united appeal and with a united effort to bring those one hundred eighty-two million people under the power of the Gospel of Christ.

The Conference was called by more than one hundred Evangelical leaders in different parts of the United States, Canada and England; and according to the recommendation of its Executive Committee a new organization was effected to be known as "The Alliance for the Evangelization of Russia." This alliance has an Executive Committee of twelve members and a General Council, which at the outset will be composed of all those who signed the original Manifesto, calling the Conference.

It seemed to the leaders of the Conference necessary, in view of the greatness of the opportunity, that a "flying squadron" of Christian effort should be organized at once to carry the gospel by the written and spoken word to the Russian people, and while undoubtedly the denominational boards will approach this task, yet under present war conditions the work of all will be painfully inadequate, and there is apparent the need of a united effort in which the faith and love of the Christians of Russia may find expression without reference to denominational lines. The effort of the Alliance will be to carry to the people a Christ rather than a creed, a personal Savior rather than any particular system of faith and order that has developed through the centuries of controversy. The promoters of the Alliance have set themselves at once to raise a $3,000,000 religious liberty fund for Russia.

The Mother and the Problem of Child Labor

Mrs. Max West of the Children's Bureau of the U. S. Department of Labor sends to mothers who are helping in Children's Year a word of reminder about children's work at home.

One is likely to think of child labor as a matter concerning factories and legal enactments, but as a matter of fact, many young children, well below the age at which they may go to work outside the home are put at work too heavy for their young shoulders to bear, or are kept at work too long, or too steadily within their own homes. Free unhampered play is essential to health and development in childhood and children who are unduly deprived of their playtime by work at home may suffer just as seriously as those who work for pay. This condition of affairs, of course, comes about largely because there is so much work to be done, and so few to do it that it seems necessary for each one to take some part in the work of the household. But it often happens that the

young shoulders are given too heavy a load, the young muscles too great a strain and youth is made toilsome and unhappy rather than joyous, because parents do not realize what is happening.

The pathetic "little mothers" of our large cities, who have the care of their younger brothers and sisters, and the children, both boys and girls, carrying heavy bundles about the streets are common examples of children who have responsibility and heavy work which should not be placed on young shoulders.

In the country and on the farm children are often required to work in the field and gardens too long at a time, or to carry water and other weights too heavy for their strength and often to work under a blazing sun. Such early work interferes with growth and development, which is the one great business of childhood. Many men and women, whose physical strength is impaired, might trace their ills to sickness, underfeeding or overwork during the formative years of early childhood.

The tasks children are given to do should be suited to their years, and varied by frequent opportunity to rest and to play. At the same time food should be good and plentiful and there should be long hours of sleep. The harm which heavy work can cause little children can be ill afforded at any time, and least of all now. For the children must be kept well and strong to meet the demands which will confront them when they come to maturity and face the tasks of reconstruction in the critical years to come—work which will demand physical wellbeing as well as efficiency and character.

Prime Moral Obligation

BY HENRY M. LELAND

I am not a Methodist, nor am I a preacher, but as a believer in fair play I appreciate the humane and just provision the Michigan Methodists are making in creating a fund for their veteran preachers.

When one considers the years of special preparation to which clergymen submit themselves, and also thinks of the sacrifices they constantly bear, and of the hours of service which they give, and then considers the wage given them for this unselfish service, one is inclined to feel ashamed of the Christian Church.

That recruits for the ministry are still presenting themselves under these circumstances speaks more eloquently of the character of the applicants than of the sense of fairness of the churches. During his active service a minister is entitled to at least as much money as a hod carrier, or other unskilled and untrained labor. After having given his life to such sacrifice for the good of the church, and being deprived during that service of any opportunity for laying aside funds for his old age, it is a prime moral obligation upon the church to care for him after his years of active service are over. A church that will not do this is not entitled to consideration by young men who feel called of God to preach, and I hold it as a conviction that any church that will so shamelessly mistreat its servants will sooner or later come under the active displeasure of God. Your work is a work of simple justice. It surprises me that other denominations have been so inactive.

I wish you the best of success in this laudable undertaking.

Detroit, Michigan.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.,	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, IND.,	ROY BRUMBAUGH

(Continued from page 9)

an organized and well-directed intensive cultivation they would pay largely."

The Wichita Beacon points out that there are fifteen million acres of irrigable territory in the West, much of it in the western part of Kansas. These reclaimed areas must be taken in hand now, for "if the war is to end in 1920 or 1921, which seems probable, if all goes well, work will have to commence now in order to provide sufficiently large tracts of usable land for the soldiers who are coming back." The Spokane Spokesman Review thinks Secretary Lane's project is "of deep and particular interest" to the Pacific Northwest with its extensive irrigable areas and its constantly increasing expanse sof logged-off lands. It reminds us, moreover, that his estimate of cut-over timberlands at 200,000,000 acres is more clearly comprehended when it is considered that this area "approximately equals the combined areas of New York, Pennsylvania, Ohio, Wisconsin, Indiana, Kentucky, Maryland, Vermont, New Jersey, New Hampshire, Delaware, Connecticut and Massachusetts." Says the Portland Oregonian:

"The varied work of reclamation will have to be done on so large a scale, and will employ such vast capital, that it can be done only by the Government, or under government direction. Most of the land in question being in private ownership, it will be necessary for the Government either to buy it outright for resale to the settler after it has been reclaimed, or to arrange terms on which the owner shall pay for the reclamation and shall sell to the settler.

"An essential part of the plan is that the farmer shall own his farm. That would go far toward stopping the prevalent tendency toward tenancy, which is introducing into this country the evils of European landlordism. By attracting a large number of former urban dwellers to agriculture it would do much to correct the balance between urban and rural population, which has been swinging strongly toward these cities."

The Story of a Cradle Roll

BY GRACE B. SANDERS

Three babies were born in the same town upon the same day, one in the big house on the avenue, one in the middle-sized house on a common street, and one in the hovel on the edge of a great forest.

Master Bob opened his eyes in a palace. There was a white-capped nurse in attendance. A little bed was ready, whose mattress was of softest silk and blankets of finest wool. He and his mother had everything which money could buy, but money, alone, will not buy happiness.

All day the mother lay alone in the big bed in that upper room. She heard the tread of feet below the stair and occasionally the nurse's low sweet voice, but always, and ever she was listening to the rattling of the car a block away. She listened for the opening of a lower door, but the day passed and darkness came without a visitor, and finally a man hurried in and past her bed to the crib.

She heard him talking in low tones to the nurse. He was leaving without even speaking to her. When she called "David," he came and bent over the bed, but his breath reeked so of liquor that she turned her head away murmuring: "Oh David, you've been drinking again."

He straightened himself and blustered, "I've a right to celebrate the birth of my son and heir, and I'm going to do it again and I'll stay all night and I'll drink as much as I please."

He banged the door and was gone and then the poor little orphan society girl who had flippantly declared that she did not need the church so long as she had money, buried her face in the pillow and wept. She was all alone in the world—father gone, mother gone, brother, and sister. She thought of the sorrow and suffering through which she had passed. She remembered the sentence about the sins of the fathers being visited on the children, and she wondered if she had brought the beautiful boy into the world to be what his father was. And when she thought she could not stand it a minute longer, a soft hand touched her forehead and a cheery voice called, "How are you darling?"

A short little woman with a pug nose and shining hair and blue eyes stood before her in a tailored gown of blue. The little mother recognized her as Mrs. Thomas Booth, one of the most important women in the town. "I heard you had a lovely little boy, and I thought I'd run in and see you."

The little woman was so glad. And somehow it was not long before she had told Mrs. Booth all her joys and fears. Mrs. Booth nodded understandingly. "He's a lovely boy. I don't wonder that you wish to raise him right," she said. "May I come again, and shall I put his name on the Cradle Roll?"

"I'll be glad for you to come. My mother is dead and you may put his name on the Cradle Roll if you like. We're not church folks, but it won't do any harm."

Little Mrs. Booth smiled happily to herself when she went away. Her friends had laughed at the idea of going to these ungodly, wine-drinking people. Other church workers had applied in vain for admittance. She had gained entrance because of a little child. She bade the mother goodbye, and went to visit the middle-sized house, and the hovel on the edge of the forest.

A month later, she and the minister called at the house on the avenue. The young father felt so important that he promised to attend the men's club meeting at which a prominent Senator was to speak. He went and was amazed that such a pleasant evening could be spent in innocent amusement, and when he woke next morning without the headache which usually followed nights of dissipation, he avoided the sideboard which he patronized quite freely and patting his wife's cheek, he said, "I'll have to cut a little of that out if I'm going with church people."

He went to the church on Sunday morning and was delighted with the men he met there. And thus passed the year. When Cradle Roll Day drew near Mrs. Booth sent out her invitations, and about a week afterward she followed her visit with a call. She had just rung the ball at the big house on the avenue when the little mother came running to meet her.

"Oh, you blessed angel," she cried, "we're just the happiest folks and it's all because of you. When you came Fred was drinking, and I was almost wild, but he's been improving right along, and when the Cradle Roll invitation came, what do you think he said? He said, 'We'll go and we'll make the confession so as to be able to raise him right.' Oh, Mrs. Booth, I am so happy."

Mrs. Booth was happy, too. She followed the little mother into the room that she might see Baby Bob's clothes. The mother was saying, "I want him to be the prettiest baby there," but the Cradle Roll Superintendent was thinking, "What if I had not called."

She left after a while and walked down to the middle-sized house on a common street. A dumpy little brown-eyed woman saw her coming, and waved her flag of truce, a baby's white dress. "You blessed angel! I am the happiest woman on earth," she said when she was in Mrs. Booth's arms. "Bob has a better job, and he said he would join the church tomorrow. Oh, Mrs. Booth, I am so glad!"

Glad? Mrs. Booth could not speak, but after a while she took her basket and walked out of the city and out in the country road. Cows nipping at the white clover were lazily straggling homeward. She heard a robin twittering in an apply tree, and a child's sleepy cry. She reached the hovel and saw a women in a brown calico gown. Her face was brown and spotted as an autumn leaf.

"Are you ready for Cradle Roll Day?" cried Mrs. Booth.

The woman did not turn. "I was just a-thinkin'," she began, in a queer strained tone, "of how things was when you come. I'd been sick, and I got out of bed and crawled out into the kitchen. The cupboard was empty and I didn't know what to do, for we were hungry. The house was dirty, and the children's clothes were worn, and I was just a-wonderin' how I'd get enough to cover one more body, even if it was a little one. And I seed you a-comin' in your fine duds."

Mrs. Booth sat down outside the door and fixed her eyes upon the brilliant sunset.

"I knowed you had scads of money, and my heart was as hard as nails because you had so much and I had so little. I hated you. I never thought of you stoppin', but you did, and you asked to put Baby Bill's name on the Cradle Roll. It pleased me, but I made fun, and told you I'd ruther have a bread roll than a Cradle Roll, and you opened that very basket you're carryin' and give me food enough for us all. When you come back and brought that certificate all framed up nice and shiny, I hung it on the wall and it looked so pretty that I got ashamed of my house, and after you was gone I went to work and scrubbed the floor as bad as I felt. And Bill come home, and he was so pleased that he fixed some chairs that I'd begged him to do for more'n a year, to have mended. He got a job on a farm that week. He commenced going to church, and ever since he's bringin' his money home and actin' like a decent human bein'. He was tickled to death about that Cradle Roll invitation and he brought this," the woman held up a coarse white dress on which she had been working, "and he said we'd go to church tomorrow and make the confession every one of us. Oh, Miss Booth, I can never thank you for what you did for we'uns."

All these things were to be accomplished on the morrow because of her work. Little Mrs. Booth took from the basket the little white things which she had prepared for Baby Bill.

She hurried away after a while through the velvet dusk which was perfumed with roses and variegated by stars. She reached the top of the hill and looked out across the fields at the big house on the avenue which was ablaze with light, at the middle-sized house on a common street which was lighted by a kerosene blaze, and finally out at the hovel on the edge of the forest where the tapers glittered like fireflies through the night. And as the greatness of the work came upon her, as she thought of the thousands of little ones coming up without Christ in the home or the church, she trembled like a storm-tossed ship upon a troubled sea.

She fell upon her knees to pray, and as she waited there asking, "Lord, what wilt thou have me to do " a voice seemed to float up from the valley, saying:

"Hark, 'tis the Shepherd's voice I hear,
Out in the darkness cold and drear,
Calling the lambs lest they go astray
Far from the Shepherd's home away."

And with these words ringing in her ears, she rose from her knees, with a deeper determination than ever before to seek out the little ones and bring them safely into the heavenly fold.—American Mesesnger.

REVIEW OF
The Thought and Work of the Church

After an absence from our columns for several weeks the Honor Roll for Brethren churches that have placed the Evangelist in all the homes of their active membership appears once more, It is the Roann, Indiana church and their energetic pastor, Roy Brumbaugh that are responsible for this re-appearance of the Honor Roll. The list of subscriptions from Roan is a most worthy one and we extend our congratulations and thanks to Brother Brumbaugh and his loyal workers. This new addition to the Honor Roll helps us to keep the Evangelist list up to the point we desire to have it when we make our annual report to the General Conference.

The July number, or number four, of the Brethren Missionary quarterly has been mailed to all subscribers and a few hundred copies will be sent to the Winona Conference for distribution among those who are not subscribers. This is the best number yet published and contains twenty-four pages and cover, or twenty-eight pages in all. It gives a full report of the Easter offering for foreign missions and shows that in this offering the church "went over the top and beyond." The total offering amounting to more than twelve thousand dollars. The twelve churches that gave the largest sums are as follows in the order as given: Long Beach, California; Roann, Indiana; Sunnyside, Washington; Whittier, California; Goshen, Indiana; Nappanee, Indiana; Millersburg, Iowa; Washington, D. C.; Ashland, Ohio; Berne, Indiana; Johnstown, Pennsylvania.

W. H. Miller asks us to announce that his correspondents will reach him more directly if they will address him at North English, Iowa, where he is located for the summer at least.

Every member of the church that contemplates attending the Winona Conference should read every word of the suggestions made by the secretary, Dyoll Belote. This will be one of the most important Brethren Conferences of recent years.

G. C. Carpenter makes a most earnest and a most justifiable appeal to the churches to come to the help of the General Misisonary Board in its attempt to relieve the Washington City church from the last mortgage that has been held against the property for many years. If our readers will take the pains to note where the Washington church stands on the list of churches in its contribution to foreign missions they will find that it is loyal and generous to the core.

A. B. Cover, one of the Executive Committee of the General Conference is urgent in his appeal for a good attendance at the Conference. We hope to have something in our columns each week from now until the meeting of the Conference that will cause the people of the church to want to attend.

In a very brief note Brother Lyon of Washington expresses the delight of the Washington membership over the readiness with which Brother Carpenter has taken up the proposition to cancel the mortgage on the church property.

Whittier, California has recently passed through a season of spiritual refreshing and soul harvest. N. W. Jennings held an evangelistic meeting in this congregation in June which resulted in many confessions and re-consecrations. The pastor, A. V. Kimmell, reports that eighteen were baptized during the progress of the meetings and that others have been baptized since that time. Just how many we do not know. The Whittier church has made splendid progress during the past year.

The letter from C. F. Yoder contains most cheerful news. The missionary work in South America seems to be gaining favor among the people steadily, and the opposition from some of the Roman Catholics to Brother Yoder continuing as a professor in the great state college, during his furlough in the home land, has broken down and he now has all his work in the college back again which gives him a splendid opportunity to shape the lives of the student body.

Brother Sands is having plenty things happen at Sergeantsville and Pittstown, New Jersey to add zest to his labors. 'Definite work undertaken for God seems to have aroused the ire of Satan and his hosts, but Brother Sands and his co-workers are not only determined to stand their ground but to make decided inroads into the ranks of the enemy as well.

Long Beach, California has just passed through a season of refreshing under the leadership of their pastor L. S. Bauman. In a two weeks' meeting twenty-nine confessions were secured and the church greatly strengthened. Delayed work in completing the church has now been finishd and paid for as well. This was done at this time to be better able to entertain the Brethren Bible Conference which meets at that place.

Brother J. G. Dodds has recently moved into the Maple Grove congregation in western Kansas. Though this church has been pastorless for seven years the faithful ones have not given up and Brother Dodds hopes to help them to a more active life in the kingdom of God.

Wm. C. Teeter, acting pastor at Camden, Ohio makes a good report of the work being done that that place. It is one of the newest points for the Brethren in Ohio, but it is going on to success. L. S. Bauman has been engaged to lead them in an evangelistic campaign in the winter.

A short report of the churches that have responded to the call made by the Ohio conference for contributions for the Board of Benevolences and the Four-Year Program fund is made by secretary Mason. Delinquent churches should heed this notice and give the support the conference has requested of them.

E. H. Smith reports again the progress of the work of the Lord in his parish which covers almost an entire county. Brother Smith is a hard worker and he is getting results from his labors in Armstrong county, Pennsylvania. A goodly number of members have been added to this charge during the past year and the outlook for still better harvests is promising. I. D. Bowman's recent labors among them were greatly appreciated.

Brother Beachler's Campaign Notes are of special interest this week. Other weeks have resulted in larger gifts to the College Endowment fund but not many have been of the same character as this week. The gifts of notes, money, Liberty Loans and deeds to lands make it an unusual week in the campaign. There is no reason why Ashland College should not receive a most liberal endowment from the Brotherhood. While the Brethren church is not a rich church as the world counts riches, it is yet a well to do church and is amply able to meet the financial needs of the day.

The program of the eighth annual convention of the southern district of Christian Endeavor and Sunday schools of Indiana appears in this number of the Evangelist. Indiana is reaching a front line position in her Sunday school and Christian Endeavor work.

Both Dr. Miller and James S. Cook report the services of the dedication of the Krypton, Kentucky church and school. Brother Miller has nothing but good to say of the work of all the Brethren in Kentucky, but he does make a most earnest appeal for a larger force of workers to "go up and possess the land." It seems that this is the day of opportunity.

The organization of new Christian Endeavor societies is reported this week and Brother Garber bids a hearty welcome to these new recruits to the army of young people who are fighting the good fight of faith in the name of the Lord.

We have just learned that some copies of the Evangelist have not reached our subscribers right here in Ohio for more than a week after they were mailed, and subscribers in the far away states are also disappointed many times. However, it seems there is nothing that can be done about it as the mails are so congested that prompt delivery of second class mail seems impossible.

Around the Editor's Table

Science and Religion

Too long has it been claimed that there is a conflict between science and religion. It may be true that many scientists are not religious just as it is true that many religionists are not scientists, but there is no reason that we have discovered why one can not be both and be consistent. It is when men belonging to either class deny to the other the right to uphold the principles in which they firmly believe that the conflict appears. One of the reasons for apparent conflict between science and religion is because some scientists have never experienced religion and do not understand it, and another reason is many deeply religious people have never experienced the emotions of the scientist and they know little, if any thing, about the science they condemn.

It is not only the man who has devoted himself to the mastery of the mysteries of the natural sciences that is accused of working counter to the plans of God, but the man who has given much thought and time to studies in political or social science has also come into his inheritance as one who is attempting by human methods to accomplish only what God himself can do.

We think that much of the criticism that is made of the work of men and women who preach and try to work out a social gospel is a criticism of misunderstanding. It will not do to take the utterances that some few radicals have made in their books or writings and condemn the whole principle because of what one man or even a number of men may say about it, and from all that we have been able to learn we can see nothing more in the purpose of the Christian who advocates the cause of a social gospel than an attempt to apply the principles of the teaching of Jesus to the many physical and social ills from which the race is suffering. It is not an attempt to save the world by a social application of the gospel, but an attempt to apply the principles of the gospel by a SAVED people to the ills of a people that NEED saving, and that may help them to a better social existence as well as to a religious experience.

Swords and Plowshares, Spears and Pruning Hooks

No sincere Christian can help longing for the time to come and to come speedily when the ancient prophecy concerning the beating of the instruments of war into instruments of industry and peace shall be fulfilled. Just how or when that time shall be ushered in may not be fully understood. It is undoubtedly true that some men have given more thought to the matter and have given more attention to the teaching of God's Word upon the subject than others have and they have a right to speak with more authority than those who are not thus familiar with the teaching of the Word; but even the best informed must face the fact that Jesus himself taught that of the time or the season when these things should come to pass no man could tell. The signs were foretold, but in a way or at least measurably so these signs have appeared in every century since the days of Christ. It is true that they appear to be more portentous now than ever before, but even this may be only the beginning of the latter day, and we should not forget that in the mind of God a day may be a great many centuries. But because we may not be convinced that the millenium period is not coming upon us suddenly we are not justified in not living as if we thought it were, or because we may be convinced that it is coming soon we are not justified in not trying to do what we can to relieve the suffering and distress of the world until that great day shall come upon us. In either case there are duties that are purely Christian that must be done and there are duties that are not wholly Christian, or rather that belong to what is generally regarded as being apart from Christian duties, though every duty should be a Christian duty and every work a Christian work, that should be done.

When the War Is Over

That great responsibilities shall rest upon the American people after the war is over is admitted on every hand, and one of the greatest of these will be the placing of the great American army back into the ranks of civil life once more in a manner that will be for their own good and for the best interests of society. This problem is occupying the minds of our statesmen and business men and Christian workers even now and it will receive more attention as the days pass. In a magazine that come to ours desk appeared an article recently that shows how the people are thinking abou this great problem over the entire country, and for the benefit of those of our readers who do not have access to this magazine we reproduce this article here and give the credit to the Literary Digest.

When Our Swords Turn Plowshares

When Johnny Comes Marching home victorious and lays aside his rifle and uniform, a place must be found for him in the ranks of civil life, and now is the time to prepare for it, our newspapers are saying. Some of them find a partial solution in the plan of Secretary of the Interior Franklin K. Lane, to settle those who wish to farm on lands prepared by the Government. It is noted that if the war is a long war, five million men must find a path back to ordinary life when it is over, and though a large part may return to the work and even the positions they had left, a very large proportion will be more or less at sea. In Secretary Lane's plan, set forth in a letter to the President and in several speeches, we are reminded that the nation still has millions upon millions of undeveloped acres, desert land that must be irrigated, swamp land that must be drained, cut-over timber land that must be stumped out and made arable. The question of reclaiming arid and swamp land, the Syracuse Journal recalls, has been before Congress in one form or another for many years, but no serious consideration was ever given to it. Events seem to show that Secretary Lane has brought it up at the psychological moment, and it trusts that the note he sounds will not be ignored by the wise men in Congress. In Mr. Lane's letter to the President we read:

"A million or two dollars, if appropriated now, will put this work well under way.

"This plan does not contemplate anything like charity to the soldier. He is not to be given a bounty. He is not to be made to feel that he is a dependent. On the contrary, he is to continue in a sense in the service of the Government. Instead of destroying our enemies, he is to develop our resources.

"The work that is to be done, other than the planning, should be done by the soldier himself. The dam or the irrigation project should be built by him, the canals, the ditches, the breaking of the land, and the building of the houses, should, under proper direction, be his occupation. He should be allowed to make his own home, cared for while he is doing it, and given an interest in the land for which he can pay through a long period of years, perhaps thirty or forty years. This same policy can be carried out as to the other classes of land, so that the soldier on his return would have an opportunity to make a home for himself, to build a home with money which we would advance and which he would repay, and for the repayment we would have an abundant security.

"The farms should not be turned over as the prairies were—unbroken, unfenced, without accommodations for men or animals. There should be prepared homes, all of which can be constructed by the men themselves and paid for by them under a system of simple devising by which modern methods of finance will be applied to their needs."

The New Orleans Item notes the statement of Secretary Lane that the public lands of forty, thirty, and even twenty-five years ago are gone, and considers that the settling of the soldiers on reclaimed land is one after-the-war problem in which the South is vitally interested. The South should be exceedingly active in its solution, for "it affords the South opportunity for settlement and development similar to that enjoyed by the West after the Civil War." For Northern-born men the northern third of Minnesota, Wisconsin, and Michigan would be "vastly preferable to anything the South could offer," according to the Minneapolis Journal, which tells us this section is "destined by nature to be the greatest dairy region in America." The Boston Transcript, too, observes that—

"There is another source of land for such a purpose which probably has not suggested itself to Secretary Lane, but which would, if availed of, supply a larger acreage than either the irrigation or drainage projects. It is the unused or half-used farmlands of the northeastern States. These are now in private ownership, and for the most part their land is out of tillage because it can not be made to pay under current or 'extensive' methods of cultivation, in competition with better land in the West. . . But under

(Continued on page 6)

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Welcome, Twice Welcome, Marylanders!

To organize two societies within practically a year's time is an accomplishment deserving of honorable mention in the columns of any Christian Endeavor page. This is an achievement to be accredited to Brother A. B. Cover of Hagerstown, Maryland, as his report indicates.

But there is more than personal glory (The desire for which hardly entered the mind of the Endeavorer) in an accomplished endeavor of this kind. These two new societies on the Maryland side almost put the Maryland and Virginia conference across on our Four-Year Challenge. If Buena Vista, Virginia has completed the contemplated organization, of which we heard some time ago, that district is "over the top" clear with their three new societies out of the thirty asked for in the general goal. Moreover the inspiring and developing ministry of Christian Endeavor has been secured unto a fine group of Maryland's young people. What this will mean to their spiritual development and through them to the church and community their pastor understands full well as a result of his own experience and observation in other successful fields of labor.

We congratulate Brother Cover, most heartily upon the organization of these promising societies and cordially welcome them into the fellowship of our National Union. Be assured, new Endeavorers of Maryland, that you have joined hear and hand with a society that is not only denomination wide in scope and influence but world wide, for wherever the Christian evangel is proclaimed there you will find Christian Endeavor standing for Christ and the church. Many times its representatives first proclaim that glad message of salvation. And most of the missionaries receive their first impulse for missionary service in the society if they do not go under its auspices. Feel, therefore, that you are a part of a great militant host determined to make the most out of themselves that they may help to take this world for Christ.

J. A. GARBER.

Christian Endeavor Notes from Hagerstown, Maryland

About a year since, a union society was organized at Mapleville, Maryland. The people, especially the young people, of the community and those of the church were eager to do some definite work for the Master. After a series of meetings in which a number of young people united with the church. The organization was effected. This society has been working during the last year and its members have made some progress. They are handicapped in that the pastor connot be with them in the prayer meetings, but they are willing and striving to serve and learn to serve. At present the following officers have charge: President, Harry Keodle, Vice President, Ethel Smith; Recording Secretary, Olive Hose; Corresponding Secretary, Janie Kennedy; Treasurer, John Hose. They took a pledge for the Kentucky work last year and hope they will again do likewise this year.

Hagerstown

We have a Christian Endeavor society at Hagerstown. Although very young, the indications point to a coming "live wire." This work will require patient nurturing but we believe the talent is here for a fruitful development. Since our organization, some two months ago, our meetings, considering the summer obstacles, are encouraging. The young people lead our meetings creditably and the attendance has been in the main gratifying. The officers and committee chairmen are taking upon themselves the responsibilities in a manner that shows interest, and we already detect evidence of real leadership among our number. We are planning to take a pledge for the Kentucky work at our coming conference and we shall give an account of ourselves, on "Ashland College" night. The officers are as follows: President, A. Emmert Fahrney; Vice President, Robert Cushen; Recording Secretary, Blanche Whitmore, Corresponding Secretary, Amy Fahrney; Treasurer, Jas. A. Koontz; Organist, Ruth Poffenberger. We have in addition ten committee chairmen which gives us a fine working cabinet.

We rejoice in the progress of C. E. everywhere and are glad that we may be numbered with the immense army marching under the King's banner in all lands.

A. B. COVER.

A Great Loving Heart

Back of every great man there is to be found the reason for his greatness. When the discovery is made it will generally be found that the secret of the individual's success and greatness is due, at least in part, to the great loving heart of some friend. To such friends we owe a great debt which can only be paid in so far as we influence some other life to the realization of higher ideals.

How many workers are there in our Christian Endeavor Societies or how many preachers who occupy the pulpits who cannot trace the line of unbroken friendship with some big loving heart to whom they feel indebted beyond their ability to repay? Abraham Lincoln voices the thought when he said, "All I am and ever hope to be I owe to my angel mother." When John O'Neil buried his face in his mother's arms and said, "Mother, I have been called to preach the gospel," his mother receiving again for a moment the brightness of her youth, replied to the boy by saying, "John, before you were born I dedicated you to the service of God." These are only two out of numberless illustrations that might be used to show the power and influence of a great loving heart. The question we should ask ourselves is: Have I paid the debt I owe to the world? Has each member of the Christian Endeavor Society paid his or her debt? Has every pastor done his best to help his young life find their place in the world and prepare themselves for the task?

Allow me to speak to the preacher for a moment, for after all if he is not interested in his young people he cannot expect them to be interested in him or in other young people, who may need help. I am forced to believe by the small number of Christian Endeavorers who were present at Newark that the preachers in the state of Ohio are not visibly showing the interest in the young life of this great state that should come from a great heart bathed in love. Are the ministers of this state friends to the great host of young people who carry forward the work of Christian Endeavorer Sure they are. But often we fail to point the person who is seeking instruction to the main source of help. Do not misunderstand, I do not say the Christian Endeavor conventions are the main source of help. That source I will speak of later. This I do say, A man who is passing through a struggle as to what his life's work is going to be cannot go to such a convention without receiving help. No boy or girl can attend such a convention and come away without an unconscious change stamped upon their lives. The pastor is older and with a wider experience. He knows the necessity of attending these conventions. That's why the writer firmly believes that a pastor has not completed his Duty until he "sees" the leaders and prospective "Life Work Recruits," feasting upon the blessings of the convention. You can easily understand how hard it would be for the pastor to "see" his young people enjoy such blessings unless he was there himself. If the pastor by his example and influence is the means of some boy or girl getting a vision of their future life's work they will always be remembered "as a great loving heart," who was first to see their need and point them to help. A greater compensation could not come to an unselfish minister.

Let us notice the main source of help when a decision must be made. One might very profitably ask the question: What makes a heart great? or what makes a heart love? A heart is great and loving because it is loved by a greater heart. That love when shed abroad in our hearts causes us to love others. We love because we were first loved. The proof of that love is the service it rendered on our behalf. The death of Christ on that cross that is a test of true, unfailing love. We know God loves us because we can talk to him and he can and does talk to us. When we talk to God we call it prayer. When he talks to us we call it revelation. Prayer then is the main source of our helpfulness, because, prayer is Love at work. Our intercessions are the evidences we offer of our true love and devotion for Christ, our blessed redeemer and Savior. "By this shall all men know that yea are my disciples, if ye have love one for another." Our hearts and lives must be wholly consecrated to God before we can intercede for others.

Watson set the same truth forth in a forceful way when he said, "The essential to all true prayer is our unconditional surren-

der to the father's will, then the richest gain we reap from prayer will be a closer agreement with the great loving heart who wants to hear us speak:" We must remember that our prayers are not always answered best by what is done for us externally, but the effect it has upon the heart and mind for whom we pray. Let us remember the words of our Master, to pray the father that he may thrust forth laborers unto his vineyard. Fellow Endeavorers, pray the Lord of the harvest to thrust forth from your societies, "Life Work Recruits," in order that the kingdom may come. Just remember that prayer is based on "faith." and "Faith" without "Works" is dead. Some people pray and fail to work, while others work and fail to pray. The two must not be separated. "All things whatsoever ye would ask in faith believing ye shall receive." If you work diligently and pray unceasingly, some day you can say,

"And when in silent awe we wait
And word and sign forbear
The hinges of the Golden Gate
Move soundless to our prayer.

E. A. ROWSEY.

News From the Field

National Conference Notes from the Secretary

It falls to my lot again to prepare the annual list of suggestions concerning our coming National Conference at Winona, so here they are. In case you are not thinking of attending that gathering then pass this by without further notice; otherwise read it—ESPECIALLY THE PREACHERS.

By the time this epistle appears in print part, if not all, of the Credential Blanks for our coming National Conference should be in the possession of either the active pastors or some member of every working congregation. Please note: In some cases the pastor's address was not known, and some working congregations had no pastor to the secretary's knowledge, so in each case the papers were sent to some member of the congregation, whose name was known to the writer. NOW—if you, as pastor did not receive any blanks, first ask at service next Sunday if anyone did receive blanks; if not drop me a card stating the number of members in your congregations and also the number of elders and I will forward them to you by return mail. BUT BE SURE AND GIVE YOUR FULL ADDRESS—and look closely at the secretary's address also that you get it correct. (Canton has about 80,000 people and name and city are scarcely sufficient.)

If any congregation having no pastor is thinking of sending delegates to conference and has received no blanks let some official of the orgaization write me and they too shall have blanks (be sure and tell the number of members in your congregation.) Any minister who thinks of attending and has no blanks likewise write me.

By a ruling of the Conference of 1915 "All accredited officers and members of the co-operating organizations of the General Conference and the President and Secretary of the S. S. C. E., the Y. P. S. C. E. and S. S. shall be delegates upon presentation of properly accredited credentials signed by the Secretary and Moderator of the last preceding General Conference." According to this ruling the following parties will find credentials meeting the above conditions awaiting their arrival at Conference, same to be had by application to the Secretary.—H. F. E. O'Neill, J. L. Kimmel, H. H. Wolford, William Kolb, G. W. Rench, W. D. Furry, W. H. Beachler, W. S. Bell, Martin Shively, O. E. Bowman, Mrs. Mary Wenger, Mrs. G. T. Ronk, Horace Kolb, Miles J. Snyder, Z. T. Livengood, M. D. Kerr, John Lichty, G. C. Carpenter, W. H. Moomaw, Christian Rowland, J. Allen Miller, J. C. Cassel, L. S. Bauman, A. J. McClain, A. L. Delozier, M. A. Witter, J. A. Garber, J. L. Gillin, H. L. Goughnour, Mrs. J. Allen Miller, Mary Maud Billman. If it should so happen that there are some who are members of the Missionary Board of the Brethren church, the Foreign Missionary Board, the Brethren Publishing Company, the Board of Benevolences, the Board of Education, or are officers in either the National organizations of the S. S. C. E., the Y. P. S. C. E. or the Sunday school, and your name does not appear above just come to the secretary at the Conference and your blank will be filled out for you.

And now get those blanks signed up right away and then put them in your suit case or traveling bag or other receptacle which you are sure to take to Conference with you, so you will have them when the Committee of Conference Memberships calls for them. More anon—if necessary.

DYOLL BELOTE,
1803 Fourth St., S. E.
Canton, Ohio.

Washington, D. C. "Over the Top"

Word just came from Brother Miles J. Snyder of Milledgeville, Illinois, that is most encouraging. This is what he says:

Milledgeville, Ills., July 22, 1918.

Dear Brother Carpenter:

I was glad for the announcement in the Evangelist last week of the Mission Board proposition concerning the mortgage on the First Brethren church of Washington, D. C. I availed myself of the first opportunity and presented the matter to our people last Sunday morning, and I hereby pledge you $41.00 from the Milledgeville church on conditions named. I think this is an admirable idea and trust there will be many generous responses so the mortgage may go up in smoke at an early date. Having twice visited the Wahsington church, I look upon this proposition as investing mission money in a dead sure thing.

Fraternally yours,
(Signed) MILES J. SNYDER.

The amount of the debt is $2500 00 and the proposition is to raise it at once and burn the mortgage at the Winona Conference. Only pledges are asked now, no money being expected until the whole amount is pledged. The Washington, D. C. church through her loyal and hardworking pastor, Brother Wm. Lyon, has offered to shoulder $1,000.00 of the amount on condition that the brotherhood will get under the balance of $1,500.00. This is a very liberal offer on the part of the Washington church when their present burdens are considered, although the outlook for the work of the Brethren church in Washington was never better.

The pledges to date stand thus:

First Brethren Church, Washington, D. C.	$ 1,000
First Brethren Church, Milledgeville Illinois	41.
Scott Richael, Polk, Pa.	5.

This is a splendid beginning. Every pastor has received an urgent appeal to present this call to his church, to organizations and individuals, at once, and a blank pledge card for return was enclosed. Let everybody help. Write the undersigned at once and say how much you will shoulder that we may go "Over the Top." Watch the report next week.

Peru, Ind. G. C. CARPENTER.

On to General Conference

Today we hear the oft-repeated phrase "no slackers," or "don't be a slacker." Civilly a slacker is not permitted, religiously he should not be tolerated. The time of apologetical Christianity is yesterday; today honest persistent activity is demanded of God's children, and Brethren, let us get into the van. Of the church greater demands will be made day by day; shall we as a denomination be able to measure up to the demand! Splendid provision has been made to bring us face to face with present day needs at our coming Conference. Men of position and ability have been secured to present to us problems of the hour. Now it remains for the churches and pastors to give these men the audience they merit, and which the church needs. Buy a ticket for Winona Lake, Indiana, and the ticket will be honored on any road, so says the Railroad commission. Plan to meet your friends at Winona at the General Conference of the Brethren church, and give them a rich spiritual feast.

A. B. COVER.

Washington, D. C.

This time your unworthy servant comes with a special message. Will you all bear with me once more? I firmly believe that my message is pleasing to our blessed Lord. If that be true, and you really are interested in his work, you will enjoy what I shall bring to you in his name. I refer to the appeal that our dear brother Carpenter has made to Evangelist readers in regard to settlement of mortgage on our church property. I have used the word "appeal." Mark you, I am not using that word in the sense of "begging" any one, no, we simply present the opportunity and then leave the matter to rest between you and the Lord himself. For years we have been doing this

and God has never disappointed us. There was a time when we "begged," we didn't know any better, and both God and man were disappointed.

When this letter is finished I shall "spread it before the Lord," (Isa. 37: 14) and let him take care of the results!

Many of you who read this are going to "count it a privilege" to have part in this work. You have done so before; you have enjoyed sweet fellowship in so doing; you are glad for another privilege. God bless you, one and all, as HE only can! Others are going to have part now. Yes, you will want to have a very personal interest in the church located in your representative city. One denomination is just now about to finish an edifice here costing two million, five hundred thousand dollars, most of which has been made up by voluntary gifts of individuals holding membership in that denomination throughout the United States, and confined principally to the Southern States. You will want to have part in this offering because it represents your own and only church in the Capital of this great nation! Yes, you will want to have part in it, of course, you will, and then it will make you enjoy that visit so much more when you come here and can worship in your own church home. God has wonderfully blessed the work here during the more recent years, but we are anxious to have this church become one of the very strongest in the brotherhood. If you should be inclined to doubt with reference to the substantialness of the work, I can only say, "Come and see." It will be worth while. But I wanted this message to be brief. Why should I say more? Pray for us. God bless you all!

In His Name,
W. M LYON.

Whittier, California

At the first opportunity we offer a report of the evangelistic meeting held in Whittier by N. W. Jennings. The meeting began a little late in the year, the first Sunday in June, the vacation time had already set in, but the evangelist could not reach us any earlier so we made the best of it.

As the pastor was away during the latter part of May, helping to launch the new church at Fillmore it was necessary for the members of the church to do most of the preparatory work for the meeting. We have a membership the most of whom will do their best in any place they are asked to work, so when the pastor came home on Friday and the evangelist arrived on Sunday morning the soil had been turned and the sowing and reaping followed rapidly.

Brother Jennings reached a tender place in the hearts of the people in his first message, when he made it plain that it is the blood of Jesus Christ that cleanseth from all sin. Then soon we discovered that he believes and preaches that the whole Bible is really inspired of God and the people said, "He is a safe man to follow." But it was after the sermon on the "Second Coming of Christ," that they fully opened their hearts and claimed him as a California Brethren.

This meeting was not without difficulties, but why name them? Any successful meeting has the devil to fight and when you are fighting the devil in earnest he always makes trouble. However all of our trouble was on the outside and the members and the evangelist toiled through prayer, personal work and fearless preaching until victory was ours.

Altogether fifty came to the front. Not all of these were new converts. In two instances the teachers and the entire Sunday school classes came. This was not at the solicitation of the evangelist nor of the pastor; the teachers were led to make the move in behalf of the few unsaved in the classes. Again, California is noted for a place where people are living that left their religion in the East and a number of these re-enlisted in the Master's service. Eighteen were baptized during the meeting and we have another baptismal service tomorrow night. Most of those who came into the church are men and women of splendid ability who stand high in the community. We feel that this is the Lord's way of encouraging his own for this church is going through some severe tests under the war conditions which are now on us.

Evangelist Jennings is a fine fellow to work with. He strengthens the pastor as well as the members. His efforts in personal work are untiring and he gives the glory to the Heavenly Father. Mrs. Jennings sang for us several times but a bad throat limited her work along this line.

The church is prospering financially as well as spiritually and the report which is to be presented to our Conference this month shows that this little congregation has contributed over six thousand dollars through free will offering during the last year.

A. V. KIMMELL.

Rio Cuarto, Argentina

Since writing last we have been favored with the visits of several missionaries from other branches of the Lord's work. First came the Bible Coach which is maintained by the Plymouth Brethren and makes tours of unevangelized towns during the winter or dry season. It has been five years since the coach passed this way and we were very glad for another visit. Brother Langran with his wife and daughter and Brother Dorn accompanied the coach. They remained with us five days and helped us a great deal. We had a meeting on Sunday afternoon in the square in front of the church which was attended by several hundred approving listeners. Then these brethren, accompanied by Brethren Bock and Barrios sold Bibles through the central portion of the town, disposing in all of about a hundred books.

The Coach was constructed purposely for this work and is covered with scripture texts which attract the attention of the people. However, Brother Langran says they wish to dispose of it in order to get a Ford truck to which they will construct a top to suit and which will be much better. This kind of work is certainly very fruitful. The Plymouth Brethren are in this manner finding the little groups of believers that are scattered here and there and are giving the gospel to those who are needing it most and at the same time starting churches in many new places. For a genuinely aggressive campaign in this country we should also have a team of workers in the field in this way. From here the coach went to Cabrera where Brother and Sister Atkinson are laboring. A letter from Brother Langran says that there they had one of the best street meetings held anywhere, besides meetings in the hall.

This week we have had a visit from Brother Penzotti, the superintendent of the work of the American Bible Society in South America. He is one of the veterans known and honored everywhere, having spent more than forty years in missionary work in this continent. He was for many years a colporteur and suffered imprisonment for this crime (!) For months he had to sleep out of doors because no one would receive him, but now he finds missions and Christians everywhere who give him a royal welcome. He spoke for us in the church and also in the hall in Pueblo Alberdi and did us a great deal of good. It is an encouragement to all to have visits from other workers and we long for the time when we will have a group of churches large enough to have inspiring conferences such as we have in the homeland.

The twenty-fifth of May is one of the national holidays here and is celebrated every year. This year Brother and Sister Barrios with the social committee of our Christian Endeavor society, prepared a program for the evening of this day, consisting of recitations, dialogs, illustrated songs, etc. The house was crowded full and all seemed to appreciate very much the entire program. We hope next to prepare for Decision Day in the Sunday school in June. We have a number of children old enough to experience conversion. My work in the college goes on again as usual as the minister of education sustained me in my place. This week a group of students came to get evidence of the existence of the soul and combat the materialistic teaching they are getting from others. All the girls of the college also came together one day. There have been deaths also in the families of several professors which have given occasion to present the consolation which we appreciate so much and it was thankfully received by them.

We have not yet heard from the Easter offering, but are sure that it has been better than ever. We note the coincidence that we were in the West India Islands at the same time as Brother Gribble and his party and reached Buenos Aires the same day that they reached South Africa.

We have the usual difficulties in mission work but there are also many things to encourage us and we are confident that by prayer and faithful sowing of the Word the harvest will be abundant.

May 26, 1918 C. F. YODER.

Sergeantsville—Calvary Charge

The work at Sergeantsville is moving along nicely. The interest and attendance are good at the regular services and the Auxiliaries are doing their part in advancing the work of the Lord at this place.

These are testing times, however, for the Brethren church. For some time there has been a determined effort on the part of other churches to close the Brethren church

and drive us out of business. One of the churches by interfering with our services (not openly) and by trying to make the Y. M. C. A. and the Red Cross denominational organizations have thought to discourage us while the other brought in the Secretary of their District Mission Board and made an effort to absorb us and in that way force us out, but both failed and we are still doing business at the old stand. The Secretary has gone and the other people are cooperating with us, for the time being, in Local option work. Thus we feel that the Lord is with us and helping us to stand every test.

Just now things are especially interesting because of the local option campaign that is on in Delaware township. Several months ago the pastors and one representative from each church, in the township, got together and organized for the special work of getting rid of the one hotel in the township. There are 8 churches in the township and their representatives made quite an organization. We thought it unwise to try for a special election so concluded to wait for the general election in the fall. In the meantime we got out our petitions for this election and then interesting things began to happen. First, we found that some of the drys were wet and some of the wets dry. Then we found that some of the members of our churches were lacking in moral courage, while others had the almighty dollar in their eye to such a degree that they did not have the backbone to take a stand for that which is right. Then the wets got just a little excited and made some threat against the writer and the other ministers but they have not scared us and we are going on cleaning house as if nothing had happened. And by a campaign of education we hope to make it so interesting for them that they will throw up their hands and give up to the inevitable.

In the midst of the testings we still find time to preach the old gospel story and plan for larger things for Christ and the church. Among our plans is a great Home Coming Day on Sunday, August 1, when Brother I. D. Bowman will be with us and an effort made to have every member of the church present to enjoy a day of worship and fellowship in the Lord. We expect Brother Bowman to stay with us for a few days and deliver some lectures on the Second Coming of Christ, the Millennium, the End of the Age etc., but we will report these services later.

Now we must say something about the work at Calvary. This church just recently passed through a season of refreshing. On Sunday, May 12 we began a series of evangelistic services for the salvation of souls and the building up the work of the church. The pastor preached every night for a week and then M. A. Witter of Waynesboro came and held forth in his characteristic way for three weeks. Brother Witter preached splendid gospel sermons and his work in the homes of our people was excellent and it was a pleasure indeed for the writer to work with him in this special effort to build up Zion. The immediate results were not as large as we would like to have seen but we feel that we won a great victory for the Lord. Four gave their hearts to the Lord, a mother and her two children and a middle aged gentleman who is a successful farmer and the head of a large family most of whom are in the church. Others were set to thinking and we hope to see some of them brought into the kingdom soon.

The work here has two drawbacks which we have mentioned in former reports that of distance between Sergeantsville and Calvary making it impossible to give good pastoral service, and afternoon meetings which do not make for growth and progress in church work, but still we feel encouraged and will press on in the upward way trying to do all the good we possibly can for the souls of men.

M. L. SANDS.

Long Beach, California

First of all the Brethren Church of Long Beach is after all of the Goals, so we advise all of you to get busy.

Our Pastor L. S. Bauman has been with us since holding the very successful evangelistic campaign at Fillmore, California. A church was organized by him in connection with the Mission Board. You no doubt have read the report of it in a recent issue of the Evangelist. The devil led him a merry chase while there and he is a good runner, but thanks to our God, he is a mightier power and came off victorious as usual.

We have just closed a two weeks' meeting, also held by our pastor assisted by singer P. B. Stout. There were 29 confessions and re-affirmations and one re-consecration. The meetings were well attended. The congregation enjoyed both sermon and song. Brother Stout does like to sing and the people enjoy hearing him. His Telephone song made a great impression upon the children as well as the older people. Have you heard it? If not you should. I am not paid for this advertisement.

We have been working overtime to get basement and gallery of the church completed and ready for the Annual Brethren Bible Conference of which this is the second. It was held here at the Long Beach church last year. The work is about completed which is the last in the completiion of our church which has been delayed by the strenuous times of the past year or more. A free will offering was taken up and in about 15 minutes the entire amount of $2500.00 for the final payment for the completion of the work was raised. The members and friends of the church are by no means a wealthy class of people but they stand ready at all times to give to their limit in support of the Lord's work. Our pastor is also always on the job and stumped nine other members of the church to give $100 each, making $1,000. One of our faithful members who is blessed with more of this world's goods than the rest of us, offered to make his gift $500, if we would meet the pastor's challenge; you can guess the rest; both had to come across and the money was raised.

All are now looking forward to the coming conference here, we expect a 10 day spiritual feast. Brother Stout will be with us for the entire session, to lead the singing and furnish us with solos. Aside from the able pastors of our churches of South California we will have such noted speakers on the program as P. B. Fitzwater of Moody Bible Institute, Chicago; N. W. Jennings, Evangelist; R. F. Darling of Turlock, Calif.; Prof. J. P. Dickey of La Verne College, La Verne, Calif., and E. M. Cobb of Los Angeles. We wish you might all be here to enjoy the conference with us; however you may be privileged to attend the National Conference later. We hope so. We expect to send a full delegation.

Yours in the Blessed Hope,

A. H. KENT.

Norcatur, Kansas, Maple Grove Brethren Church

During the first week of May we located in the Brethren parsonage here. Report was not made sooner because I wanted to be able to report the work at its normal progress. Even now a thoroughly definite report can not be given. But we wish the Brotherhood to know that the Maple Grove Brethren church is alive.

Recent History

For seven years the church has been without a pastor. During those years a few revivals were held by various neighboring pastors. Last fall A. E. Whitted of Portis, who was the last regular pastor here, conducted a meeting which resulted in a revival and several additions to the church. One woman made confession but was unable to be baptized. She came for baptism June 16th and was received into full membership. Through these seven pastorless years several members have withdrawn to become active elsewhere. Others have become indifferent or lukewarm. However a few families have remained faithful, upheld the cross, and looked steadiily to the time when the work should be revived.

Location

Our church is one and one-half miles from the Church of the Brethren. The majority of the people within a radius of ten miles attend one or the other of these two churches. The present problem seems to be to get them into the Sunday schools and to induce them to become regular attendants.

Present History

For the quarter ending June 30th the average attendance in the Sunday school was 43. The largest attendance for any one Sunday was 79; the smallest was 25. We have a live superintendent. Graded work was introduced in the Primary and Junior division this quarter. Sunday evening, June 30th, the young people met and organized a C. E. society. Thus the work is progressing. Monday, June 24th thirty of the faithful observed communion service. The service was the means of quickening the life to do greater things in the Lord's kingdom.

The Maple Grove Brethren church of Kansas asks an interest in the prayers of the Brotherhood.

J. G. DODD.

Camden, Ohio

A few items about the work of the First Brethren church at Camden, will be of special interest to Evangelist readers. The initiative at this place was taken by Elder Sylvester Lowman, less than two years ago

and the church organized for about one year wtih a good house of worship owned by the congregation. Camden has a population of about 1,000 inhabitants, with only two other churches in or near the place and neither of them very strong numerically. The outlook for the Brethren is quite encouraging.

Since accepting the charge as acting pastoar the last of April I have been endeavoring to do constructive work in the way of more fully establishing the members in the Brethren program for service. Mother's and Woman's Day was observed in May and Brethren Day in June with appropriate sermons and special music by some of the best singers of the First Brethren church at Dayton, the Misses Bertha Cotterman, Lova Deeter, Grace L. Buck, and Mrs. Sarah Kenney Griffith, with appreciative audiences.

A special preparatory service for communion was held on Thursday evening, June 27th, when A. J. McClain, pastor of the Miami Valley circuit was present and preached the sermon, and Miss Ruth Whitehead of Dayton, sang. The next evening they observed the Lord's Supper and Communion and W. S. Bell, pastor of the First Brethren church, Dayton, was invited to assist in conducting the service. This was their first communion service held and many of the members had never been present at one of our communion services. There were 68 communicants and the occasion was greatly enjoyed by all, and particularly the new members. Brother Bell laid special emphasis upon the observance of the ordinances as we hold and teach them and it was a great spiritual feast. The church has invited Elder Louis S. Bauman of Long Beach, California and secured his promise to hold a revival campaign for them during the holiday season, and are looking forward to a good time with Brother Bauman at that period. The members of the Camden First Brethren are anxious to carry forward their work in an acceptable way to the best of their understanding and ability. Recruiting Campaign Day was held June 30th, and Attorney Orion E. Bowman, Treasurer of the National Home Mission Board ,Dayton, was with us and helped us "Go Over the Top" and some additional, in the funds required to take care of the present financial need, and his service was greatly appreciated. We desire the prayers of the Brethren everywhere that the Lord's will may be done in this new field.

Dayton, Ohio, July 20th, 1918.

WILLIAM C. TEETER,
Acting Pastor.

Answered the Call

The following churches of Ohio have answered the call for the six cents levy for benevolences and the apportionment placed upon them by the Ohio conference to meet the current expense of the Four-Year Program committee. The levy for this is $1.00 for each congregation of 100 members or less and $2.00 for each congregation with a membership of more than 100.

These apportionments should be paid to E. G. Mason, West Salem, Ohio. The list of churches that have paid follows:

Mansfield, for Benevolences $4.00; Four-Year Program $1.00.

Pioneer, for Benevolences $4.00; Four-Year Program, $1.00.

Bear Creek, for Benevolences; Four-Year Program, $2.00.

Salem, for Benevolences, ; Four-Year Program, $1.00.

Miamisburgh, for Benevolences $4.00; Four-Year Program, $1.00.

Fair Haven, for Benevolences, $5.00;Four-Year Program, $1.00.

Total, for Benevolences, $17.00; Four-Year Program, $7.00.

Armstrong County Charge

Having postponed reporting our work for so long a time many items of interest must be omitted just now.

It was a pleasure to have our old veteran and war horse Elder I. D. Bowman with us on the charge four weeks. To say that our work was helped very much by his life and powerful sermons puts it mildly. I was surprised to learn that Brother Bowman, owing to his strenuous evangelistic career, has not lost any of his old time power, but rather increased in power and favor with God and man. We have baptized 27 as a result of this campaign. The larger part of the converts were from Bush Valley meetings. Owing to the smallpox having invaded our ranks we were necessitated to postpone our Kittanning meeting until the hot wave struck us and every city church worker knows what that means by way of affecting a meeting.

Sister Nora Bracken was with us recently, and as a result we have a promising C. E. started at Brush Valley. At this point we have plenty of capable material and golden qualities among our young people here ,and we are laboring hard to make clear to them the manner by which they can adjust themselves and adapt themselves to the new conditions so as to make life and the church a real success, and to show them that if individuals are placed in a new environment to which they cannot adjust themselves they will, no matter how able, prove an absolute failure.

This section is undergoing a revolution in many ways. We are now merging into conditions some of our congregations have passed through years gone by. Not that we are prehistoric, but these conditions have just been thrust upon us, as one of the inevitable characteristics of modern civilization, and our people are meeting the issue with determination to win. I am not worrying about the "Four-Year Program". We may swallow the entire dose, or may come ten years off of first base. One thing is sure that I can count on my fingers the congregations that can easily reach every goal. now, that when they were living in the present tense could not get a nibble in ten years.

Our Sunday school is an ultimate hope. Every department is forging ahead in the great drive.

We entertained the Sunday School Convention of the 10th district this year, at West Kittaning and are proud to tell you we have the largest and as well equipped school in the district, and at that time we were in our second quarter. A few slackers have developed through the extremely hot weather here, but our picnic on July 30 will bring most of them out for one day at least.

Brush Valley held her Sunday school picnic last week, and war bread, and pie and cake and Adam's Ale were relished beyond description. Fifty babies were present, and of course 50 mothers, as there were no twins. Several hundred people were present. Prayer and songs and speeches and select readings composed the program for the day.

A Service flag floats in our church at Brush Valley with 8 stars. Blanco too has had its share of sorrow and joy, as 18 stars remind us that 18 Blanco boys are in the conflict of right against wrong, two from West Kittanning so far, and one from Mosgrove is in the training camp.

We have had 2 Children's Day services this season and the programs were well rendered to large audiences. Neither of the churches could seat the people who were present. About one-half the people at Blanco could not get in the building.

We are having a hard financial pull to make here at "Kitt" just now, as our insurance is to be met and rate is $10.40 per thousand, but our boys and girls are working hard to meet it. In a few years, yes, very few, this church will be out of debt, and we are not doing any begging from home, either. Some churches have been existing so long and tramp like, depending on hand-outs from back doors that it becomes a second nature, (so a tramp informed me, and I guess he was right), so they depend on it.

I think we should have a church extension fund, and loan to congregations, in their first 10 year's experience if necessary, but they should be expected to pay it back or quit business. I have built and remodeled 14 churches in my time and not one of them but what pulled through financially, unless we fail here.

Come and see us, but don't ask for money, at present.

E. H. SMITH.

THE EIGHTH ANNUAL CONVENTION

Of the

Southern District of Christian Endeavorers and Sunday Schools of Indiana

Flora, Indiana,

Tuesday and Wednesday, August 6 and 7

Tuesday Evening

8:00 Opening Session.
Song and Praise Service.
Address of Welcome—W. T. Lytle.
Response by Delegates.
Address by J. A. Garber, Ashdand, O.
Benediction.

Wednesday A. M.

6:30 Morning Prayer Service.
8:30 Sunday School Session.
Devotional—A. E. Hoppes.
8:45 Reaching the Adult—L. W. Ditch.
9:15 The Value of Trained Leadership—L. A. Meyer.
Special Music.
10:00 What we owe the Children of the Elementary Division—Mrs. Willis, Flora.
10:20 Teaching Missions in the Sunday School—G. C. Carpenter.
10:50 Round Table—C. E. Kolb.
11:45 Announcements.

Noon

Wednesday P. M.

Christian Endeavor Session

1:30 Music and Song.
1:45 Missionary Address by G. C. Carpenter.
2:15 Value of the Quiet Hour, Roy Brumbaugh.
2:40 Value of the Tenth Legion— Mabel Maus.
3:00 Junior and Intermediate Work Mrs. C. E. Kolb.
3:20 Music.
3:30 Conference of C. E. Methods J. A. Garber.
4:20 Announcements.
Committee Reports.
Benediction.

Wednesday Evening

8:00 Song and Praise.
8:30 Address—J. A. Garber.
Benediction.

MRS. AGATHA WHEELER, Sec.
E. A. MYER, Pres.

The Krypton Dedication

Upon invitation of Brother Cook and the Chairman of the General Mission Board I had the privilege of visiting our work in Kentucky and dedicating the new church at Krypton. I would like to say a word that will inspire the active and prayerful supporters of all our work in this state.

I had the privilege of dedicating the church and school building at Lost Creek at the beginning of our work. I have noted the struggles that Brother and Sister Drushal passed through during all the years of their inaugural of this work. On my recent trip I visited Riverside, as the place is now known, and was impressed more than ever with the great work being done there. But I wish to say most of all that I noted the greatest change imaginable. Jackson is a progressive and energetic city with fine new business places and a splendid government building. I spent a half day here and talked with many. All knew of the work done at Riverside and spoke of it in the highest terms. One man said to me, and the remark was made upon his learning that I wished to visit Brother Drushal, "Mr. Drushal has done a wonderful work for this part of the state and is known for miles."

Upon leaving Riverside for Krypton Brother Drushal and family joined me. I had a "big wagon" ride that I shall not soon forget. Brother and Sister Bradfield accompanied us to Haddix where we took the train. By the way, thees two young people are in this work with a will and I was greatly pleased to meet them and urge them on to faithful service. Brother Bradfield is a coming preacher for this field. At Haddix Brother and Sister Thomas Allen also joined our party for Krypton. We had a delightful trip and talked all along the way about the work of the Lord committed to us in these wonderful and promising mountain districts. Everywhere we saw the opening coal mines and the promise of work and wealth for many.

At Krypton Brother Cook met us. Almost immediately upon alighting from the train we all spied the new church and we were agreeably surprised at the fine appearance it made. We had a fine day for the dedication and though the audiences were not so large we had good services Brethren Drushal and Allen gave splendid addresses in the afternoon and the people seemed in earnest and appreciative.

I found that the men of business and influence in the town were members of the church. All with whom I talked expressed their great interest in the work and were very glad that such a fine church stood in their midst. I called the place, the church, the parsonage and the grounds,—a beauty spot. Great credit is due Brother and Sister Cook for their untiring faith in this work and the labor of love so freely bestowed upon it by them. With Miss Brubaker's help I am expecting great advances this year. I really look for a fine report from the meeting which Brother A. E. Thomas is now holding for them.

In conclusion I want to call attention to one matter that impressed me so much that I cannot escape it and I must mention it. I hope the Mission Board will seriously consider this suggestion made in the spirit of the deepest interest in this work, an interest which I have held from the beginning. The railroad has opened this whole country from Jackson to within a short distance of the Tennessee line. All along the road great mines are being opened. Men and money are more plentiful. Towns are growing and new ones are springing up. The people are awakening to the knowledge of the great outside world. Everywhere the work of preaching the gospel, organizing the believers into churches and carrying forward Sunday schools is now possible as never before. We have a fine beginning. The work at Lost Creek gives us prestige along this whole line of railway for 100 miles. We have friends among the many students scattered along this line and into the communities lying near the road. Many of these have been baptized. Some are carrying on Sunday schools in the communities to which they have returned. Everywhere openings offer themselves to us.

NOW, WHAT ARE WE GOING TO DO?

The answer to this question must be found in what other denominations are beginning to do. We must place a man into this field who can give his whole time going up and down the line and preaching, teaching and baptizing the people and wherever possible organizing them into Brethren churches.



JAMES S. COOK

This must be done if we are to enter upon our fruitage. Unless we do this we will lose the field to others who are already at work.

Who can do this work best? The answer is without question, a man who knows these people. Fortunately all who know this imperative need agree that we have a man fitted in every way for just this work. This brother is a native of the mountains, tried out in the Brethren Faith from the beginning and willing to undertake this task. A very moderate compensation will suffice to command his time and best endeavor. Drushal, Cook and myself canvassed the whole matter most thoroughly and we are agreed that this is the most essential and immediate step that must be taken if we are to even hold what we have fairly gained. It will mean many Brethren churches in the years to come. Brethren, readers of the Evangelist, pray over this matter. May God bless the work and the workers in the Kentucky mountains.

J. ALLEN MILLER.

Krypton, Kentucky

June the 23rd marks an interesting bit of history, for the Brethren church, and especially those living in and around Krypton, Kentucky. We trust it is a day long to be remembered by the youngsters who occupied a goodly part of the service, together with the older folks, who brought their baskets well filled and enjoyed a common meal together in the basement of the building at the noon hour.

However, this splendid dinner so bountifully and splendidly prepared, was not the most important part of our service, though it was greatly enjoyed by every one.

We had the blessed privilege of having with us at this dedicatory service, our beloved Dr. J. Allen Miller. It was a privilege



The New Brethren Church at Krypton, Kentucky

indeed. A privilege in which everyone expressed their profound gratitude.

We held our dedicatory service in the morning, at which, Dr. Miller used for his theme, "Can we do without Jesus " In the afternoon we had a fellowship meeting in which Rev. Thomas Allen, Rev. G. E. Drushal and Dr. Miller each gave short but interesting and inspiring talks. So inspiring were they, that at the close of the service the entire audience stood signifying their desire to stand by the church and more fully do God's will. In the evening Dr. Miller used for his theme, "The biggest thing a man can do," making clear that that thing was, "Doing the will of God." '

We regret, Dr. Miller could not be with us longer than over Sunday, but his work in the school would not permit him to be away longer. However, we feel that the time has been well spent. Our people have expressed themselves as having experienced a joy.

It is not often a church is dedicated free from debt, but that is what happened at Krypton. We called upon our people here to raise the car fare or the expense of Dr. Miller's coming, which amounted to $32.00 and this they gave gladly.

It might be worthy of note to mention something about the interior of the building. Its dimensions are 44x60 feet. The auditorium is plastered and calcimined. On each side of the choir loft there is a small room 8x12 feet, used for class rooms, etc. The wood work is hard pine finished in its natural color. There is an eight foot basement under the entire building. The school room is in the basement and is one large room 42x42 feet. We have a large furnace in one end of the basement, well equipped for heating both the basement and auditorium.

We at Krypton appreciate greatly all the Brotherhood has done toward making this building possible. And we trust you will rejoice with us on having such a beautiful place where we can meet with our God and your God.

J. S. COOK.

P. S.—Those who have contributed toward the completion of the church in the last few months will see that account in my next report. J. S. C.

Campaign Notes

The Martinsburg church and the McKees church form a circuit of which Brother J. I. Hall is pastor. Neither of these are large congregations from the standpoint of numbers; but under the able and careful attention of their pastor I found the work in splendid condition in both churches. Brother Hall does not make as much noise as some of us, but his heart is in his work and he is faithful in getting into the homes of his people. Moreover, he is talking the Four-Year Program to his people and he is leading them up goal by goal. I could only wish that all of our District Goal Directors found the pastors of their respective districts taking the Four-Year Program as seriously as Brother Hall. If such were the case I fancy there would be very little occasion to complain that reports did not come in.

I got to Martinsburg a little ahead of schedule and thus took our people a little by surprise. But the report from these two points will not indicate that this fact worked in any way against the campaign. On the Fourth of July Brother Hall took me with him to the Sunday school picnic of the McKees Sunday school. It was in every way a perfect occasion. The weather, the grove, the fellowship, the dinner (and supper), the singing and all made it a day and an occasion never to be forgotten. The McKees folks can get me back there to a picnic most any time they want me.

As for the canvass for endowment: The Martinsburg church went $850. This is very fine for this place considering that the membership is small. There are some features about this result which are deserving of mention. For example, of this $850, there was in cash and Liberty Loans $578. That is really a record. Then too, it was most gratifying to see how the various auxiliaries enlisted. The Sunday school, the Y. P. S. C. E., the S. S. C. E., and three classes in the Sunday school all took part in the good work. And in each and every instance there was cash on hand to meet the first payment of their notes. A class composed of eight young ladies gave a note for $80.00 less their first payment. If any of our young, single brethren are interested in young ladies' Sunday school classes I most heartily recommend the "Rose Circle" class at Martinsburg. That is what I call a real class. But this by no means represents Martinsburg's final gift to Ashland College. All I will say now is that time will bring forth some fine developments among some of the Martinsburg brethren in the interest of the school. Ashland College has some staunch friends at this place.

At McKees the result will go almost or altogether $1,000. Half of this comes from the members of the church who are in moderate circumstances and who work very hard for their livelihood. The other $500 comes in but a single gift. Brother and Sister George Paul live in Martinsburg but they have their membership in the McKees church. And Sister Paul has enlisted for $500 which is credited to McKees and which brings the McKees result up in such splendid shape. Thus our class of $500 givers keeps gradually growing. But Brother Paul is not a man to be outdone by his wife: So Brother Paul is doing something which ought to make Henry Rhinehart, and John A. Miller and all the rest of us take notice —he is laying on the altar of Ashland College the deed for a forty acre fruit farm in Florida, also a city lot. So you see the Dormitory can raise all of its own oranges and grape fruit right down on our fruit farm in Florida if it chooses to do so. We cannot say what value is represented by this gift, but we have reason to believe it is a very substantial sum. Moreover, Brother Paul whispered to me that he was not sure that he was done yet in his giving to our School. This is one more of the many proofs I am finding that a big future looms ahead for Ashland College. I simply mean that Ashland College will not always be poor—by no means.

I preached to good audiences at both Martinsburg and McKees. One night two automobile loads of the Altoona folks came out to McKees to assist in the good work. Brethren W. C. Benshoff and L. Z. Replogle were in the party and each of these brethren gave us good endowment talks. I am very grateful to each of them; and I am glad to say that everywhere I am finding friends who are willing to render any and every assistance to put this great campaign across. When final victory has been gained there will be a grand host of people entitled to praise and credit for the noble part they have contributed in other ways besides actual money.

It was at McKees that I met for the first time my good friend and Brother Lloyd Walters. Brother Walters has been recently ordained to the ministry and is now doing considerable preaching. This man is big of body but I believe he is still bigger of heart and soul. In his good home I was well cared for while at McKees; and Brother Hall took just as good care of me at Martinsburg. For all of this I shall ever be grateful.

If I may, I should like to add just this: Wherever I go I like to get around and see how folks have to earn what they give to Ashland College. At McKees a number of our men work in the Ganister quarries. If you don't know what that is I will tell you when I have more space and time. But I can tell you it is hard work. Some of the McKee men and many of the Altoona brethren work in the big car shops. Some also work in the iron mills. It is all hard work. And especially when I was in the blacksmith department of the car shops and in the iron mills, where it is almost too hot to live, I said in my own heart—These men surely do not come easy by what they are giving to Ashland. And many of those noble brethren put in my hands Liberty Bonds and they did it cheerfully. God bless each one of them!

There will be a fine delegation to conference from the Cove churches, also Altoona and Conemaugh. Many of these folks have passes and they are going to use them for the church.

W. H. BEACHLER,
Campaign Secretary.

Ministerial and Church Exchange Column

Any church desiring the services of a pastor for the coming wear, write to C. D. Whitmer, South Bend, Indiana, 416 Pennsylvania Avenue.

Any Brethren church in need of a pastor for the coming year is requested to write to GEORGE E. CONE, Udell, Iowa.

Brethren Evangelist

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The General Conference

The program for the coming General Conference appeared in the Evangelist recently thus reminding us of our immediate obligations as a church. The date is August 26th, to September 2nd and the place is Winona Lake, Indiana. This event in the progress of the church's work is of sufficient importance to occupy the first page of the Evangelist this week. The following considerations are presented with a view to arousing interest in and deep concern for the work of the church, especially as it relates itself to the Conference.

The Program

Let it be said first of all that the program as outlined is full and certainly very suggestive of good. The value of a program carried out lies not in its makeup so much as in the preparation which the several persons assigned a part thereon make. No man has a right to accept a place unless he is willing to accept also the obligation of the best possible preparation. This will take time and hard work. A man who apepars at the Conference with an apology that he has not made the preparation he ought should be kept off future programs at the least. Every part assigned on the program should be in view of the the special fitness of the individual to discuss that topic. I greatly sympathize with our Executive Committee in its endeavor to build a program. The difficulty lies in the erroneous notion held by our ministry that a place ought to be made on the program for every man. The matter urged here is that every one accepting a place on the program is under obligation to make the fullest and the best possible preparation to fulfill his part. The program for the coming Conference is good. It gives some attention to every phase of our church life and work. It has room for the devotional life of the people who attend. Business is largely done by the several Boards and Committees and the greater part of the sessions are informational and inspirational. This is right. The program as planned if carried out promises great blessings to all. Let the spirit of prayer rather than the spirit of criticism prevail. Look for the good and the beneficial in the addresses and sermons. If you can not accept all that is said be Christian enough to love your brother and believe him as conscientious and sincere in his views as you may be in yours.

What Makes a Good Conference

Sometimes we say after our Conference is over, "We had a good Conference." Sometimes we are not quite so ready to say this. It will be really worth while to ask ourselves what will make a good and worth-while conference. Now unless we can make the Conference at Winona Lake this year of our Lord 1918 the best we have yet had it will be doubtful whether we are justified in holding it. Indeed there was some inclination not to have a Conference this year because of the stress of the times. It was wisely determined to hold our Conference. We must make it worth enough to be held. It must be indispensable to the greatest progress of the church to justify the expenditure of time, labor and money. What are some of the elements that will make it worth while being held?

First.—A Conference is good and profitable just in so far as the Spirit of the Lord Jesus Christ prevails. If the fellowship and the worship of God are real and stimulating we are greatly blessed. Fellowship is one of the Apostolic marks of a genuine Christianity. Christian fellowship breaks down all barriers between individuals and removes all causes of stumbling and fault-finding. It stops all censorious judgments and the blasting effects of petty jealousies. It curbs godless ambitions and makes impossible intrigue. Christian fellowship builds up the spirit of brotherhood and strengthens the ties that bind men together. It makes a man large in his sympathies and forgiving in all his relations with others. It compels sincerity and honesty of purpose and thought and grants the same privilege to all others. "The Communion of Saints" is a fine way to describe this Apostolic mark of all genuine Christians. This will help make a Conference worth while to all who attend. And what shall be said of the true worship of God? In song, in prayer and praise, in testimony and meditation, in the scripture reading and study and in the sermon.—in all these may God be worshiped! And if so then the Conference can not fail to be worth while. Of course God can not be rightly honored in worship when we absent ourselves from the services. And please pardon just a word of loving rebuke to all who may be inclined to stroll, to boat and fish, to spend the time in idle conversation, or in any way to show a disregard for the WORSHIP OF GOD at the appointed times. Be at the services at the appointed times. The program allows for recreation at the proper times.

Second.—A second essential to a good Conference is faithful attendance upon the sessions assigned to the business. Delegates are sent not for pleasure primarily but for the attendance upon the business of the Lord committed to us. Many times when the most important matters are under consideration delegates absent themselves. The work of the Conference ought to be the first in every thing. When an action is agreed upon or a method of procedure adopted for the carrying out of some work all ought to share in it. And then what is far more important all ought to go to the home churches and help execute the work planned. Faithful attendance of all upon the duties dependent upon delegates and members of the church will make a good Conference. One should never accept a position on a board or on a committee without the express understanding that the work attendant upon the appointment will be faithfully undertaken. No honor positions or appointments should ever be made. Life is too short and the work committed to us as a church too insistent to be either lacking in earnestness or lax in the discharge of our obligations. The earnest and conscientious attendance of all who come to Conference to do business for the church first will help make a good Conference.

Third.—Another essential to a good Conference is the full, open and free discussion of all questions. After a discussion practical agreement ought to be easily attained. My observation has been that a Conference action forced against a large minority or without due consideration is worthless to the church as a whole. A long and quite active participation in the affairs of the Conference has taught the writer that it is better to go as fast as the most of the folks are willing to go. If you can not succeed with the work as you think do the best that can be done and WAIT. More than thirty years ago Brethren Gnagey and Moomaw proposed a plan for the working of the church. Hardly decent respect was had for the proposal to even seriously consider it. At the Johnstown Conference in the nineties the writer proposed a plan and he was brushed aside without discussion of his proposal although Conference had previously appointed him to do this very thing. It took us five years to get the report of the Committee of Twenty-five perfected and adopted. But we do now have what we might have had and ought to have had thirty-five years ago. But we had to wait. It goes without controversy that any steps taken for the furtherance of the work of the church must be quite unanimously agreed upon to be of any real value.

What the Coming Conference Ought to Accomplish

Among other things the Conference of 1918 ought to show us most clearly the following:

First.—That the FOUR-YEAR PROGRAM is by far the big-

(Continued on page 5)

From the Editor's View-Point

Politics vs. Patriotism

Some men seem to have been steeped in the principles and practices of party and local politics for so many years that even in times of stress like the present they can not rise above their own selfish interests or the local interests of their own personal costituency.

While a United States senator is elected from a certain state, and while a Congressman is elected from a certain district in a state, yet, if either is not able to sink his own or his own immediate constituency's personal needs out of sight for the good of the whole country he is not a big enough man to be either a congressman or a senator.

That we have such men misrepresenting some of our districts and states at Washington all of us know. It is not polite to call names, so we will not mention them, but any one who reads the papers can readily see that the position many of these men take is one which favors their own or the financial interests of some of their most powerful followers, or leaders. Political bosses are not always members of congress. Many times such a one can get his work done more effectively by working through some one else rather than do the "dirty" work himself, and many a congressman and many a senator in past years, and some few at the present time as well, have found themselves tied hand and foot by the interests that secured their seat for them.

They are not always their own masters and from a political standpoint they dare not act otherwise than they do while occupying their place in the congressional halls. The workers in the cause of prohibition for the period of the war or for any other period have found this true and the opposition they have met from some sources makes it plain that the above statement is absolutely true in many instances. A congressman from certain districts in a state or even from any district in some states could hardly be expected to do otherwise than oppose prohibition, because he feels he must represent the element that elected him to his position and with him politics is more important than patriotism.

Now Is the Accepted Time

We feel justified in giving a large portion of this page to the discussion of the question of prohibition at this time, because we think it has been a question of vital importance to America for forty years, it is of the very greatest importance now.

Had any one prophecied five years ago that the American people would ever come to the necessity of observing meatless days, wheatless days, and sugarless days and heatless days and lightless nights they would have been laughed to scorn and would have been told they were fit candidates for a position at Matteawan. This would not have been thought a possible contingency even though war might have been brought to our own shores, but here we are, with the war more than three thousand miles away from our coasts and yet the great liberty-loving American people find themselves unable to buy what they want even though the product may be on the market and they may have the money to pay cash for it.

Against these restrictions we have not a word to say they are all necessary, and the people should co-operate in observing them, but we believe this co-operation could be and would be more willingly secured if a few inconsistencies were removed. Not long since the Brewers Journal stated that Great Britain used 161,000,000 pounds of sugar last year in the manufacture of beer, and yet we are told that beginning August fifteenth we must all limit ourselves to the use of two pounds of sugar per month. Of course we will do it because we are patriotic Americans, but we can not help wishing there were a few patriotic brewers who would be as willing to conserve sugar as the common people are.

Since congress has decided to take no action on the measure which provides for total prohibition during the war, until after their summer vacation it would be well for every state to take special pains to let its senators know that when they get back to their work again in the fall that they will be expected to take immediate action on this most important measure. Now is the accepted time and our senators should be made aware of it.

Keep the Home Fires Burning

The political pot is boiling in many a state just now and we trust that a good fire may be kept under each pot until after the November elections. While a splendid array of states has lined up in favor of the national prohibition amendment a great many more must take favorable action on the amendment before it becomes a part of our federal constitution.

A great many candidates for office would like very much to keep this matter out of politics until after the election, but it is always "bobbing up" somewhere. Many candidates are coming out into the open and declaring their stand upon the question even before the primaries, but a few are edeavoring to evade the issue or to straddle it if possible. But these times are too strenuous to elect any "straddle bug" to any important political position and every candidate should be forced to declare his position or to be ignored entirely. There may be some who will say that since they have no opposition before the primaries it is not necessary to declare their stand until after the primaries are held. But we contend that no Christian can consistently give his vote, even in a primary election, to a man who stands in opposition to this great moral reform, and while we strongly urge all men to attend the primary elections and to help nominate good men to office, yet if there is no choice left and the only candidate up for nomination will not declare himself I would feel justified in not attending the primary election at all. It is not necessary to choose the less of two evils. Sometimes it is better and is the only Christian thing to do to make no choice at all.

But in the meantime the Christian voters of America should be especially active to make it possible to have good men nominated and elected to office that there may be no doubt about the prohibition amendment being ratified by the legislatures of the required number of states.

Bake or Brew

That is the use to which our American grain can be put. Which shall it be? Two ounces is the war limit of bread, but as yet a man can buy all the beer he has money enough to pay for or stomach enough to carry home that is unless he chances to live in the more favored sections of our country where it is not on sale. One of the arguments advanced by those who are opposed to war-time prohibition is that it would destroy the barley industry and that this grain would have to be fed to chickens and to the hogs. Well, so long as we have to pay $4.50 per hundred for chicken feed that would not be a bad price for barley, and as for feeding it to hogs, it might as well be fed to hogs in its natural state as to be used to make "porkers" out of human beings after it has gone through the process of brewing. Just a few days ago we were compelled to spread a newspaper on the seat of an interurban car, where one of these human swill barrels had "slopped over," in order to get a place to sit down. We will admit that a quart of chicken feed scattered over the seat and floor would have been considerably less objectionable.

Then again we are told that should the brewery business of America be discontinued the great hop industry would be destroyed. But we should not forget that within the last year a large section of the hop-growing country of the northwest sought to be released from their contracts for supplying hops to the New York breweries that they might devote their land to the growing of wheat to help win the war, but these patriotic (?) breweries refused to release them from their contracts.

We are thoroughly persuaded that the country would not noticeably suffer from the discontinuance of the use of barley and hops for the manufacture of beer. But if some sections of the country should suffer somewhat because of this their sufferings would be nothing in comparison to the sufferings of other sections of the country where these products are consumed rather than produced. If it comes to choosing between the bakers or the brewers our vote will go to the bakers every time.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Report of Church Extension Department

Section III: Laboratory Notes

Introductory

In Section I we discussed the available prospects for new missions and in Section II the necessary methodology. In this section we offer a bird's-eye view of these methods in action as proof that they are sound, sane and scientific. While we emphasize the activity of one individual. others had a vital part. The district mission board's part would make interesting reading. In fact the significant thing about the affairs so chronicled is that they are the work of a smali district, numerically, which had the leadership, vision, faith, spirituality—and consequently the Spirit's leadings—to do a great and systematic work which they plan on continuing definitely. To stimulate such a vision and such a leadership and show the practicability of sane methods in every district, we detail the experience of A. V. Kimmell in the Southern California district.

A Warning from Kimmell

"Perhaps my first suggestion is by way of warning. There has never been a doubt in my mind that every field we have entered in Southern California was revealed in answer to prayer; and in this answer the Lord gave us a definite purpose for our going and he led us to accomplish the thing whereunto we had been sent. If any of us are inclined to seek new fields with the mere idea of establishing one of the forty churches we desire to build, we will be taking a long chance toward failure; but if we are "dead sure" that the Lord wants us to plant a church in a particular locality, all the force of circumstances cannot keep it from succeeding. An example: No town in all Southern California seemed less in need of another church than Whittier, a town of churches with about twenty regular services each Sunday. Yet the Spirit said, "Go to Whittier." After offering about all the excuses possible the voice still said, "Whittier."

"I do not believe our biggest success is in the one hundred and sixty members, nor in the work which has been self-suporting from the beginning, but our influence on the religious life of the community. A certain denomination said of us when we came, "Those people are cranks when they talk about the Lord coming again;" their preacher visited from house to house saying we had wheels in our heads. From that same pulpit just three weeks ago the pastor said, "Jesus is coming again and he is coming soon." This is the Christian church. A Baptist member said to me the other day, "We have Bible study in our church now, just like you do in your church." An unbeliever was saying on the street the other day, "I do not go much on those Brethren people; all they know is what God says in the Bible and I do not believe that." Let us urge that in building new churches our object be—to carry the Whole Gospel."

Kimmell on Population Centers

"The next thought is to encourage your position in insisting that the place to work is the populace centers. Not on the side streets or the allies but the best block in town. Tell the people who you are, what you are and what you are going to do—and then spare no money or effort in doing that thing. Below is a copy of a handbill we place in every home in the community a few days before we open a new field. We always put this out just about the time the tent goes up.

Announcement

Dear Friend,—

We desire to announce the opening of a large tent meeting Sunday afternoon at the corner of Bailey Street and Milton Avenue.

This meeting is to be under the direction of the Brethren churches of Southern California, working through their Mission Board. At the close of the meeting we intend to purchase a lot and erect a building.

We are not a new organization. Our church is over two hundred years old. We are what was known as the "Progressives" of the old "Dunkard" church. Our name is Brethren.

Our Creed

For a creed we have the New Testament only, and we adhere to a gospel alone doctrine. Our motto is: less than the Bible is not enough, more than the Bible is entirely too much.

We will bring you no fads, no fancies, no isms, just the plain gospel.

We wish to make you our friends and to help you to know Jesus Christ better, to have the Spirit make our daily life true and strong and joyous, to know the loving God as Father. We need your co-operation to do this. Give us the opportunity of meeting you personally by coming to the meeting.

Sincerely,

A. V. KIMMELL.

Data on the Compton Avenue Church, Los Angeles

First Bible classes were held in the homes the early part of 1909, chiefly because there were several members whose business or means of conveyance made it impossible to attend the church services regularly, especially the prayer meeting. Church three miles away with indirect car service. Classes met every week. Attendance increased, several conversions. These were baptized and became members of the church. Tent meeting was planned for fall of same year. Evangelist and singer secured, pastor directing the business end. Meeting began in November, 1909, When meeting was over some thirty members in all living in that vicinity. Contracted for best lot in the community. Bought a building in good condition out of which a good house of worship was made. Dedicated February 27, 1910 with building indebtedness pledged. Pastor of First church preached here every Sunday afternoon, also taught Sunday school class for six months until regular pastor was secured. Self supporting from the beginning.

Data on the Long Beach Church

Two families, six members, desired Brethren services. An offer of $1,000 if church was started. It was thought this would pay for the lot. Mission Board under the direction of Conference decided to make the effort. Pastor of Los Angeles, First church, made business manager. Secured evangelist and singer. First meeting October 13, 1912. Forty-nine members secured making total of fifty-five. Two lots purchased. Building started immediately. Services held in tent and school house while church was building. Pastors of Southern California churches took turns preaching every other Sunday, while a Bible teacher from outside the denomination preached the alternate Sunday. Regular pastor took charge about May, 1913. Church dedicated July 13, 1913, at a cost of $22,000. Self supporting from the beginning.

Data on the Whittier Church

Twenty-two members living in and about town. Pastor moved to Whittier four months before time to pitch tent. Began prayer and Bible meetings in the homes. Mission Board endorsed the work and elected pastor business manager. Secured pledges for about twelve hundred dollars from the members living in the community and an additional amount up to twenty-five hundred dollars (in all) from Conference before ay public meetings were held.

First meeting May 10, 1914. Forty members at close of meeting. Two lots were purchased in the best location available, but clear title was delayed till December in same year. Services held regularly every week in tent. Building was delayed until May, 1915, but services were kept up in rain and cold throughout the winter, all but two Sundays in the tent. Church dedicated Sep-

tember 12, 1915. Value $18,000. Self supporting from the beginning.

Data on Fillmore Church

The same worker did somewhat similar work in preparation for the recent expansion at this point. The details were recently printed in the Brethren Evangelist.

The Mission Board was responsible for and carried the expense of the preliminary tent meeting in each of the above cases. The large work of this busy pastor consisting of visiting, Bible class study, investigation, inspection, encouragement, organization, and finally business management of available isolated groups, was done in week time amidst the rush of regular duties. The great and impressive thing is the combination of zeal and business sense, all under the direct leading of prayer. May God raise us up more such toilers for our church extension program.

G. T. RONK, Extension Director.

Contributions

The Religion of Our Fathers

By An Evangelist Reader

This article is not to tell you what the religion of our fathers was. A few weeks ago our Editor said some nice things about children taking up the religion of their parents. This is generally looked upon as a virtue. When I attended the councils of the undivided Dunkard church great respect was paid the "old order." Questions were debated and decided, not on the facts, philosophy or scripture relating thereto, but on whether or not they were in harmony with the "old order." That the "old order," was and is the "religion of the Fathers.' The religion of the Fathers is the religion of the "stand patter." It was not the religion of John or Jesus or Paul. They set aside the religion of the fathers and gave "new" commandments. The "religion of the Fathers' is truly the religion of the Roman Catholics, the Mahometans, the Confucians. Of course those who use the phrase do not want to give it universal application. They want Confucians, Mahometans, Roman Catholics, Mormons, etc. to abandon the religion of their fathers. "The religion of the Fathers" is to be perpetuated only when it is the religion we have espoused.

If the religion of our fathers was good it is almost axiomatic that it was expressed in a way that would have been repudiated by their fathers. The Puritans left Europe to colonize where they might worship God as their consciences dictated. When others later came for the same purpose they were driven out of camp and exiled. An expression of religion different from the Puritans could not under any circumstance be tolerated. One of the greatest hindrances to the spread of truth has been veneration for the precepts of the dead. When expiring dying people occasionally insisted upon pledges from their children or others to do certain things which they had not up to that time been willing to do. They have not been willing that the coming generation shall live their lives as we and our fathers have lived ours. Many bequests are so hedged about with restrictions as to be after a few years practically worthless. How many sons and daughters of legal age have their lives blighted and embittered by their parents refusing them the life they desire to live. These sons and daughters love thair parents and want to honor them but they have temperaments, tastes, ideals and standards different from their parents and find it impossible to pursue and enjoy the same thing as their parents.

This is a living age. What is must give way to other standards. Even our language is changing. The answer of Jesus as to what is the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," is about the only permanent basis for co-operation. This is a statement of an "eternal verity."

In the Y. M. C. A. communion service of the military camps, Romanists, Christian Scientists, Mormons, Seventh Day Adventists are reported as participating together. Our Christian soldier boys that have covenanted with death do not see the distinctions that loom large before inquisitorial committees. Stripped of all earthly pomp, ceremony or aggrandizement they catch a glimpse of the company "over there." They see the "four and twenty elders fall down before him that sat upon the throne and worship him that liveth forever and ever, and cast their crowns before the throne." May God inspire us to do something more than strain at gnats.

Begotten of God. BY SAMUEL KIEHL

Of his own will begat he us with the word of truth. Jas. 1: 18.

God by his spirit through grace working on the conscience and heart of the natural man causes him to see that he (a sinner) is lost, that he can not save himself, that a Savior has been provided in the person of his only begotten son the Lord Jesus Christ, and that "whosoever believeth on him should not perish, but have everlasting life." Any one in possession of such knowledge, and who is keeping it a sacred treasure hid deep in his heart, waiting for an opportune time to open the door and let the Savior in, has been begotten of God. It is now up to him (a free moral agent) to accept or reject the Christ as his Savior and Lord. If he accepts he immediately becomes a child of God, a member of the heavenly family (Eph. 3: 15); if he rejects, where God and his Christ are he cannot come.

Every sane person knows it and the scriptures show, that the natural man is begotten of his father (Prov. 3: 22), born of his mother (Job 14: 1), and has the spirit of man in him (1 Cor. 2: 11). The natural birth is an egress. That which is born of the flesh is flesh (Jno. 3: 6).

The spiritual man (Gal. 6: 1) is begotten of God (Jas. 1: 18), born of the spirit (John 3: 3-7), and has the spirit of God dwelling in him (Rom. 8: 9). That which is born of the spirit is spirit (John 32: 6). The spiritual birth is an ingress (1 Cor. 2: 12). Know ye not that your body is the temple of the Holy Ghost (The spirit of God) which is in you, which ye have of God? (1 Cor. 6: 19).

The natural man without Christ has no hope (Eph. 2: 12). He that believeth not is condemned already (John 3: 18). Christ Jesus came into the world to save sinners (1 Tim. 1: 15). He says, I am the way, no man cometh unto the Father but by me (John 14: 6), and him that cometh to me I will in no wise cast out (John 6: 37), From these texts it might appear that God, after giving his son to save sinners, needs do nothing more for their salvation. Not so. God's love is infinite. First he gave his son; ever since he has been working to have them receive his son as their Savior and Lord. And this work, on his part, seems to be absolutely necessary, for Jesus says, No man can come to me except the Father which hath sent me draw him (John 6: 44). The drawing of the father is the begetting: Jesus gives his father's begetting plan in these words: It is written, they shall be all taught of God. Every man therefore that hath heard, and hath learned of the father, cometh unto me (John 6: 45.) There is no exception to this rule. The word, " every man therefore," from the lips of Jesus, is conclusive evidence.

The one who has thus heard, and learned of the father, is begotten of God. He will come to his son and confess, Thou art the Christ the son of the living God (Matt. 16: 16). To such begotten souls Jesus says, as he did to Peter, Flesh and blood hath not revealed it unto thee, but my father which is in heaven (Matt. 16: 17). In due time (immediately or soon thereafter) these begotten ones receive (accept), Christ as their Savior and Lord; and in that act receive the Holy Ghost (John 7: 39) The spirit of God (1 Cor. 2: 12); are fit subjects for baptism according to (Acts 2: 41; 8: 36, 37; 10: 47, 48), shall be saved Matt. 16: 16), have a good conscience toward God 1 Pet. 3: 21), have passed from death unto life (John 5: 24), are born again (John 3: 3-5), and (living separate from the world) are received as sons and daughters by the Lord Almighty (2 Cor. 6: 17, 18). Thus do natural men and women, boys and girls, by the grace of God become spiritual; fellow-citizens with the saints, and of the household of God (Eph. 2: 19).

It is written, He (Jesus) came unto his own, and his own received him not. But as many as received him to them gave he power (the right) to become children of God, even to them that believe on his name (John 12: 11, 12, R. V.), who were begotten . . . of God (John 1: 13, Diaglott). Whosoever believeth that Jesus

is the Christ is begotten of God (1 John 5: R. V.). "First things come first."

When the sinner has been begotten (Jas. 1: 18), quickened (Eph. 2: 1), delivered from the power of darkness, and translated into the kingdom of his dear son (Col. 1: 13) by the grace of God, he has a vision. He sees the king in his beauty (Isa. 33: 17), the glory of his kingdom, his righteous government, and the peace and joy of his subjects. Immediately he becomes a subject by receiving Christ (the King) as his Savior and Lord by a living and ever abiding faith. Let everything that hath breath praise the Lord (Psa. 150: 6) for such a God, and such a Savior.

Dear reader, God works after the counsel of his own will (Eph. 1: 11). Of his own will begot he us with the word of truth. Let us joyfully take him at his word, and give HIM all the praise; or if you have not yet received Christ as your Savior and Lord, do so today. Tomorrow may be too late. God, who loves you (John 3: 16), and longs to become your heavenly father (2 Cor. 6: 17, 18) is pleading with you by his word and spirit (Isa. 45: 22) anxiously waiting "to deliver you from the power of darkness (sin), and translate you into the kingdom of his dear son." "Will you come to him now?"

Our heavenly father,, be pleased to take into thy care and keeping the soul of every unsaved "Evangelist" reader, for his good and thy glory. We ask in his name.

The Married Woman on the Second Line of Defense

BY JANE A. DELANO

Director of the Department of Nursing American Red Cross

In this time of war darkness no woman wishes to hide her light under a bushel. If that light is a nurse's training and experience it is particularly needed at this juncture in military and civilian hospitals and in public nursing activities. Awaiting every woman who has completed her hospital training is an opportunity for practical service in helping the nation maintain the health of its second line of defense—the civilian population.

No other service women can render can have a more direct bearing on winning the war. All garduate nurses who can do so, should enroll at once, to be assigned to the Army and Navy Nurse Corps, which must have thousands of nurses to complete these essential units of our fighting forces.

Women who hold a nurse's diploma and who, because of marriage or other reasons are no longer engaged in active nursing, and who can not serve in the military hospitals, should enroll at once as Red Cross home defense nurses. Home defense nursing will afford them, and at once, opportunity to become of direct service to the country.

Those enrolled as home defense nurses, and who can be spared from their other duties, should give freely of their time to the nursing service for which they are best qualified. So important has their skill become to the community and to the public, that such nurses should consider whether any readjustment of conditions would release them for this important service.

For those who can give only a day, or a certain number of hours a week, to nursing, and even for those who can devote but a few minutes at a time to caring for the sick, there still is work to do. In even a few minutes they can give a skilled treatment to a neighbor who can not obtain a nurse. By volunteering for a few hours of service, daily or weekly, in hospitals, clinics, dispensaries or baby-saving stations, they will help the public, release other nurses for the Army and Navy and at the same time economize the time of physicians whose services are in great demand owing to the withdrawals of large numbers for military duty.

Public health nursing also offers the married or retired nurse an opportunity to help a number of sick and, what is of especial importance, to assist in forestalling or checking the spread of contagious disease. Others, who can not agree to give any specified time to their former calling, at least can enroll to be summoned when unusual local disaster makes it necessary to gather, immediately, a number of nurses to relieve pain and save life.

So necessary does the Red Cross regard this home defense nursing service that it issues a special badge to those women who, not being able to go with our soldiers and sailors, patriotically offer to undertake these nursing activities so vital to our civilian health.

THE RED TRIANGLE MEN

To The Workers of the Y. M. C. A.

Their huts are brown on the Western front
And pink in the Eastern dawn.
They stand and serve where the men lie thick
And the blinds of fate are drawn.
Wherever the need of help is found
Their footsteps gather and fall
In shell-raked village and shattered towns,
And God looks down on them all.

Some of the men are college men,
Some hail from the nation's schools;
Each will give what he has to give
In the lands where the war-fiend rules.
And few are young, and fewer fit
To answer the greater call,
But each is doing his biggest bit,
And God looks down on them all.

Under the lee of the fighting line,
In tents that are pitched in haste,
They set the food and the steaming cup
Near the slopes where the red death raced.
There, where the guns in anger roar,
And the whistling bullets fall,
They serve—the Red Triangle men,
And God looks down on them all.

(Continued from page 1)

gest and best piece of church work we have ever planned. The fine thing about this program is that it is being carried out. Thanks to the work of the Committee to whom it was committed. This Committee should be able to show the conference the next things to be done. This program alone merits the holding of the Conference next year.

Second.—This Conference ought to lay hold of the RESOURCES of the church as no other Conference ever has. Every available and efficient man and woman in the church should be called into service for Christ and the church. A draft? Yes, if you so call it. But better a selective service act! Then there is the wealth of the church. It just must be used. Conscripted? If for the Nation why not for the CAUSE OF CHRIST? The Conference should at the earliest possible session create a large and representative committee to study and report this subject of using our resources as a church.

Third.—One thing more this Conference ought to do is to take steps to more fully inform every member of the Brotherhood of the stress of the times, the work of the church and the consequent duties. To do this effectively the following plan is suggested: (a) Address a letter of introduction and information to every minister of the church. (b) Address a letter of instruction and information to every Official Board of the church. Where a congregation has no Official Board address the letter directly to the church as an organization. This letter should reach every deacon, trustee and church official in every local congregation. (c) Address a pastoral letter to every member of every local church through the pastor or the church's officers. This letter should be informational, inspirational and above all direct in its appeal for a whole-hearted response in service to the BRETHREN CHURCH. This matter should be early called to the attention of the Conference and most carfully considered. MILLER.

Winona Citizenship Institute

A rare opportunity for the study of problems of practical patriotism will be afforded at the fourteenth annual Christian Citizenship Institute to be held at Winona Lake, Indiana, August 4 to 15, under the direction of the National Reform Association of Pittsburgh, Pa.

The world war makes a demand on both men and women, not only to devote themselves to giving material aid to America but also to study the moral problems which accompany or are intensified by it. American morale must be maintained during the war and she must lead the world in the moral reconstruction which should follow it.

The Winona Institute this year will therefore be devoted to the

discussion of America's moral problems and those of a world reconstruction after the war which shall be based upon righteousness and justice. Present conditions, threatening evils and fudnamental principles for a new and better world will be the gripping themes of able specialists who are also stirring speakers. The program includes some of America's best known orators and moral leaders, men and women of vision and power.

The Honorable Frank J. Cannon, former United States Senator from Utah, fluent, dramatic speaker, who has recently returned from Europe where he investigated German and Mormon polygamy, will give daily addresses on the general theme, "Under Which King."

Samuel Zane Batten, secretary of the social service commission of the Federal Council of Churches of Christ in America, a well-known student of social and industrial conditions will discuss the Christianization of the family, of industry, of the nation and of international relations.

Mrs. Lulu Loveland Shepard, the famous "Silver-tongued orator of the Rockies," one of the most eloquent women of America will reveal Mormon evils. Her addresses will be supplemented by Mrs. Marion Williams, for years one of the wives of a polygamist, who will tell of her life in a Mormon harem.

Other speakers include Dr. James S. Martin, Superintendent of the National Reform Association, Dr. James S. McGraw, its General Field Secretary and Dr. Larimore C. Denise, Assistant Superintendent, widely known as leaders in the battles for better moral conditions here and abroad.

Labor Shortage

The Breweries of the United States employ 65,000 men, but the total engaged in making, handling and selling it is over 300,000.

A much smaller proportion of the money paid for drink goes to labor than in any other industry.

The Nation needs these men for useful industry. If the supply of drink were stopped a large number of idle drunkards would be restored to the ranks of workers; millions of workers also would work more efficiently and steadily, thus increasing the output in all lines and decreasing the cost of living and of necessities.

When Congress declared war, our industries were already running at normal capacity. We added to their burden an immense War Program and took from them 1,500,000 men.

We may thoughtlessly condemn the Food Administration, the Fuel Administration and the Transportation Management, but without more men and more efficiency, we cannot produce and distribute the extra quantities necessary. We must do without some luxuries to permit the sufficient production of necessities.

We believe labor generally is loyal and will more cheerfully give up its beer than will the brewers give up their business.

The building business has been greatly injured, except for war material and food product plants, due to the apparent shortage of labor and high cost of materials, the high cost of materials being due to labor conditions in quarries, mines, lumber fields, planing mills, steel mills ,etc., and at the structures.

The cost of building would be automatically reduced at least fifteen per cent by the immediate stopping of the manufacture and sale of all intoxicating beverages, without reducing the rate of wages or the profit of the contractors and manufacturers of building materials.

This would cause many manufacturers, who now hesitate, to proceed with the enlargement of their plants or the erection of new plants.

YOUR business would likewise be increased.

We must all do business and should do more than usual, to pay taxes and buy Liberty Bonds and to enable our employees to do the same, if we would help our Government to the utmost to win the war, and if we do not win, nothing is worth while.

Ship Building

Victory depends on it. We are behind schedule for lack of men and materials. Enough material is not available because material manufacturers cannot get enough men and consequently shipyards and manufactories are employing men at tasks for which they are not adapted. Hence, the efficiency of the men is poor. We have enough workmen—UNCHAIN THEM.

The Sunday School and a Patriotic Opportunity

BY WILLIAM T. ELLIS

To "keep the home fires burning;" to prevent a slump in national idealism; to maintain patriotism on the highest levels; to save America to essential religion; to help Christians to be big and brave enough for any changes in coventional religious forms that the war may bring to pass; and to preserve the soul of the nation from becoming calloused or embittered or darkened or otherwise hurt by the war—this is the clear present task of the Christian church and all her agencies. "New occasions teach new duties." This grave hour of history seriously summons all leaders in religious thought and activity to great and unusual efforts.

Some uncertain spirits may falter and ask whether the gospel has any word for this unprecedented day. Such know neither the times nor the gospel. The eternal contemporaneousness of the Message of Jesus was never more clearly manifest than now. The war itself has unleashed for all the nations, in newness and practicality, the principles and spirit of the Savior. Our present need is for alert interpreters of the gospel and of our times. The clamant query is not "What?" but "How?" Methods of pressing home to the hearts of all the people—especially of those outside the normal reach of the church—the pertinency and power of the truth should engross us now.

Even more pervasive than the outreach of the pulpit is the influence of the Sunday school. It goes to every village and crossroads of the nation. The Sunday school lesson is possibly the most potent single educational or character-shaping influence in the whole world today. Its message is multiplied ways and times without number: what the teacher reads is carried to classes and homes and into conversation, growing like a snow-ball as it goes. I wonder if even the Sunday school workers have realized the full potency of the lesson? For these scripture portions are all related to life. They are selected for their character-forming qualities. They contain the truth which, if pressed home with regularity and with interest, will keep the nation itself steady.

There are surprising potentialities for patriotic and Christian propaganda in these lessons. Every qualified commentator and teacher will interpret them in the light of the world war and its implications. They offer a rare opportunity for presenting the reality and workability of the teachings of Jesus. As one who has been treating the Uniform International Sunday School Lessons for daily newspaper readers, I can testify that I have found them aglow with messages of fortitude for our fighters, of comfort for their kindred, of illumination for patriotic service, of inspiration for new ministry to the world, and of vindication for the ideals of America and the Allies, as expressed by that stalwart Sunday school man, President Wilson. These lessons bring the eternal word of God to bear on present perplexities which will never be satisfactorily solved in any other manner. When the lessons are linked with life, the throbbing, thrilling, tremendous life of the present crisis, they are as absorbing as dispatches from the battle front. By them, the purposes and principles of the people may be maintained at the lofty levels which the occasion requires.

Patriotism summons editors and writers and teachers to utilize the Sunday school lessons as a vehicle for conveying the highest interpretation of our country's cause. In times of great feeling, like the present, the public is most sensitive of spiritual appeals. Therefore, if the sincerely religious aspect of this war for righteousness is clearly and consistently presented to the people, their spirits will be strengthened and their resolution will be established. Patriotism is unshakable when founded upon faith in God. Surely this is the hour wherein all the tides of national feeling may be purified and directed by religious conviction. Both state and church may greatly be served now, if Christian leaders are alert to the occasion.

The present is an opportune time to press for the publication of a Sunday school lesson in the secular newspapers. Hundreds of dailies run this as a weekly feature. It carries the truth to the eyes of the men and women who never see a church paper and never hear a sermon. Properly treated, the newspaper Sunday school lesson may be the best of preventatives for the religious vagaries which for a time made headway in Great Britain, during the first years of the war. For the only lesson which a wise editor will print, as representative of the desires of his readers, is

one that is sincerely evangelical, though entirely undenominational. It should also be popular and journalistic in style, and interesting to the average reader. In our new pursuit of a closer relationship between all of life and religion, Christians who feel their larger responsibilities should seek to secure the publication of a Sunday school lesson, or kindred religious feature, in every daily newspaper. There should be developed also writers with a gift for thus popularizing the great truths of scripture.

What our Lord sought in his beneficiaries should also be found in those Christians with a public mind who seek to promote the general cause of truth—the grace of saying "Thank you." When a daily newspaper publishes a lesson, or any other really helpful religious feature, the church folk should be at pains to express their appreciation. Incidentally, they will thus prove themselves an alert and present-day force. To help in any wise to publish the clear teachings of Christ upon the problems of the present time is to serve the State as well as the gospel. For the principles of patriotism are established in the eternal verities of the Christian religion.

That is the note which should be dominant during these heart-hungry days, in church press, Sunday school publications, and wherever else the truth may be told. Religion and patriotism should be inseparable. A reverent and teachable respect for the truths of religion can keep patriotism from deteriorating into mere blatant nationalism and militarism. So it becomes the task of all who write or speak in the name of the gospel to pour into the day's spirit of patriotism the great impulses and insiprations and inhibitions of the Christian religion. Thus shall we not only help to win the war; but also we shall help the nation to win our own souls.

Swarthmore, Pennsylvania.

Sunday School Secretary in Egypt Loaned to Red Cross

Rev. Stephen Trowbridge, of Cairo, Egypt, is the Sunday school secretary for Moslem Lands of the World's Sunday School Association. About six months ago request was made by the Bishop MacInnes Relief Committee that has charge of extensive relief work in Palestine asking for the services of Mr. Trowbridge. Though the Sunday school work in Egypt and the Sudan demanded all the time of Mr. Trowbridge the request and opportunity could not be refused. Since then Mr. Trowbridge has administered more than $50,000 monthly of the money contributed to the Armenian and Syrian Relief Fund. He has made a number of trips to Palestine and had the interesting experience at Easter time of going to the Jordan to meet a large party of refugees, which had finally escaped the Turks. Many in this company had shown Mr. Trowbridge when he was a missionary at Adana, Turkey. This relief work in Palestine has now been taken over by the Red Cross. They just cabled to Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, New York, asking that Mr. Trowbridge be loaned to them for "six months and preferably one year." After consulting with members having the Moslem Sunday school work in charge while the Sunday school work in Egypt will be looked after by the efficient field worker, Sheik Mitry Dewairy who is working jointly for the World's Association and the United Presbyterian church. This was a war emergency call that could not be declined by the World's Sunday School Association.

Elementary Division Program

MRS. C. E. WEIDNER, Presiding

Wednesday Morning

9:00- 9:55 "Teaching Methods"—Dr. L. L. Garber.
"Literature Worth While for Elementary Workers"
Mrs. A. B. Cover, H. H Wolford
Round Table Themes: Leader, Mrs. W. H. Beachler
The Monthly Workers Meeting.
Duties of an Elem. Div. Superintendent.
Opening Services Graded.

Thursday Morning

9:00- 9:55 "Making God Real to a Little Child."
Mrs. J. Allen Miller
"Teaching Children to Pray"
Mrs. Beachler, Mrs. Wm. Kolb
Round Table Themes: Leader Mrs. U. J. Shively
Music as a Factor in the Religious Education of our Children.
What Our Cradle Roll Could Be Doing
Promotion Day Plans

Friday Morning

9:00- 9:55 "Ministering to the Entire Child." H. H. Wolford
"Service Activities in Our School."
Representatives of Ten Schools
Round Table Themes: Leader, Mrs. Wm. Kolb
Summer Opportunities
Graded Missionary Instruction
Graded Temperance Instruction

Pianist—Mrs. Jesse Stuckman.
Soloist—Miss Hattie Becknell
Reader—Miss Joyce Kaunauer.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.,	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, IND.,	ROY BRUMBAUGH
TIOSA, IND.	ORA I. OXLEY

REVIEW OF

The Thought and Work of the Church

The Evangelist Honor Roll appears again this week and we are most certainly glad to give it prominence in the midst of a hot summer season. This time it is the Tiosa, Indiana church with Brother Oxley, the energetic pastor that wins the honors. This is not one of the very large churches of the state, but the pastor reports that the list of Evangelist subscribers is complete, and it goes to show that it is not necessary to wait until December or January to reach this goal by an individual congregation. It can be done any month in the year when pastor and people get together on the proposition and decide it is the proper thing to do. We welcome the Tiosa church to the Honor List and congratulate them on their achievement. We have reached our goal for the year for new subscribers, but we are still a few churches short of the number set for the Honor Roll before Conference. Are there not a few others that are so nearly ready to achieve this honor that by a little pushing they can yet win a place before Conference meets?

Some might wonder that a pastor who is taking a summer vacation on a berry farm can find to write about in the way of church news that would be of general interest to our readers. To all such we would refer the communication from Brother Bame as it appears on another page among the "News from the Field." It is to be noted that Brother Bame again is to take up his work as pastor at North Manchester, Indiana on October first.

Albert Trent gives us report of the work and of the receipts of the Pennsylvania District Mission Board this week for the past nine months. There remain less than three months for the remainder of the churches of the district to make up their apportionments. Pennsylvania has always conducted her missionary endeavors along sane and systemtic lines and has been unusually successful in collecting the apportionments from the churches. We hope all delinquent churches may find it possible to answer Brother Trent's request with their remittance at this time.

Again we call attention to the announcement made by the secretary of the Ohio District Conference. Brother Mason is endeavoring to faithfully perform the duties the conference has placed upon him and the churches should give a more ready response to his calls upon them to meet the obligations placed upon them by the last conference.

If Washington doesn't get "over the top" in the matter of a cancelled mortgage by Conference time it will not be because an interest has not been aroused among many of the Brethren. If you will read the messages from Orion E. Bowman, C. W. Brumbaugh, J. M. Bowman and G. C. Carpenter in this number of the Evangelist you can readily discover that some of the most zealous workers in the church have been touched; but their real zest must be caught quickly for the time is indeed and delay is dangerous. It will be less than three weeks until General Conference meets, but a great work can be done in three weeks when the "people have a mind to work."

C. E. Beekley's suggestion that because of the congested conditions on the railroads and because of the increased fare, as many churches as possible in Ohio arrange systematically to make the trip through to Winona in automobiles is a worthy one and we recommend it to the consideration of all the Ohio churches. When the churches really want to do a thing they can generally find a way to do it.

It has been a long time since we have had a report of the Eaton and Muncie, Indiana charge, but this week Brother Kimmell gives us a good report. At the Eaton church four members were received in the early summer, and at Muncie four members were added to the church by baptism in July. W. S. Bell of Dayton held a very short meeting here in their tent which is pitched on their newly acquired and paid for lots. They hope to erect a tabernacle on these lots before the summer passes that will enable them to do more effective work in this thriving city.

Brother Carpenter makes another report and an appeal in behalf of the work in Kentucky. Brother Thomas is now engaged in a successful revival meeting at Krypton. The schools at both Krypton and Riverside have opened with a splendid attendance and fine prospects. But the great need at Lost Creek at this time is a matron to take charge of the dormitory. Is there not some good woman or a man and wife who can engage in this kind of missionary work, if they are not able to be missionaries to some foreign land?

The work in Spokane, Washington has developed wonderfully during the two years it has been conducted, but it has now reached the point where "a friend in need is a friend indeed." This is one of the most thriving mission points the Brethren have recently established, but it needs help from the brotherhood to make the work permanent. The church building should be completed before winter sets in, but a great deal of help from the brotherhood will be necessary to make this possible. Read the report from Brother Miller and then decide what you can do about it.

Another splendid report comes from the Waterloo Brethren church. Twenty-eight members have been added to the church since early spring, fifteen of them just previous to the communion service. The attendance at this service was exceptionally good for so large a congregation. We are glad for this report, but Brother Goughnour is mistaken about our protesting against boiled down reports, it is the attempt to make a "sugar bush" of the church and to boil down the sap only once a year that we object to.

A partial report of the annual Brethren Bible conference recently held at Long Beach, California by the Southern California Brethren churches appears this week. Brother Reed has arranged to furnish this report in installments, because he wants to make the report rather full and does not want to occupy too much space in the columns of the Evangelist in any one week. If the remainder of the report proves as interesting as this first installment it will be worth reading by all the readers of the Evangelist. Great work has been done on the Pacific coast, and undoubtedly the emphasis laid upon Bible study is one of the secrets of this success. Too much Bible can not get into the hearts of the people.

The College Endowment Campaign notes by Brother Beachler cover a little more territory than usual this week, but Brother Beachler has found things in Pennsylvania that are worth while reporting to the entire church. Pennsylvania holds a unique place in the history of the Brethren church and we are glad she is measuring up to the traditions of the past. Brother Beachler's canvass up and down Morrison's Cove and the contributions he received were really worth while. Though not as large gifts were received as in some other congregations when all things are considered it was no small matter to secure the amount he did from these small bodies of Brethren.

A rather unique contribution appears on another page from the pen of one of our most gifted readers of the Evangelist on the Faith of our Fathers. Some of our brethren in the ministry have told us it takes them but about thirty minutes to get all they want out of the Evangelist, but recently this brother wrote us that he had just finished reading the Evangelist from page one to sixteen; and he is no isolated members that gets only his county paper and his church paper as the sum total of his reading matter, but he is one of the keenest observers in the Brethren church and a man of wide experience in many lines of endeavor.

Around the Editor's Table

In Honor Prefering One Another

How often we have read the above admonition from the Apostle without giving it the attention it really deserves or without applying it to ourselves! We have been free to apply it to others, but we have left it to others to apply to us. Now, let us examine ourselves for a few moments and without any attempt to pass judgment upon the conduct of others let us see if our own conduct is always consistent with the above admonition.

It is now but a short time until the meeting of our General

Conference, and strong efforts are being made by the executive committee to secure an attendance of delegates and visitors that will make it a notable gathering. The program has been prepared and sent out to the entire brotherhood for inspection that the whole church may know what questions are considered of sufficient importance to be given a place for discussion in the meeting of our general body. There have been some momentous themes assigned to the various speakers who have been placed upon the program; but the question very naturally arises, Shall we give them a hearing that will inspire them to do their best in presenting the matters assigned them to the Conference? It takes more than a good speaker to make a good meeting, it takes also a good audience of sympathetic listeners. Men are not inspired to make great addresses to vast rows of empty seats in an auditorium while at the same time they are able to look through the open windows and see large numbers of fellow pastors and visitors sitting upon the benches in the park or wandering about among the trees.

If a topic is of sufficient importance to be given a place on a conference program it is of sufficient importance to receive a respectful hearing, and the speaker who has given much time to the preparation of his address deserves better consideration from his fellow ministers than he sometimes receives.

When WE have a place upon the program and step out on the platform to give our message we are grieved if we notice that many upon whom we had counted for a sympathetic hearing have become exceedingly conspicuous, but their conspicuousness is that of absence. Now, without any attempt to call the names of others let us ask ourselves the question, Are we observing the Golden Rule in Conference? We hear a great deal about the Golden Rule in business and we are frequently told that such a thing is impractical, but do you know of any better place for ministers and church workers to apply the rule, "as ye would that men should do unto you, even so do ye unto them," than at a conference where many have places upon the program and where the zeal and enthusiasm with which they speak depend so largely upon the reception they receive from the audiences they address.

When we speak we want as many as possible to hear what we say, when others speak why should we not give them the same kind of a hearing we want them to give us. If there is any honor in it, let us be free to give it to the "other fellow" and like bread cast upon the waters it will return ere many days bearing a large increase for ourselves. Yes, in honor let us prefer one another.

Calling a Pastor

One of the very important tasks of a local congregation of any church body is the selection of a spiritual leader or pastor. In a body like that of the Brethren church where the congregational form of church government prevails to an extent that sometimes seems not to the best interests of the entire church especial care needs to be exercised that no serious blunders be made.

We might assume that in a body of churches no larger than that of the Brethren there could be no imposters in its ministry, and we like to think of our brethren in that way, but to say our ministerial body is entirely free from insincerity would be making a claim that scarcely any church we know can make. But it is not the imposter nor the insincere minister that should be guarded against so much as it is that an effort should always be made to prevent the calling of a "square peg to fill a round hole." There is a vast difference in the requirements or needs of different churches, and there is also a vast difference in the qualifications of equally sincere and maybe equally able ministers, so that the important thing is to find the man whose qualifications and whose temperament fit him for the special place that needs to be filled.

The Brethren church is not so large but what most any intelligent pulpit committee can learn about all that is necessary to learn about practically any minister in the church without any special difficulty. But one thing needs to be guarded against, and that is any tendency to think there only two or three men in the entire church who are able to pass upon the qualifications of a pastor. Only recently a vacancy in a Brethren charge was mentioned to the writer, and the question was raised as to who would take up the work, when it was stated that it is pretty certain that no man can get into that charge without the O. K. of Brother Blank, an adjoining pastor. It is well for an adjoining pastor to have a keen interest in the spiritual progress of his neighboring churches, but to have that interest go so far that it may be said "no man can get into that charge without his O. K." is going just a little too far. It might be possible to make application here of the words of Paul: "Who art thou that judgest another man's servant? To his own master he standeth or falleth." It is a weakness on the part of a congregation and it is presumptious on the part of a minister to give occasion for such a suggestion. The greatest of care should be exercised by any church when it calls a pastor to minister to its spiritual needs, but no one man in the Brethren church is big enough to say to any congregation, "Don't you think of calling a man unless I place my O. K. upon him."

Salvation by Blood

One of the efforts made by a class of modern religionists is to make it appear that the blood of Christ has nothing to do with individual salvation. Christianity without Christ is a powerless religion and Christ apart from his death upon the Cross has no saving power according to his own teaching and the teaching of the gospel. While an attempt is being made to take from Christianity anything that may appear to shock the finer sensibilities of the more fastidious of the human family it should not be forgotten that shocking as it may seem to think of the necessity for shedding of the Blood of Christ on Mount Calvary it is no more shocking than sin itself that made necessary this death of the Savior.

Moreover it is a mistake to think or to teach that any other sacrifice than that of Jesus Christ himself can atone for the sins of any man. We know that just now there is a tendency to teach that great personal sacrifice wins or secures salvation. This is wrong teaching and would make of no effect the death of Christ. Great personal sacrifice, even to the extent of giving up one's life may be a Christian duty sometimes, but the sacrifice itself is not what makes one a Christian, and the sacrifice without faith in the saving power of Jesus' blood and without a personal acceptance of the salvation he offers is without atoning power.

War and Sunday School

One of the great problems that is now before the Sunday schools of America is that of keeping the work of the schools up to the standard regardless of the inroads made upon them by the exigencies of war. A really alarming condition in the Sunday schools of America is developing. Even in a church body no larger than the Brethren and among a people whose non-resistant principles have been taught two hundred years this condition is felt.

One of the ways we have of knowing some of these things is the word we get from local congregations and Sunday schools about their supplies, the church paper, etc. Yesterday we received word from a postmaster that the Evangelist could not be delivered to a subscriber at his office. The reason given was brief—"gone to war, no address." The same day we received word from another young man to send his paper to his parents as he was going to camp, and also we received word from the secretary of a Sunday school to send supplies to another party as he must go to camp in a few days, and also on the same day we received word from another Sunday school to change the address of their literature because the one to whom supplies had been sent had gone to the war and there was no one left at that address to bring the supplies to the school. This in one day's mail. The condition is general and in all the churches.

But careful investigation which has revealed a falling off of 200,000 in the gain of the American Sunday schools for 1917 as compared with that of 1916 shows that it is not alone the loss of the young men who may have been in the Sunday school that this falling off must be attributed to, but also to the fact that many of them were leaders and where the leadership has been removed the cause has suffered. It has also been shown that there has been a large falling off in the beginners and primary departments of the schools which is taken as an indication that the parents of the Sunday school are so taken up with other duties of the present that they fail to keep their small children in the Sunday school. These problems must be faced, and it will require more radical treatment than can be given in a short editorial on this page to overcome the difficulties and the problems the Brethren schools must solve. Our Sunday school workers should at least have some carefully worked out plans to offer at the Sunday school sessions of our coming General Conference.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

New Signs of Life in China

The Chinese Republic has not yet settled down to a united program of improvement and progress in politics, education and religion. It is a large country with four times the population of the United States and only a small proportion are educated. There are, however, new evidences of spiritual progress in the response to the recent campaign conducted by Dr. Sherwood Eddy. Though China is rent by revolution and internal warfare, some seventy leading Confucian editors, governmental officials, business men and educators met Dr. Eddy at dinner in Canton to discuss the future of China. Among these men was the leader of the southern factions, the former head of China's navy. He attended the first two evangelistic meetings and showed deep interest in the message concerning Christ as the only Savior. Dr. Sun Yat Sen, the first provisional president of the Republic, was also present. Sun Yat Sen invited Dr. Eddy to address one hundred of his officers and officials upon the subject of Christianity, and the Christains who were present started personal work among the non-Christian officials. Several, including a member of Parliament, gave themselves to Christ.

The unique feature of Dr. Eddy's campaign this year is that it centers in the Chinese church. The aim is not so much to hold large meetings as to vitalize and organize the Christians to go out and win their non-Christian friends. On the previous campaign large numbers of enquirers and converts from the non-Christian community were turned over to the churches that were often unprepared to receive them. This year a new standard and system was adopted that promises much more far-reaching and permanent results.

On the last night in Canton the Chinese pastors of the twenty-eight local churches were seated on the platform. As the name of each church was called, the pastor rose, then his workers in the audience, then the new converts who had been won by them or had made the decision for Christ during the week. What an inspiring sight it was to see each pastor lead out his little flock of twenty, thirty, forty or fifty to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

Excellent preliminary work was done by Mr. Buchman, and others, who went in advance to prepare the way. Chinese pastors, workers and Christians have been quickened as a result, and it seems that a new era of personal evangelism has begun in China. Twelve hundred Chinese Christians in Canton held a daily meeting to train in personal work. The century of seed sowing is bearing fruit. The fields were ripe for harvest. Specialists were kept busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing confessions of sin. This was the program in each of the cities visited. What does it mean for China when four hundred Chinese Christian workers meet to train for personal evangelism and each bring two non-Christian friends?

Dr. Eddy writes in a personal letter: "It is my belief that a new aplication of the method of personal work has been discovered and applied in the preparation for these meetings which will extend throughout the whole of Asia, with incalculable blessings. We are filled with thanksgiving because of what has already been accomplished. Let us not despise the day of small things. Robert Morrison landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring for seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated "foreign devil" and his new ideas and religion. Here in the city where Morrison seemd to labor so long and in vain, we have seen gathered what was said to be the most influential audience of non-Christians ever assembled in an evangestic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient."

A New Y. M. C. A. Drive

Dr. John R. Mott, who returned in May from his visit to the battle fronts in France and Italy, has announced a drive for 4,000 new Y. M. C. A. workers to meet the increasing need in Europe due to the arrival of large American forces there. Eight hundred of these workers must be women and they are all needed before October 18. Plans are also being carefully made for a Y. M. C. A. drive in the fall for $100,000,000 to meet the tremendous needs of the work in Europe and in industrial centers in America.

Soldiers and the Bible

The following "Six-Point Program of Bible Study" is being carried out with marked success in most of the great training camps under the auspices of the Religious Work Bureau of the National War Work Council of the Young Men's Christian Association:

1. An organized Bible class in every company, battery or squadron, with a leader chosen from the ranks.

2. Small groups for the study of the soldiers' personal, moral and spiritual problems.

3. Leaders for Bible classes discovered, enlisted, trained and directed.

4. The development of a camp atmosphere by addresses, personal interviews, and discussions, which will make the daily use of the Bible and the organization of Bible classes a normal part of the training.

5. A Testament or prayer book carried and used by every soldier and sailor.

6. The wise and intelligent use of carefully selected religious literature, suited to the various needs of soldiers and sailors.

The Bureau reports that 400,000 copies of the four specially prepared courses of Bible study in book form have been called for, most of them actually purchased by soldiers. No studies are so attractive to the men of the new army as those which relate to the life and teachings of our Lord.

Gospels in Camps and Hospitals

The American Branch of the Scripture Gift Mission has completed a year of work along the lines made familiar by the Society in England. Over 70,000 copies of Testaments, gospels and Scripture portions have been distributed, 36,000 of these being Testaments containing President Wilson's message on reading the Bible. A distributor in the far West writes:

"I have placed over 3,000 copies of Scripture in the hands of our men; and have their promise to read it daily. Sometimes I am allowed to conduct regimental services, sometimes I have services in the company mess halls, sometimes in the Y. M. C. A. buildings, occasionally a meeting in the guard house, and quite often in the barracks and open air. God has signally blessed this work. I never give a copy of the Testament without telling a man its message of comfort, love and salvation; and getting his promise to read it. The results have been phenomenal. We have spent an average of three days a week at this service for about six months and have had over 700 men accept Christ, a personal Savior from personal sin."

Work of Camp Pastors

Under the auspices of the General War Time Committee of the Churches, more than fifty men spent two days in Chicago in April considering plans for greater efficiency in the work of the churches near cantonments.

Included in the meeting were army chaplains, Young Men's Christian Asosciation secretaries, representatives of various commissions, as well as the camp pastors from camps in the Middle West. Three fields were indicated in which the camp pastor is indispensable: first strengthening the churches in training camp communities so that they may the more effectively serve the enlisted men when off duty; second, following up the War Roll cards signed at the Y. M. C. A. meetings and relating the signers to the churches; third, ministering to the sick in the Army and Navy hospitals, where the work is always too great to be done by one man.

News From the Field

KENTUCKY MISSION NOTES

Special Prayer Request

There are many faithful praying members of the Brethren church who include the mission work among the mountains in their daily prayers. Some have done this for years and it is right. Just now special prayer is asked for the evangelistic effort being made at Krypton, led by Evangelist A. E. Thomas and the loyal pastor, James S. Cook. The hot weather hindered some at the beginning of the meeting, yet the attendance was good and let us all pray that the final results may be even a hundred-fold of blessing. Brother Thomas writes that he found conditions favorable for a splendid meeting. He writes also that he had the pleasure of visiting Lost Creek and was well impressed and found everybody busy.

Schools Largely Attended

At Krypton at last report about 70 were in the school taught by Miss Ruby Brewbaker and Claude Akens. At Lost Creek the enrollment had reached 84 and Brother Drushal predicted that the hundred mark would soon be reached. This is splendid for July and a very hot July at that. At both places the larger attendance is due in part to the fact that the public schools are included and are under the direction of the superintendents of our missions. This year is expected to be one of the best in the history of our mission work in the mountains.

Reports

Workers at Lost Creek and Krypton will do well to write often for the Evangelist. Thousands of Evangelist readers are anxious to read the reports of the work being done. A hint to both preachers and teachers ought to be sufficient. An extended report by Brother Thomas will be eagerly expected. Write often.

A Matron Wanted

At this writing no matron has been secured for the dormitory at Lost Creek. School is in session and the matron is needed now. A man and wife could be used. There are so many things that a handy man could do and thus relieve Brother Drushal of much of the routine work. Those who are in a position to consider this work, which is real missionary service should write at once and detailed information will be given.

G. C. CARPENTER.

Gratis, Ohio

My Dear Brother Pastor:—

Only four weeks remain until the meeting of the General Conference at Winona Lake, Indiana. The time is short and all churches and pastors should be making arrangements to do their part toward making this the best Conference ever held, and the best representation that Ohio has ever made. Our yearly conference success largely depends upon the spiritual inspiration of the gathering of the Brethren from the entire Brotherhood.

Things worth while have happened since the meeting of the last Conference, and unless our plans miscarry, still greater things will happen for the future of God's Kingdom, and the yearly Conference will have much to do with the churches of Ohio. So therefore, let us pastors boost Conference attendance; and since railroad fare is so high, we would urge every church in Ohio send an auto load, or as many autos that you can get to go. Perhaps your church would have some good brother that would donate his auto, the church standing the expense. We must outdo all previous years in spite of the conditions, and we must hold the churches responsible for co-operation. Our slogan should be "An Auto or a Ford from every congregation." Let every pastor appoint a committee on Conference delegates. Let them turn every stone to find the auto and the delegates. We will check up on the churches to determine the Ohio attendance whether they come by auto or rail.

We will plan for an Ohio Booster Get-Together Day after some afternoon session. Have some real hot suggestions for the promotion of Ohio District Conerence and create Ohio loyalty. Perhaps plan a boat ride, or some other way, in order to get together. The success of the Four-Year Program depends upon it.

Yours for the Promotion of the Kingdom.

C. E. BEEKLEY.

Eaton and Muncie, Indiana

No report from this charge has been given for some time, but we have been trying to promote Christ's kingdom and have been blessed.

We have not accomplished what we had aimed to accomplish, but we have the consolation at least that we tried.

Eaton

This church is going along very nicely. There are a great many good people here and a splendid class of young people who are regular in their attendance in Sunday school and church services.

In the month of April we held a short revival here of about ten days but we soon discovered that the weather was altogether too nice for a revival in a farming community and so we discontinued the services. In June we held another meeting of about the same length of time and ended by holding communion services which proved to be a splendid service.

As the result of the first effort two young ladies were added to the church by baptism, and a husband and wife were added by relation as a result of the second effort.

This church also gave Brother Beachler $600.00 for endowment for Ashland College.

In the month of June the young people had a Chautauqua in which they acquitted themselves nobly and which netted them about $25.00 to pay their pledge for endowment.

At this writing the Sunday school is having a contest which we hope will prove a great blessing. Brother William Bowman is the efficient superintendent and is trying to have the school do her best.

Muncie

The work here is steadily going forward—not by leaps and bounds, but making progress never the less.

First of all we wish to say that the two lots we bought since last Conference have been paid in full and we feel that if this was the only thing that this mission accomplished during the year it should be counted very satisfactory. In the spring, May 1st, we put up the tent owned by the State Mission Board and moved out of the old shack we had been in during the coldest winter known for years.

This proved a great help as our congregation immediately began to increase—until our Sunday evening services were especially well attended. July 8 Brother W. S. Bell, of Dayton, Ohio came and we opened a campaign for souls. Brother Bell preached the word fearlessly and with great power and the congregations were good but we had many things against us. In the first place the two deacons of the church were in Dayton making air planes, three of our best workers were sick and could not attend the services.

Second, the war excitement seemed to be uppermost in everybody's mind. The boys leaving for the camps. The soldiers passing through the city. The big battles on the "Western Front" were about all it seemed that people thought about.

Then, again, Brother Bell was with us only over two Sundays which was hardly long enough for a big revival—however, two husbands and their wives were baptized and received into the church. A young man promised to come but has not yet been baptized. Since the meeting closed a young lady said she would unite in the near future. Others are near the Kingdom and will no doubt soon come into the church.

Since last Conference twenty-four have been added to the church and the revival held by Brother Bell has given us a standing in the city such as we never had before. Slowly but surely we are getting recognition in this part of the city. At a business meeting last evening we decided to erect a tabernacle on our lots that will serve the purpose while the war lasts—both winter and summer.

This tabernacle will be erected if it please God before National Conference, which no doubt will be a great help to our work.

J. L. KIMMEL.

S. O. S. From Spokane

Since the last report from here we have had our quarterly business meeting at which the present pastor was called to his third year of service here, with an increase in salary. God has signally blest our ministry here up to this time, and we ask the prayers of you all that it may continue this year to his glory.

At this meeting it was decided also, to make another great effort to raise enough money to complete our building which is so badly needed. The date set was September 22-30, so as not to interfere with any other "Drive" the government is making. This is not a mere inspiration of the Spokane

Brethren to complete their building this year. It is an absolute necessity. If the building is not completed this year, the work is going to suffer materially. The contemplation of another winter with our present accommodations is not enticing either to members or strangers. But through hard work and faith, and much forbearance we have grown in spite of these things. And now we have come to the place where we must either go ahead or go back: we cannot stand still. The Brethren here are ready to shoulder all they can "Tote," and a little more, if they receive a little encouragement from the rest. Their record for the last two years has demonstrated this. It is impossible in these days to borrow the money we need, for this purpose. The congregation is not made up of well-to-do farmers, but of wage-earners that cannot give in large amounts, but steadily. So we MUST HAVE HELP NOW. Spokane needs it! Spokane deserves it! A work that has grown from a handfull to well over a hundred members in two years, is not a work to desert and withdraw support from, in its critical hour of need. That has been the history of too many of our missions, an opportunity lost.

Compare this work with any other work of its age and opportunity and intelligently decide as to what YOU will do to help. Put yourself in our place and see what you would do. Don't say, "Well, I think I will send them something pretty soon." God bless you, we need it NOW. You've been investing in Liberty Bonds. Now invest in some Spokane Bonds: they will pay big interest and principal in heaven where you're liable to need it. There will be a story told next year, what will it be?

Spokane is going to sacrifice and do all she can, will she sacrifice alone? NO! We have absolute confidence in the sincerity and purpose of the brotherhood to respond to a real need. We need $2500.00. Spokane will take care of the rest of the $5000.00 needed. Now let's raise it and be done with it! God helping us we can and will.

Sincerely yours for Christ's sake,
R. PAUL MILLER.

Over the Top for the Brethren Church at Washington, D. C.

Many of our brethren who have visited our National Capital at Washington are pleased with the splendid little church that the Brethren church has there. A noble band under the faithful leadership of our dear Brother Lyon have been struggling along and have now come to a place where they want to be out of debt. Brother Carpenter is receiving subscriptions for this debt. The propositon is this, that if the broherhood will raise $1500.00, the Washington Brethren will raise $1000.00 and this is to be done so at Conference a great jubilee service can be held in which we can burn the $2500.00 mortgage and have the church in the Capital of our Nation free of debt and self supporting. Come along and send your subscription to Brother G. C. Carpenter and help to go "over the top" for Washington.

ORION E. BOWMAN,
Secy-Treas. Missionary Board.

TRAVEL FLASHES

That is the general way a good deal of my travels can be expressed these days. If you were here at the most beautiful place this side of the Rockies and arose early enough in the morning, you would see my much abused "Lizzie" climbing the hill on low, most of the way, a mile north to my farm loaded with "kids"—berry pickers—and then a few minutes before the boat left port, rushing with all speed, dow the same hill with the valuable cargo of "reds" as they call the red raspberries, up here. Or, on some of the vacation afternoons, to some of the many beauty spots, lakes, native forests or some fine orchard away some 30 or 40 miles. Just most anywhere, but always to some place that is interesting.

To Indiana

When an invitation came for me to come to College Corner to dedicate their new country church, it did not take me long to decide. Although this is a most beautiful place, Indiana looks good to one who went there to get his "Better Half" who has proven all that the name implies. Brother D. A. C. Teeter had been quite closely associated with me at North Manchester by reason of residence there the last yaar. He was often a good listener during revivals and a good helper at prayer meetings. He had told me about a new church which had been building for a good length of time. The day was not ideal; rain came early in the morning and continued till after the hour for the morning service. We decided to defer the "collection" till the afternoon service because the neighborhood people were prevented from coming. Later it cleared and the afternoon was all that could be hoped for. The crowd came; the plan was that if we could raise the needed money to have an evangelistic service in the evening. Did we raise it? Well, it was some joy to see that crowd put their names to that list. Money was never raised more easily and we actually had to stop the giving for we ran over the mark more than $700.00 as I remember. Brother Teeter had done his part well. Some were not optimistic about raising the needed amount, but it did not take long to dispel their faithlessness. As a tribute to the loyalty of the people here, Brother Teeter was recalled to the pastorate for anoher term, and together, we predict that they will have a most pleasant year in their new church. It is here that our dear Brother P. M. Fisher had labored for a number of years and he honored the occasion with a visit. Brother Brubaker of the Church of the Brethren was also present and took a fine part in the work of the day.

Fraternal

Talk about fraternal work, brethren. Lately, I have been invited to a communion in the Church of the Brethren. I have been invited to hold a revival for a congregation in the same denomination. Had we not better wake up to see if all the courting is being done on our side? Let it never be so.

The Next Trip—Conference

I am planning right now that my next long traveling shall be a trip to Winona Lake. Can the Conference get along without me? Well, that is not the question! Can I get along without the Conference? Not well, I assure myself, if I am to keep pace with the denomination of which I am a part.

There are the minutes of a Conference and then, there is the spirit and inspiration of a Conference. One I can get off of paper reports, the other alone by attendance. No leader of a congregation can afford to miss the Conference for the sake of saving a few dollars or a small part of a week or month. The Four-Year Program has made a wonderful sweep over the churches and this phase of our Conference will be the most interesting thing of the whole program, I predict. The impetus for another year will be born in our Conference and the pastors that are not sent by their churches can not lead as they ought without being here. I hope the day will soon be here when the churches will not allow their pastors to stay away even if they have to hire them to go at double pay!!! (Pastors, I say that for the hope that they will at least pay your expenses.)

The Last Trip

The next trip will be a short one—back to North Manchester. I have not moved our goods up here. We came for the summer and will be back at the old stand the first of October. Many votes of confidence make me think that my work there is not yet done. After several forms of resignation and re-election my resignation was accepted per se.. But this week I have the unanimous vote of the church there to return and if the Lord so leads, what have I to do but to follow? We hope for a great and good year with them and the same for all the churches, everywhere.

CHARLES A. BAME.

West Salem, Ohio

The Ohio churches have responded rather slowly to our appeal for Benevolences and expenses for the carrying out of the Four-Year Program. As to Benevolences, some of the churches had already sent in their apportionment to Brother H. H. Wolford, Elkhart, Indiana, National Director, but when the organization was extended to the state the collection of this fund was given over to the writer. Below is a list of churches making payments to me. If the name of your church does not appear and did not appear prior to June 9th see to it that you come up to your apportionment of six cents per member in order that this goal may be met.

Pioneer	$ 4.00
Canton	2.00
Mansfield	4.00
Buckeye City	3.00
Miamisburg	4.00
Fostoria	1.92
Fair Haven	5.00
Total	$49.36

The following churches have also responded to the call for funds to defray the expenses of the Four-Year Program Committee. Ohio's plan is to ask each church with a membership under 100 to pay $1.00 over 100, $2.00.

Pioneer	$1.00
Louisville	2.00

Mansfield	1.00
Fremont	2.00
Miamisburg	1.00
Bear Creek	2.00
Fair Haven	1.00
Gretna	1.00
Canton .....0.....	2.0
Buckeye City	1.00
Fostoria	1.00
Gratis	2.00
Total	$19.00

Again, if the name of your church does not appear in this list, see that it does before another week goes by. We must reach our goals, and some one must pay the expenses. Will you do your part?

E. G. MASON,
Ohio Director of Benevolences and Statistics.

Also

Before the Ohio Conference, we sent out old statistical blanks, because the new ones were not yet ready for distribution. We have now received a supply of the new ones and they will be sent out to the Ohio churches within a very short time perhaps before this paper reaches you. Kindly fill out the blanks promptly and return them to me in order that the Ohio report may be compiled, and these blanks sent in to the National Director, Brother H. H. Wolford, in order that he may compile his report for National Conference. This means prompt action on your part. Do not let Ohio down in failing to send in your blanks as early as possible.

E. G. MASON.

Pennsylvania District Missions

The following contributions have been received during the present Conference Year to date:

McKee	$ 35.00
Altoona	60.77
Allentown	22.00
Vandergrift	2.00
Salisbury	23.00
Sugar Grove	10.35
Masontown	50.00
Martinsburg	35.00
Berlin	30.87
Uniontown	25.00
New Enterprise	14.00
Johnstown, First	156.00
C. E. Wissinger	3.00
Total	$466.99

Brethren of Pennsylvania:

We have reached the closing quarter of the current conference year, and find quite a number of churches have not yet responded to our district mission apportionment. We have not pressed the claims of our Board, feeling that the requirements of the Four-Year Program are sufficient to lead every loyal Brethren pastor and congregation to endeavor to meet their obligations to district missions.

No new work has been attempted this year as it seemed impossible to secure workers, and conditions seemingly are unfavorable.

The work in our present missions has been well cared for and at some of them real progress has been made. We are hopeful that all of our churches will yet respond as usual with their contributions for this work before the close of this conference year, so, that we may have a fund by the beginning of the next year to start our mission work in an aggressive manner.

ALBERT TRENT,
Secretary.

"Over the Top" for Washington, D. C.

The following report of pledges toward paying off the debt on the First Brethren church in Washington, D. C., is promising and there ought to be no difficulty in getting this amount pledged before Conference. One giver writes: "If the churches were as busy as the Red Cross there would be something done." Now pastors, get busy and give your church a chance to pledge and then return the card sent you giving full report.

Brother G. W. Brumbaugh, of Dayton, Ohio, has been visiting his son Paul in Washington, D. C., and while there has been attending services at our church. This is what he says: "The work is going along very well and I find a loyal group of workers."

A liberal pledge noted in the report given below was accompanied by this word: "We will pay fifty dollars to the Washington City church that the debt may be cancelled by Conference." Thanks to Brother and Sister Nininger. A multitude of willing givers ought to send us a card stating that they will be responsible for some amount when the whole amount is provided. Do it now, according as the Lord hath blessed you. "Give and it shall be given unto you."

The fund to burn the mortgage of $2,500.00, stands now as follows:

D. C.	$1000 00
Scott Rachael, Polk, Pa.	5 00
First Brethren Church, Milledgeville, Illinois	41 00
L. A. Baker, Swanton, Ohio	5 00
Scott Rachael, Polk, Pa.	
First Brethren S. S., Dayton, Ohio	15 00
G. W. Brumbaugh, Dayton, Ohio	10 00
Edward and M. O. Nininger, Roanoke, Virginia	50 00
Mrs. W. N. Grubb, Ashland, Ore.	5 00
Aaron Showalter, Adrian, Missouri	5 00
Brethren Church, Morrill, Kans.	12 57
W. S. Angell, Portis, Kans.	15 00
Sunday School, Gravelton, Ind.	5 00
Mrs. John Baringer, Fremont, O.	2 00
Sunday School, Portis, Kans.	10 00
Total Pledged to date	$1175 57

Your Home Missionary Board is your servant, and we are limited as to results attained in the home mission work by your loyalty or disloyalty, by your standing by us or failing to stand by us. No board can accomplish anything by paying interest in large amounts year after year. That is not good business when it can be avoided. And no church can do her best work with a long time mortgage hanging over it. Every member of the Brethren church will have to say amen to these sentiments. Please say with the dollars necessary to burn this $2500.00 mortgage quickly. Churches, Sunday schools, Sisters Societies and other church organizations along with a thousand individuals ought to respond at once and the smoke would rise. Appeals have been sent to all the pastors and surely if they have confidence in their mission board and in the Washington church there will be no lack of a hearty response from every pastor and church. Hurry up. Send pledges to the undersigned.

G. C. CARPENTER.
Peru, Indiana.

Waterloo, Iowa

Following Brother Teeter's editorial suggestion that the reports from the Waterloo congregation be more frequent and less concentrated in form, I shall, at least this once, follow his advice. It was rather a unique experience, however, to have an editor protest against an article being boiled down!

Our Communion Service was held Sunday evening, May 26. The attendance was again the best ever, and brought the attendance of resident members at Communion throughout the year well above the 75 per cent mark.. The service was exceedingly blessed and helpful.

One week of special services preceded the communion. They were very well attended and 13 new members were baptized and received into the church. Ten of these were men and boys, an exceptional proportion. With the 15 who were baptized following the decision day in the Sunday school, this makes 28 additions to the congregation this spring through quiet methods. We thank God for leading these persons unto himself.

The summer slump and the war slump combined have caused a somewhat lesened attendance especially at the Sunday school. The officers and teachers are working faithfully, but the combination mentioned above, together with many wet Sundays, many temporary removals during the summer, and the hard work incident to war conditions, constitutes a condition which we have not yet been able to control.

Every reader of the Evangelist should remember that the abnormal conditions of these days tend toward exerting a relaxing effect upon attendance at religious services. Unless one is very determined the combination of relaxing influences will trick him or her into contributing to a most disastrous situation. While the fight for the Christian elements of our civilization is on the Christian church, which has been the most potent earthly agent in producing these elements, dare not be allowed to become weak through non-attendance. It would be an ironical situation, indeed, if while working for the defense of Christian principles we should allow the church—their great disseminator—to become impotent. More earnestness and consecration than ever before must be put into the support of the church's essential activities.

Twenty-four of our splendid young men have gone, or have already been called into the service of the nation. Others are expecting to be called or to enlist. We pray for them most earnestly. Had the war of 1914—essentially a contest between European nations for power and influence—not broadened out before this into a war for

democracy and against war, we could not bear to see them go. In view of that which the war has become, however, and heavy as our hearts are in having them absent from us upon such an undertaking, we cannot be other than proud of them and send them forth with our blessing. They are marching up a Calvary for the welfare of mankind. May the angels of God often come to them and comfort and inspire them, and all their comrades.

H. L. GOUGHNOUR.

The Washington, D. C. Church

"Over the Top" and burn the mortgage at National Conference is the thought that should strike deeply into the hearts of all who are interested in the cause of the Lord at that place, for it is an important factor or arm of the Brethren church.

The writer has been in touch with the work there for a number of years, and knowing the great need of more equipment in the way of room, and the steadily growing of the church and Bible school, he feels impressed as a special duty to make an appeal to the general brotherhood to heed this request and act at once.

The Mission Board has been carrying the weight of this debt for a number of years, and now the Washington City Brethren have promised to pay two fifths of the indebtedness, it behooves the rest to do their best, get busy, and liquidate this debt, and burn the mortgage at National Conference as a burnt offering, which will surely prove a joy and a blessing to all, and will be enough to make the angels in heaven rejoice.

It can be done. Shall it be accomplished? If all will put their shoulders to the wheel the load will move, the way will be clear, the church at Washington will be free of debt, and the "Lord will give the increase."

J. M. BOWMAN.

Harrisonburg, Virginia.

All Together for the Burning of the Washington, D. C. Brethren Church Mortgage

The recent appeal in the Evangelist by Brother Carpenter of our National Mission Board is worthy of notice and material help by every loyal member of the Brethren church. We are all interested in seeing the cause of Christ and the church prosper and grow in our National Capital.

Let us act quickly so that we may go "over the top" with our contributions toward the liquidation of the debt of the First Brethren church in Washington. The work in that city is being well cared for by Brother Lyon and his faithful corps of workers. It should be enlarged if we wish to see the "whole gospel" have a greater place in the capital of our country. I know personally of the work of the church in Washington and a more consecrated, self-sacrificing and liberal group of members can not be found anywhere. By our help we can relieve them and our mission board from this long standing burden and give the church and the board a larger opportunity to launch out in the aggressive work of soul winning and the cause of Brethrenism in our National Capital.

The First Brethren Sunday school of Dayton, will show its interest by pledging $15.00 towards the cause. I shall also contribute $5.00 as my personal pledge. May we all boost and help our mission board and the church to reach the goal by the time of our National Conference at Winona Lake. In his name and for his glory may all be done.

G. W. BRUMBAUGH.

1601 W. 2nd St., Dayton, Ohio.

ANNUAL BRETHREN BIBLE CONFERENCE

Held at Long Beach, California, July 19 to 29, 1918

Devoted to Business, Bible Study, Sermons and Lectures.

Friday, the first day of the Conference was spent in business session. Every church in the district reported a healthy growth during the year. The District Mission Board was able to report the beginning of a new work at Fillmore, Ventura county, population 2,500, where a tent meeting of four weeks' duration was held in May. Two lots have been purchased in a fine location near the center of the town, and it has been decided to begin at once the erection of a $9,000 building.

The election of the officers of the conference resulted as follows:

A. V. Kimmell, pastor at Whittier, re-elected moderator; Louis S. Bauman, vice-moderator; John C. Beal, Los Angeles, Secretary; A. P. Reed Assistant Secretary; T. J. Steves, La Verne, Treasurer; H. V. Wall, Long Beach, trustee for Ashland College. Brother Wall was also chosen as a member of the Executive Committee of National Conference to represent this district.

N. C. Nielsen, Long Beach, was re-elected member of the District Mission Board of which he is president.

Mr. and Mrs. A E. Rollier of Long Beach, were elected as delegates from this district conference to the National Conference at Winona Lake, Indiana. Brother and Sister Rollier expect to start for the "heart of Africa" soon after National Conference, where they will join Brother Gribble and his party in the French Congo.

The Constitution and By-Laws for this district were revised and we include in this report two paragraphs which are deemed important to appear in this connection. They are as follows:

ARTICLE III. MEMBERSHIP. Section 1. Any regularly ordained elder of any Brethren church which is a member of the conference district, who shall present properly signed credentials from his congregation, shall be enrolled as a member ex-officio to this conference. When such credentials have been received by this conference said credentials shall be countersigned by the secretary and moderator of this conference, and returned to the elders to whom they belong. Without such credentials, properly signed and sealed, no elder shall be considered in good standing with the conference. A list of all elders in good standing in this conference, together with their proper addresses, shall be forwarded by the secretary at the close of each conference to the office of the Brethren Evangelist for publication in the Brethren Annual.

ARTICLE V. MINISTERIAL EXAMINING BOARD.

Section 1. (a) This conference shall elect annually from its elders in good standing with the conference, a board to be known as "The Ministerial Examining Board," said board to be composed of one elder from each congregation of the conference district.

(b) It shall be the duty of this Ministerial Examining Board to examine all candidates for the office of elder in any church within this district, with the view of determining the fitness or unfitness, according to Scriptural qualifications of such candidates to be ordained to said office, and to make faithful report as to their findings to the church in which said candidate holds membership. All churches associated with this conference are requested to advise with this Ministerial Examining Board before officially setting forth any candidate for ordination to the office of elder.

(c) It shall be the duty of this board, when requested by the official board of any congregation in this district, to sit as an advisory board for the settlement of any troubles existing between churches of this district, or between members of said churches.

(d) It shall be the duty of this board to faithfully fulfill any other obligations that may be placed upon it by this constitution.

(e) It is distinctly understood that the Ministerial Examining Board of this conference shall possess no arbitrary powers, but is intended only to act in advisory capacity to the conference, the churches, and the members of this district.

Friday evening, July 19th.

The address of the evening was given by Brother Sylvester Lowman, "The Carpenter Evangelist" pastor of the new Brethren church at Fillmore, Ventura County, California, his subject being, "The New Field for Christ or The Brethren Church on the Firing Line."

The Brethren of Southern California now know the intense earnestness of Brother Loman in anything he undertakes and his quick perception of an advantage offered to make success doubly sure. His dealing with this topic was in complete harmony with his usual alertness in all matters that interest him. He said, there is a reason for a Brethren church at Fillmore as there is for Brethren churches everywhere, a need of getting back to the old-time Gospel, a church that will point men and women to the Christ that can save them.

The speaker called attention to the prestige given the work by clean thinking and living on a high spiritual plane. His experience is that there are a lot of people hungry for the whole gospel as preached and lived by those who are truly Brethren; and the high stand we take puts us on the firing line where there is always something doing.

There were no day sessions on Saturday. At 7:30 P. M. there was congregational singing led by Prof. B. P. Stout, of South Pasadena, who had been secured to have charge of the music of the entire conference. Brother Stout's solos are a strong feature of the sessions. All of his selections seem to have a distinct message, having evidently been chosen with that as the chief end in view.

The address of the evening was given by

Chairman A. V. Kimmell, pastor at Whittier, who spoke upon "Sanctification."

This scripture doctrine was treated in a thoughtful manner and was summed up as follows: Sanctification is that work of Christ for the believer which sets him apart for God. It is that work in the believer through the spirit and the word which changes him into the image of Christ. It is that which perfects the believer in the likeness of Christ by his appearing in glory.

Sunday morning, 9:30, the Sunday school session under the direction of the regular officers of the Long Beach Brethren church was well attended. They have a systematic method of memorizing scripture verses which are recited under direction of the superintendent during the opening exercises, which is very commendable.

At 11 o'clock Prof. Stout began the preaching hour by leading the people in singing "Nearer My Savior to Thee."

Brother F. J. Reagan read the scripture lesson from Philippians 1: 1-21. Brother Stout then sang as a solo, "Some Sweet Day." Brother Repple of the Long Beach church who has been attending the Bible Institute at Los Angeles for two years, then led in prayer.

Brother L. S. Bauman then received the morning offering in which was an offering of $300 from Sister Foltz of China and another of $9.52 saved up by a member of the Primary Department of the Sunday school, a little Japanese girl 6½ years old, who had just died.

The choir then sang, "Oh, it is Wonderful that He Should Suffer on Calvary for Me." Brother Stout sang "The Old Rugged Cross."

Brother Francis J. Reagan preached a sermon on "A Victorious Christian Life" as found in Philippians. Brother Reagan is himself the best illustration of his subject. He said the four chapters of this book contain four notes of victory.

First, A surrendered life; we are to count all things loss for the excellency of the knowledge of God in Christ Jesus. See chapter 1: 12.

Second, Lowliness of mind. See Ch. 2: 3, which was also the mind of Christ, as noted in verse 5.

Third, One aim, to know Christ. Ch. 3: 8, also 3: 10. Rather this than seeking to DO something for Christ. Remember Mary at the feet of Jesus.

Fourth, Steeped and saturated in prayer. Ch. 4: 6 and 7.

Conclusion:—Note the result in v 13, "I can do all things in him that strengtheneth me." Paul was a victor. You can be a victor.

The morning service was concluded by singing "Calling Today."

On convening at 3 P. M. the cogregation united in singing "Lean on the Savior's Arms," and "Brighten the Corner." A. V. Kimmell led in prayer, Brother Stout rendered the solo "Praise the Lord, O, My Soul." The chairman, A. V. Kimmell made some announcements and urged the people to make the conference a matter of prayer.

The afternoon address was delivered by P. B. Fitzwater of the Moody Bible Institute, Chicago, subject:—"The Times of the Gentiles and this Present World War."

Dr. Fitzwater stated that to a close student of the scriptures who had a true perspective of God's plans the present world war did not come as a surprise.

He referred to Nebuchadnezzar's image with its head of gold and pointed out the parts and the things for which they stood, and referring finally to the stone cut out without hands that should crush the great image. This stone was Christ. It is not possible to go into all the details of this address. He closed by referring at some length to the false philosophy of German teachers—notably of Nietzsche— that "might is right," and that this is a struggle against the old god of the Huns—a battle between Christianity and heathen philosophy. Also that Jesus taught us it is better to give up our lives for truth than to live without ideals.

At 6:15 P. M. there was a wide-awake Y. P. S. C. E. meeting in which there were several very earnest prayers offered, and in which two sisters were lovingly remembered, one in the hospital and one to go there in a day or two for a severe operation. At the same hour there was a woman's prayer circle in one room and a men's prayer circle in another.

The evening preaching service was begun by such songs as, "What Did He Do?" "Trust and Obey," and "Since Jesus Came Into My Heart." Brother Stout then sang that grand old song "Not Silver nor Gold Can Obtain My Redemption;

The blood of the Cross is my only foundation;

I am redeemed, but not with silver;

I am bought, but not with gold."

At 8 o'clock the address of the evening was given by Brother P. B. Fitzwater, the first of a series on the incarnation of the Christ, under the general heading "God With Man."

The special topic of this address was, "The Incarnation Before Time," or "The Eternal Purpose as to the Incarnation."

1. The Incarnation was not an afterthought of God, but was included in the original plan of the world. Christ's relation to the universe is not a contingent one, but is vital and organic. Eph. 12: 10; Col. 1: 16.

2. The Incarnation foretold by the prophet. Is. 7: 14; 9: 6.

A. P. REED.

CAMPAIGN NOTES

The report this week has to do with the remainder of our churches in Morrison Cove. These churches are four in number and they comprise a circuit which is being served by Brother Edward Byers. Brother and Sister Byers were both graduates of Ashland College and they were also members of the Faculty. At the present time they are engaged in the promotion of their own school which stands at the edge of Martinsburg. A number of years ago a movement was launched to build a nonsectarian school at this place. A splendid brown stone building was reared and put under roof on an elegant elevation just in sight of Martinsburg. But the movement met reverses and the work on the building was abandoned. Consequently for years this building stood unfinished and unused. But Brother Byers having been born and reared in Morrison Cove and having had a wide acquaintance in the Cove felt that there was a real need for a college in this section of Pennsylvania. Accordingly he purchased this unfinished building and he and his faithful and capable wife have set their hands to the plow in an endeavor to give Morrison Cove a college. By their own efforts they are finishing and furnishing their building as the needs demand. And what they have accomplished in the first year both from the standpoint of completing their plant and in the enrollment of students is next to marvelous. Enjoying as they do the undivided confidence and the highest regard of the people in the Cove I have no doubt at all that Brother and Sister Byers will succeed in their undertaking.

Coming back to my report the churches in this circuit are Bunkerhill, Liberty, Yellow Creek, and New Enterprise. None of these congregations are large—at least one, Bunker Hill is very small. The total result of our canvass in this circuit is $1316. There may be enough more added to this to make it $1400. By churches the result stands as follows: Bunker Hill, $108; Liberty Creek, $232; Yellow Creek, $318; and New Enterprise, $638. All in all I am fairly well satisfied with this resut. Perhaps this field should have yielded more. but as much could be said of every field I have canvassed. And I am glad to say the work in each of these congregations was a real pleasure. I preached to good audiences everywhere and I found fine people. I did not praech in the Bunker Hill church, but I did have a very pleasant visit in the home of Brother Frank Himes who is a member of that congregation. At Liberty the home of Brother and Sister Sid Carberry was headquarters. At Yellow Creek I lodged with Brethren Samuel Price and Harrison Zimmerman. And at New Enterprise I was in the home of Brother Samuel Buck. I am grateful to all of these folks and to all others who showed me kindness during my canvass in their midst.

The first night at Liberty we had a Brethren Ministerium in miniature form. The pastor, Brother Byers was with us, also Brethren J. I. Hall and W. C. Benshoff. We had a good time. Benshoff remained here during most of the campaign giving valuable assistance both at "meal time" and also in the canvass proper. Later, in the Enterprise canvass Benshoff and wife and Brother L. Z. Replogle and wife, and Brother Mose Cashman, all from the Altoona church, came out for one night and gave us fine help. Thanks to all of you, and come again.

New Enterprise particularly impressed me for a number of reasons. First, because it is one of the most beautiful of the many beautiful spots in Morrison Cove. Again it being one of the oldest churches in he brotherhood some of the pioneers of the church were born there. This was the birthplace of the late Brother R. Z. Replogle, also his wife, who was a Furry. And even yet the Replogles and Furrys are somewhat "numerous" in these parts. It was here too that J. Leonard Replogle was born who has distinguished himself and the Replogle name by being called by our Government to fill one of the most responsible possible po-

sitions in our nation with relation to the world struggle. And the testimony that comes from every quarter is that he is making good. I was very much interested in the beautiful new High school building in New Enterprise, a very substantial part of the cost of which J. Leonard Replogle defrayed as a present to the town and community of his childhood. Needless to say the people of New Enterprise are proud to own Mr. Replogle as a product of their locality.

As for the beauty of Morrison Cove, if it does not equal Shenandoah Valley it is a very close approach to it. And in the years to come I shall entertain most pleasant memories of the beautiful scenery of the Cove and of the still finer folks I learned to to know there. And in her relation to Ashland College I can testify to my own feeling that Morrison Cove stands four square and solid. The next report will come from Masontown.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	638 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	$ 4 000 00

In Memory of Elder Walter Clark

William and Almira West Clark, came from New York to Michigan in 1844, as pioneers when their eldest son, Walter, was seven years of age. In this family were eight children, three of whom are now living, Riley, of Missouri, and Albert and Mrs. Daniel Boarts, of this locality.

Walter Clark was born in Chautauqua County, New York, the 23rd of September, 1837; passed to higher life the 4th of July, 1918, aged 80 years, 9 months and 11 days.

In 1861 he was married to Miss Maria Gould. They began home making on a farm in Section 5, Penn township, Case County, Michigan and have always resided on this farm a period of over 57 years.

Their home has been a haven for many. His faithful wife survives him. She has shared all his labors loyally. Whatever his task, it was hers also.

They were the parents of only one child, Almira, first wife of Samuel Rice, whose heavenly birthday for the 29th of December, 1904.

They adopted a daughter, Lottie May, who passed away in 1895.

There is one living grand child, Verna, wife of Mr. Frank Cooper. At their home, Mr. and Mrs. Clark visited the last day of his life.

Mr. and Mrs. Clark united with the Brethren church early in their married life. He was an ordained minister of that church for 48 years. He has given liberally of his time his energies, his thoughts, his means, to the cause of Christ, the prince of peace, indeed he has made many sacrifices. For 30 years he drove 26 miles to a remote church to preach, drove through heat and storm and cold. This is only one of the many sacrifices.

He has always been the Brethren pastor of Bethel church. They will miss him. Bethel Sunday school will miss him. He was always there although in failing health. He had not missed a Sunday this year. He was always there to pray for them—there with his cheerful, cordial greeting, especially for the children.

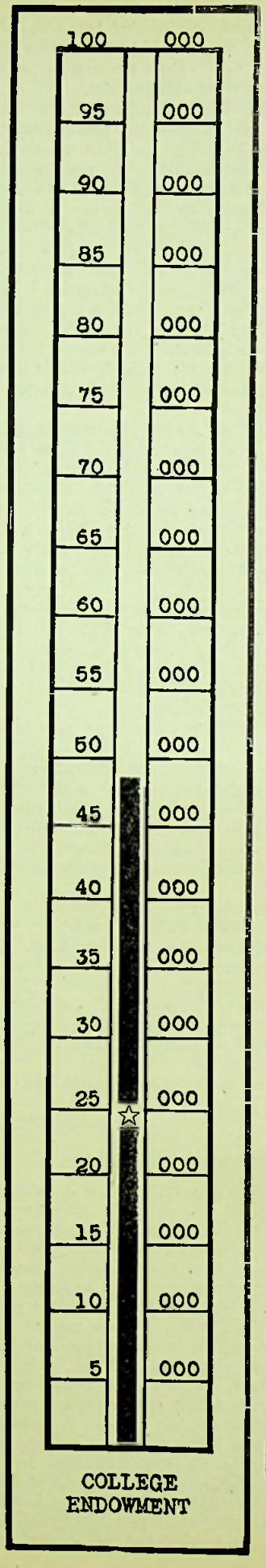
His class will miss him, his many neighbors and friends will miss him.

Industry has been the dominant factor in his life, and his Christian faith has been the keynote to his character.

We thank the giver of all for this man of strong convictions and the loyalty to follow them.

We thank the giver of all for giving to us Elder Walter Clark.

The funeral services were held Sunday, July 7th at the home church, conducted by Elder J. H. English of New Troy, assisted by T. F. Howell of Dowagiac, Michigan.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

Ministerial and Church Exchange Column

WANTED—A pastor by September 1 to take charge of the New Lebanon and West Alexandria, Ohio churches. The work is in splendid condition and will offer an excellent opportunity for the right man. Correspondence solicited. Write F. J. Weaver, New Lebanon, Ohio.

PULPIT COMMITTEE.

Any Brethren church in need of a pastor for the coming year is requested to write to GEORGE E. CONE, Udell, Iowa.

Brethren Home of Ohio

An Incorporation with over $10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

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Brethren Evangelist

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Editorial

The Mind of God in the Commission

Speech is the chief revelation of one mind to another. Again and again was John on the Isle commanded to write, "Hear what the Spirit saith unto the churches." "As the thought, so the speech." And some one has also said, "The Bible, in order to be the Bible, is the record of human language, of God's invariable mind as the standard of human conduct." Unless there is settled conviction that God has spoken his mind, and that we have a correct record of the same in the Book, it will not be long until our interest in things divine shall wane and die. God's mind in the commission is our Lord's last great command and our first imperative duty. It is the definite, abiding, evangelical law of the New Testament. It is intended to bind men. Some governments may regard treaties as "mere scraps of paper," but herein is the one course prescribed by God whose sole right it is to commit the trust here committed, to declare the authority here declared, and to make the promise here made. Anything anywhere that contradicts it is at once to be rejected. There is no room for quibble, no chance for evasion; it is to "Go," "Teach," "Baptize," or to run counter with the divine mind.

"Go ye" is the genius of all missionary endeavor, the heart-throb of every follower of our Lord who makes any pretension of being an obedient subject of our great King. The Christian Life is committed to the supreme business of an enterprise of aggression, invasion, conflict, and final victory of the gospel. To be out and out for Christ is to be thoroughly charged with this restless, evangelistic energy of the gospel. It was this "go ye" that brought Jesus into our needy world, and it is the first thing required of his followers. "Therefore links the genius of all missionary endeavor to that "all power" of Jesus, without which the task would be too great for mortals. If we do not go "therefore," better not go at all. Without the "therefore" of Jesus all Christian work is a pretense, a mockery.

"Teach all nations" presupposes ability on the part of the teacher, and capacity on the part of the taught. Irresponsible people and babies are not within the range of gospel teaching. Teach the nations what? Why, the facts of the gospel—embodied in the death, burial, and resurrection of Jesus. As Paul puts it, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Teach the commands of the gospel, "Repent, and be baptized every one of you." Teach the promises of the gospel, and they are embodied in the remainder of the quotation from Acts 2:38, "for the remission of sins, and ye shall receive the gift of the Holy Ghost." Teach them to "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them" (2 Tim. 3: 14). Yes, in things religious, it does make some difference as to "who" said it.

The mind of God is further expressed by the words, "baptzing them." However men may minimize its importance, deny its place in being born again, or teach that it is non-essential, it is in the thought of God. Jesus with the dampness of the tomb upon his sacred garments, and the last enemy under his conquering tread, said "baptize." Baptize WHO is settled. Baptize WHERE is settled. Baptize HOW is settled. Baptize those who are taught. The word of Jesus is "go, teach, baptize." The baptism of unconscious babes can not be included in a command that provides only for the baptism of those who have been taught the gospel. Peter says baptism is "the answer of a good conscience toward God" (1 Pet. 3: 21). There must be some response of the soul to make baptism a Christian act. Jerome says, "They first are taught, then when taught they baptize them." Luther says, "It can not be proven by the sacred Scriptures that infant baptism was instituted by Christ." Bunsen says, "It was utterly unknown in the early church." Turcellus says, "It was introduced without the command of Christ." Meyer, a Lutheran says, "There is no trace of infant baptism in the New Testament." Henry Ward Beecher said that he had no authority from the Bible for infant baptism. He said he had better authority than the Bible; he tried it and found it was a good thing. Protestants quote the same historic authority for infant baptism that the Catholics quote for the monastic life and celibacy of the clergy. What of all these admissions? God as he expresses himself in his word, can settle this. Rome can not. The usurping creed can not. Put away the catechism, it never was, nor never will be authority on this question. Cast traditions to the winds, banish the decrees of men, and rest on the sure foundation of God.

Then baptize WHERE is settled. In New Testament times, and days they went where there was water (Mark 1: 5); they went where there as much water (John 3: 23); they went down into the water (Acts 8: 38); they were buried in water (Rom. 6: 4); they came up out of the water (Acts 8: 39) and thus were resurrected (Rom. 6: 4). The command does not fix the place, but it does fix the how, which in turn fixes the place. Of the hundreds of passages in classical Greek where the word baptize occurs, not a scholar has ever given its meaning as "sprinkle," or "pour." God does not abandon us at sea as to how and where to baptize. We not only have the meaning of the word as used in his day, but we have the practice of the apostles. As immersion is God's mind in the act of baptism, there is now, as there always has been and always will be, a place for the administration of the rite. Stanley says, "In the early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian; or some rushing river, the Jordan;; or some vast reservoir as at Jericho or Jerusalem." Justin Martyr says, "The person becoming a Christian was led to a place where was sufficient water to be baptized." Grotius, speaking of the jailer's baptism, says, "It was done within the enclosure of the prison yard." It is said that when Dr. Judson, the grand hero of modern missions, visited an Oriental prison in Calcutta and saw its pool for bathing, in the jailyard, the last difficulty left his mind as to the universal practice of immersion. God's mind as expressed makes clear the how, which will be treated in another article.

G. W. RENCH.

From the Editor's View-Point

Thinking Straight

Anybody can shoot a gun, but it takes a sharpshooter to hit a target no larger than a man at a distance of a mile or more with a rifle. In the days of the pioneer in America there were many sharpshooters, who with the old long-barreled, muzzle-loading squirrel rifle, or the larger bored gun intended for deer or bear, could drop their game at the limit of the range of their rifles.

One of the things the soldiers in our modern armies have to learn that our Revolutionary War forefathers didn't have to learn is to shoot, and to shoot straight. It is easy to develop a goodly supply of self-conceit and to think one is a crack shot because one has chanced to hit an occasional bull's eye, but a little actual experience on the "firing line" will soon take out the conceit and show that only the real thing counts here. We have been told that one of the things that goes to make the American soldiers the best soldiers in the world is the wide-spread habit among the American people of shooting, which habit seems to be much more common here than among the common people of the old world.

Now to change the figure. How many of us have thought of it, that thinking is just like shooting? There are a great many people who think, in fact everybody, except an imbecile, thinks, but the question is, How do we think? It is easy to say, I am a thinker, just as it is easy to say, I am a shooter, but what do we accomplish by our thoughts? There is as great difference among thinkers as there is among shooters. Some men seem to be unable to become crack shots no matter how much they shoot, and some men seem to fail to become great thinkers no matter how much they think. Crack shooting is more than pointing the gun at the target and straight thinking is more than fixing the mind upon a certain object. There are certain mental processes that must be followed or observed before right conclusions can be reached. While these processes may come naturally to some people as some people seem to be born sharpshooters, yet as the vast portion of sharpshooters become such through training, so the larger number of straight thinkers become such through mental training. One of the great needs of the present day is more right thinking, more thinking straight. It is not difficult to explain such men as Lenine, Trotzky, Debs and many social agitators and leaders of such organizations as the I. W. W.'s. They have thought and thought until they have become obsessed with their thoughts, but they have not THOUGHT STRAIGHT. They are suffering from mental myopia, astigmatism or some form of squint that prevents a clear mental perception of the right and wrong of certain principles. They think they have thought the thing through, but usually they have started with a conclusion and all their thinking has been circular and has led them back to their starting point.

This principle holds true in an equal extent with many as to their religious thoughts. They have thought and thought and thought, but because they have not thought straight they have become extreme faddists or "ismists." In matters of religion as in anything else, straight thinking is needed.

A Problem in Percentage

While some forms of percentage may have bothered a few of us in our childhood days as we wrestled with the problems in the old "Ray's Third Part Arithmetic, yet we well remember we were always relieved when the percentage was ten. It was easy to grasp that idea. Whether the cipher in the ten represented the common condition of our mind or not it was like meeting a personal friend to come upon a problem in percentage that was represented by a ten.

But whether we think of it in mathematical terms or not, life, after all, is largely made up of percentages. A great many people scan the sporting page of the daily every morning to see the percentages of the various ball teams in the National and American Leagues. The percentage column measures the progress of the season's games and determines the standing of each individual team; it tells of success or failure and as one's favorite team goes up or down in the percentage column so the feelings of the base ball fan go up and down with it.

One may not be aware of the fact, nevertheless it is true, that every man has a percentage column in his life and success or failure is measured by that column; and one of the unusual things about it is that so many things in life contribute to the percentage that is marked up or down for us in that column. It seems impossible to talk or to write or to think in these days without doing it in some way related to the military situation of the world and the most forceful illustrations are drawn from military movements and military sources.

A recent statement from General Pershing gives a forceful illustration of this thought of percentages in life. General Pershing said, "Give me 900 men and a Y. M. C. A. and I will have a more effective fighting force than 1000 men without it." While the army Y. M. C. A. hut does not stand for religion simply as religion, the principles upon which it has been builded are Christian principles and according to this statement from General Pershing, these principles carried out add ten per cent to the effectiveness of his army.

A Difference of Opinion

It is not always easy for one to grant to another a full measure of intelligence or credit him with perfect sincerity when he holds to opinions that are radically different from those held by one's self. One's attitude or convictions may be so clear and perfectly reasonable, to one's self, that how or why any other belief can be held by another seems impossible to understand; but there is always the possibility, though it is not always recognized, that the other view-point may be entirely right and the one held by one's self entirely wrong.

Positive convictions are desirable as they add strength to one's character and power to one's life, but in direct ratio to one's own positveness he may expect to find the opposite view held with equal positiveness by others. Some few people have recognized this fact and govern their own way of thinking somewhat by it. Recently a man of some note gave expression to this thought when he said, "I am so beautiful to myself that I must look very ugly to others." This is a simple recognition of the principle I have been stating, but it is a principle that is true to life, and life will be more tolerable for others and especially so to ourselves, if we will but admit the truthfulness of the principle and govern ourselves accordingly.

A New Serum Needed

Some years ago it was observed that typhoid fever attacked the members of different families where it seemed no germs of such a disease should be lurking. The source of this infection baffled the skill of the best physicians. These cases which from all appearances should not have developed at all occurred with regular frequency over a period of a number of years and then it was discovered that the disease broke out in different families where a certain house maid had been employed, and it was learned that some years before this maid had suffered from an attack of this fever. A scientific test revealed that though she had been pronounced cured, the fact was that during all these years typhus germs had been present in her system and wherever she went she carried the disease with her. To all outward appearances she was perfectly well, but in the light of science she was a menace to society, and after repeated attempts had been made by the best physians in New York to rid her system of these germs without avail, it was determined that for the safety of society she should be permanently quarantined.

Recently some one said, "William Randolph Hearst is a political typhus carrier." Whether we accept this diagnosis of the case or not we must all admit that as a disturber of political equanimity Mr. Hearst has few equals. He has long seemed an enigma to many, while many others simply deny his sincerity, but if the above diagnosis should be true, then scientists should set about to discover some new political serum that will neutralize the effect of the germs spread by Mr. Hearst.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Report of Church Extension Department

Section IV: Summary of Needs

Keynote in Prayer

It is obvious the greatest need of a program for extension of Brethren faith is prayer. Not merely conventional prayer or the flow of petition for a multitude of kindred interests of which this is one. We mean engrossing, passionate, intercessory crying of the heart to God under the impulse of an overwhelming sense of importance in our position, urgency in our message, imperative in our doctrine, responsibility in our evangel, conviction in our calling and crisis in our strategy. We mean the burdened outpouring of hearts on whom God has laid a peculiar task as champions of a peculiar doctrine, perpetuated in a peculiar people who for two hundred years have endured as puritan of Puritans, reformers of the Reformation, holding zealously, tenaciously, stubbornly to that fidelity of practice and that purity of essential theology, unformulated, which we feel lies at the heart of the revelation of Jesus Christ the incarnate Son. The prayer we want is of men with a vision, men with a message, men with a burden, men under the marching order of that last Great Commission, the more reasonable as we are the closer to the heart of that great revelotion. Such prayer will bring us the leading that will insure open doors, correct judgments and certain victory.

An Awakening on Literature

After two hundred years we have no literature worthy of the name, either in hymnology, poetry, exposition, exegesis, history, or doctrinal pamphlets. The utter inadequacy of what little we have of the latter no one knows better than the few men who have tried to fill the need. Moreover, the recent Pastoral Survey revealed the fact that the sense of any such need is generally lacking. Scarcely a half dozen pastors expressed any interest in any literary propaganda and an equal number of men frowned upon the wisdom of any such effort. Now, if one's view of our faith is purely quiescent, as being merely a convenient expression for certain inherited religious peculiarities, family heirlooms, so to speak, this will do very well. But, if Brethrenism means the aggressive world religion of Christ in its purity, it will not do at all.

Let us remember that in the organization of new churches we have been at a standstill for about twenty-five years. The new born scarcely equal the dying, and numerical growth through strenuous evangelism has come within the established churches. In this we are rapidly approaching the limit of our fields. Note this: it is doubtful if we will increase beyond our standard for Goal IV, namely 30,000 members, within the next one hundred years unless we widen our base by church extension. I say this in full possession of my sound mind and also of all the facts. Further, there is no prospect of accelerating our present snail's pace in extension till we come out of our complacency and ultra-conservatism regarding the press. As the church extension department forms the backbone of all future progress in all other lines of activity, so the press must become what it is not now and cannot be under present psychological conditions, the main right arm of all progress.

This awakening should be in three lines: First, the venerable conference committee on Literature must be brought out of its hibernation,—as happened to the Committee on Spiritual State of the Churches last year—and be led to throw off its traditional policy of "safety first", which it has inherited and dare not disown, and come out as an agent of militant strategy for the encouragement of a real literature; second, the Brethren Evangelist, which has fair promise of soon being in every home in the church, is on trial before thousands of new Brethren—new to the church—and must be shifted from its points of view of a family affair to the initiated, to that of the enlightening sheet for the uninitiated; third, we must go in for a pamphlet doctrinal propaganda on a vast scale, written, not as an apologetic for the leaders of other churches, but for the hungry multitudes whom it is our task to win.

So important do we consider this general recommendation, that for us it has assumed, during this year's study, the place of chief, immediate, crying need. What we have said regarding the Literature Committee is meant as no reflection on its personnel: that is traditionally impeccable with the thought in mind of safety first. Neither do we reflect on the editors of the paper who produce a sheet true to the spirit of the church and whose editorial end far outranks and outgrades the contribution end. Our business is with nothing less than the spirit of the church itself—the popular point of view. We are not growing; we want to grow; we wish to know what is wrong; the hindrance is absolutely within, so complacent so deeply entrenched, so stubborn, as to make any informed man despair of a transformation.

In a nutshell the case is just this: we and our leaders classify ourselves with the venerable denominations that lumber complacently along, apparelled in an august dignity, moving still on the impulse of a bygone age,—an age of fiery conviction and intense propaganda,—with a mission largely fulfilled. Whereas, our doctrine is still immediate, youthful virile, compelling; our orders are unfulfilled, imperative; our mission to the world impending, future! Consequently, our methodology follows our point of view and is fundamentally wrong and ineffective. Our methodology must rather be that of these denominations when they had an issue, a cause and an imperative. If we are affected by them at all it should be at their source rather than at their present tide. But we do not need to go that far back to find our true parallels. It is in the young, vigorous, propaganda faiths of today which are growing by leaps and bounds—no names need be mentioned—which are meeting their own times with the weapons of the time, discovering the heart hunger of the masses and meeting it with their version of the truth. This is the way our journey lies if we ever expect it to emerge from the byways into the broad stream of the world's formative forces. However rudely it disturbs our dignified complacency, we must awake!

A Source for Propaganda Literature

By this we mean both a source for funds for literature for extension work and a board of review for the subject matter of such literature. The work of the Literature Committee is somewhat more general, so with their co-operation we feel the literature of direct contact for extension work should be passed on finally by the General Missionary Board, because of its representative composition and direct responsibilty. Such a literature should be outlined at once and a special fund set aside every year to keep the stocks up for immediate use by the workers on extension projects. The Foreign Board must exercise some such responsibility regarding the statement of Brethren belief in the work abroad.

Lest the importance of this recommendation should not be sensed by all, let us note that the condition deplored under the caption just above rises largely from the fact that some of our ablest writers avoid expressing themselves doctrinally out of fear of disagreement with their statement in an ultra-congregational, non-creedal church. The opposition of still others to such a propaganda policy is out of fear of the other fellow's statement. This year's survey revealed that conclusively. We make this recommendation as a practical way out of the deadlock.

Specially Trained Workers

The whole scheme of development of new projects requires three classes of special workers.

1. A number of specially trained mature lady visitors and

personal workers to assist in the preliminary development of new points in the pre-pastoral stage.

2. Two or three available evangelists who will make a study of prospective work in new points. Owing to the difficulty of securing the time of such men, extension work should be scheduled far ahead.

3. At least two score successful pastors should pledge themselves to be available to put at least one new church on the map. This special service will require from five to ten of one's best years. It is too arduous to expect individual men to continue this as a life work. After such a service the pastor should be allowed to return to the more settled routine of the regular pastorate.

Conference Action

By way of recapitulation we note the following:

1. The election of a Field Secretary of the General Missionary Board to co-ordinate the work with the district boards.

2. The adoption of a settled policy covering the work of all boards in new fields.

3. Setting aside of $1000 for a survey fund to be administered for the saving of dying churches and prospective work in new fields. This fund to be raised a year in advance, to be 20 per cent of the funds raised in the new year and perhaps increased as the work is proven in value.

4. General withdrawal from the present policy of grants-in-aid to district projects and the assumption of preliminary development expense in all districts.

5. Setting aside of a tract fund for extension work and recognition of the General Missionary Board as a board of review for propaganda literature.

6. Instructions to the Literarature Committee as a Board of Initiative as well as a Board of Review, to submit plans likewise on the endowment of the committee under the administration of the Publication Company. This committee should rationally be assigned the task of conscripting the church's ability for doctrinal work in the paper, co-operating with the Editor in this special line to produce a paper having in view the thousands of new and undoctrinated Brethren who will be both hasty and impatient readers.

7. Finally, placing the responsibility for the Church Extension Department of the Four-Year Program in the hands of the General Missionary Board as reorganized with a Field Secretary to insure closer co-operation with the district boards. The present director holds an anomalous position with no power or resources to do more than investigate and recommend and none to carry out. The facts are at hand and the recommendations will produce a working machine. Your director has done his part. Results will depend on the action of the Board, the instructions of Conference and the drastic resolution of public opinion.

(The End)

G. T. RONK, Extension Director.

Contributions

The Unchanging Book

BY EDWIN ELMORE JACOBS, PH. D.

The Bible is often spoken of as the unchanging and unchanged book. It is pointed out that it stands unaltered and unaffected amidst a changing world order. Other books change or must be revised for it is well known that books in certain lines of thought are almost useless a decade after their publication and we use them only to get the evolutionary point of view, that is, in order to remind ourselves of what we once thought and taught in certain fields. So the question at once arises, how can a book that never was changed, meet conditions that are ever changing? How can a book written nearly twenty centuries ago meet conditions now that are vitally and wholly different from those of that earlier day? And yet it is regarded as the final and finished revelation of God to mankind. It contains the faith once and for all delivered unto man. Consider therefore four questions with me here.

1 When the Bible was written nothing was known about democracy in government in the modern sense. The Bible is full of the imagery of kings and princes and lords and overlords but not a word is said about senators or representatives or presidents. The divine rights of kings was not questioned. Irsael at its best was autocratic, dictatorial, and theocratic. And later during the middle ages, king rose and fell; empires were founded and wasted away; priests, some of them good and kind, some vile and hateful, lived; kings either dined with kings or cut their heads off, just as suited their pleasure, Christian princes would prey upon Christiau princeling,—all this, and yet they all took refuge in the unchanging book.

Today we hold all this to be wrong. Indeed now some of the best thinking men are saying that they can not distinguish between Christianity and Democracy, so closely are these two forms of human activity bound up with human welfare. We think we are battling for the Lord in this present war that the "world might at last be free." We are fighting in order to overthrow just the very thing these men had builded up with so much care. We are seeking now to subdue the beast that they were feeding and making sleek and powerful. Some of us are willing to endure hardness as good soldiers, even to the supreme sacrifice itself, that institutions, customs, ceremonies and practices hoary with age, may be wiped from the pages of the world's history.

But what was the message to the men of that age and what is it to us now,—the message from the unchanging Book? If Christianity and Democracy are inseparable now, why not then? The first question therefore is, what about the unchanging Book and changing forms of government and of social evolution?

2. Moreover, the same general question may be raised in reference to science and learning generally. When Christ spoke there was no such branch of human knowledge as natural science. Nature in that day was loved, even worshiped, but not understood. Learning then consisted of philosophy, history, linguistics and the like but today the merest high school boy may know more about nature than Aristotle and Plato both put together. In the earlier day, men looked out and saw a storm, a volcano, or felt an earthquake and they said, "it is the finger of the Lord," for does he not walk on the wings of the wind? Are not the clouds his chariots? He toucheth the hills and they smoke. The Lord thundered from heaven and the most high uttered his voice.

Today, we may say not only as much, but vastly more. If I am Christian I must not only see God in his world, but I must seek to understand it, not only for the sake of human knowledge, but that I may enter more fully into the great command to subdue and use the earth for human welfare. But earlier it was not so. The world was peopled with ghosts, and demons and witches, those creatures of the mind. Did not Saul have a real experience with the witch of Endor? Did not the so-called Salem witchcraft have its origin in a church, which I saw a few years ago still standing? Indeed, much of this form of error had some correlation with the Book. We have discarded this now in our modern culture but the Book still stands unchanged and unchanging.

And furthermore, from the days of Galileo to Darwin, scientific theories have undergone changes and are still bound to undergo further change. The quarrel between theology and Darwinism was nothing less than disgraceful and is not yet wholly over so that in the final stages, adherents of both sides accused each other of impiety. Can it be that a book that gave comfort and courage before the days of evolution can do so now? Is it true that if we revise our opinions regarding some of the phenomena of nature that then we have to surrender the old Book? Is it true that if I see that some of the Bible is historical while some is allegorical, that then it all becomes false to me? In a word, can the Bible give dynamic and comfort to those who are learned as well as to those who are not? Can we expect great scholars to have as deep and as abiding faith in the Bible as the novice? Is it true, and if it is true is it natural, that much learning doth make one mad? Is it true that to educate is to blast at the Rock of Ages? In a word, what of the unchanging Book and changing standards of learning?

3. Moreover, our standards of right change. The moral sense we are fond of believing has advanced in every civilized nation of the earth. And the faster our ethical standards move up, the more we are approaching the Christ ideals. It is not the mark of supreme wisdom to have a static standard of morals, but of utter folly. Truth is a leaven and it will leaven the whole. The very fact that our legislatures are ever busy, indicates clearly that new

aspects of right are ever coming to the surface and must be dealt with. You can recall, doubtless, scores of things that a decade ago were considered right that now we know to be wrong. I am fond of believing that now we are allowing situations, customs, standards, and laws to exist that a decade of years from now will be considered as wholly wrong and will be looked back upon as real relics of barbarism. And I am constantly cheered and strengthened by the thought that some time the ethical standards of America will be so nearly in accord with those of the Christ of love and justice, that these things will not be. If we are not at least moving in that direction, then much of the struggle is in vain. I for one want to believe that we have not yet attained but that we are pressing forward that we may attain. One can not be even a superficial observer of the present day and not see that many things are now wrong and that we are allowing conditions to form that will take nothing less than a mild revolution to undo. Might must not always make right. Sin in high places must be burned out. And on many of these conditions many in America are profoundly asleep while those in the vanguard, see! Now what of the unchanging Book and changing standards of right?

4. More important, however, is the question, what about the unchanging Book and changing and developing personality? I am a boy of fifteen. I have joined the church. I am disturbed and tempted. I am told to read the Book. I do and find even more strength than I can now fully recall. So far so good. But now I am forty. I am again in school. Again I am troubled and again I go to the Book. But now the troubles are no longer those of the boy. They have assumed a man's proportions. Now I am dealing with matters of social justice, property rights, natural history, astronomy, ethics, the doctrine of evolution and the like. What now about the strength that a man of forty needs? Yet again. I am seventy. My faith is not just what it was at forty. You say this is unreal? It is the realest thing in human experience. No normal soul can go through life and not develop. Only the dead do not change.

Moreover, this is a universal experience. If there is one expression which I have heard more than any other from the lips of our own preachers it is this, When I was younger, I thought this passage of scripture meant this; now I think it means otherwise. This, too, from those who believe that we have the last revelation finished and final. Now a book or creed that does not meet conditions of the mature mind and novice alike, which does not meet the wants of early man as well as later man, such a book or creed in just that far fails, does it not? But Christianity does not and has not failed.

All four of these questions to my mind may be answered at once and that is that the Bible presents a progressive revelation to mankind. Recall the all too little understood words of Christ when he says that those who do his will shall know of the doctrine. Or in other words, the more we enter into fellowship with him, the more are we able to do so. This must be what is meant when we say that the unregenerate can not know God. This is surely implied when we say that only those already pure in heart can see God. This means that Chistianity is a thing to be won, more than a gift to be bestowed. It is a conquest, a victory, a prize, not at the beginning but at the end.

Surely this progressive revelation must be implied to the command to feed the young on the sincere milk of the word. St. Paul, must mean the same thing when he says that as a child he thought as a child, but when he became a man, he had a man's mind. This is implied when we speak of growing in grace. It must be the supreme meaning when we say that Christianity has not yet been fully tried but that it is just now dawning on the world! Christ must have meant this when he said, that he had many things to say but that the disciples could not yet receive them.

If the church o fthe middle ages had but looked up and caught one glimpse of the Christ of purity and justice, all subsequent history would have been changed. And if America would ever come any ways near practicing the principles of the same Christ, it would never return to the old and lower way. Christianity is conquest after conquest. Neither society nor the Bible can be expressed by a static equation. Goodness is cumulative. And this is how the path of the just shineth more and ever increasingly more unto the perfect day.

Ashland, Ohio.

Quantity and Quality

BY A. L. DE LOZIER

With apologies to Gugielmo Ferrero, the great Italian historian, I will choose this subject for a few lines. One cannot help but do a little solid thinking these days when the world seems almost to have lost its balance.

Despite the vast amounts expended for Y. M. C. A. and other great and worthy work, notwithstanding that productions of art sell high in some quarters, people have lost their interest in higher things. As a pastor, and one who is trying to reach those who most need the Gospel, I am frank to say that the great mass does not want to be bothered with religion.

On the other hand, in brushing up against socialists and other classes of free-thinkers, I have to admit that the church is almost capitalistic—especially in my own city.

Fond hopes of being able to evangelize the "stranger within our gates" have almost vanished before the already entrenched club life and pleasure resorts.

These peoples who came from Europe were devoutly religious at home, even though in great error there. Here they swing from superstition and tradition to free-thinking and open ridicule of things Christian.

That the church is losing out on quality is evident from the fact that many pastors in this vicinity are drinkingmen . I personally know one man who left his church because the pastor openly frequented the saloon. A certain woman said recently that she was going to cut off her subscription to the church because she didn't care to furnish more drinking money for the one who was called (?) to preach the Gospel (?) in her church.

We have a fine public library in our city, but people are not after quality in things intellectual, for the best books are not so much read. I have carefully examined the dates stamped by the librarians when books were taken out. The real worthwhile books have made only a few trips out, and sad to say, some came back the same day.

Not long ago I heard a conversation in corrupt German between an Austro-Hungarian Jew and a Pennsylvania Dutch woman. The Jew was telling what great professors they had in Austro-Hungary and how the teaching porfession flourished there. The woman immediately replied that teachers in America have little encouragement. She knew whereof she spoke, for she had a brother teacher in New York.

Today many teachers are leaving the professions and pastors are being called upon to fill the vacancies.

Pastors are taking on plenty of side lines today. A certain country pastor in Arkansas is: chairman of county chapter of Red Cross, campaign manager of Red Cross War fund, district secretary of Y. M. C. A. war fund, first lieutenant in Home Guards, member of state executive committee of Y. M. C. A., chairman of foreign mission committee of his church district, chairman publicity committee of War Savings Stamp campaign, member of council of defence committee, of Jersey cattle club, etc. etc.

Now everyone seems to agree that efficiency means concentration. Extensity is purchased at the price of intensity. Quantity is gained by the sacrifice of quality.

Now to come back to Ferrero, the first chapter of his late book: "EUROPE'S FATEFUL HOUR," is entitled: "QUANTITY AND QUALITY." It consists in a comparison of Europe with the Americas. Some estimate Europe ahead of the Americas, while others put the Americas ahead of Europe. Now according to the Florentine, whose book I quote, it all depends upon the standard by which you measure. Quantitatively speaking, the Americas deserve first place. Qualitatively considered, Europe claims the honors.

Mr. Ferrero raises this question: "Why have the Americans, who have spent such fabulous sums on beautifying their towns, never succeeded in building a St. Mark or a Notre Dame?"

The answer is that America has the money, the artists and even the desire to create the beautiful. But there is lacking just one thing: TIME. A New York Architect is quoted as saying: My compatriots are quite ready to spend one hundred million dollars on building a church as beautiful as St. Mark's in Venice, but they would insist on its being finished in eighteen months."

This statement of the architect seems to be a very good analysis of the situation. In America time is not education, or growth

into the image and likeness of Christ, but time with us is just ordinary metal—"Time is money," dice il popolo Inglese. We are in one great rush to transmute time into "cold cash."

We don't care for quality, but we want quantity. This is not said with a prejudice against Fords either.

So says Ferrero: "The world of intellect of today seems out of touch with the world. Is there a single priest who has not asked himself in moments of discouragement of what use it is to preach the Christian virtues to a century whose power lies in overweening pride and an almost delirious greed of possession?

What intelligent historian has not wondered from time to time to what purpose he persists in recording the events of the past to a generation which only looks to the future?

What philosopher has not felt in this age, so wholly absorbed in economc realities, as if he had strayed into this world from some other planet?

What artist, whose ambition is not confined to money making but who strives after a high standard of perfection, has not often cursed the frenzied whirl in which we all live today?"

And so it goes. We are thinking in terms of quantity until we have forgotten that there is such a thing as quality.

The great Italian professor's treatise closes thus:

"What will be the use of filling our museums with Greek statues when the world no longer appreciates their beauty, or of publishing perfect editions of the classics when only a handful of specialists can read them? Just because in the great continent of America fire is once more about to become the lord of the earth and the supreme deity of man, as it was at the dawn of history, the law of equilibrium demands that in both Europe and America there should be a select few devoted to the worship of the Muses and capable of appreciating the harmonies of Virgil even amid the deafening whirl of modern machinery."

And may I humbly add: That there be a select few devoted to the worship of God and of the Christ and capable of praying, as Henry Drummond would say, "communing with the spiritual environment," even amid the deafening whirl of modern pleasures, isms, and what not.

The Brethren church is seeking quality in the gospel, else we would—like others—be dropping most things therein recorded and commanded and driving for quantity rather than taking the time for quality.

May God help the Brethren church to adhere to qualtiy. And the only real quality is the Whole Gospel for which we stand.

American Church Official in France Tells of War Work of American Churches

Cablegrams recently received from Rev. Charles S. Macfarland, special commissioner to France for the Federal Council of the Churches of Christ in America, describe the large and enthusiastic public meetings which have been held in various cities throughout France. At one of the most recent of these, in Nimes on July 23, there was an audience of three thousand. In many towns the town officials presided at the meetings. Troups of Boy Scouts served as a guard of honor and hundreds of school children lined the roads, singing and cheering. In several towns in the Cervennes moutains schools, factories and stores were closed in honor of the occasion and the Catholic priests gave their parishioners permission to attend the meetings held in Protestant churches. One very interesting meeting was held in the open air in the historic Huguenot desert, Dr. Macfarland speaking from the old portable pulpit used by the persecuted Huguenot preachers. At some meetings the attendance has been as high as six thousand.

Speaking at Nimes, Dr. Macfarland said: "With the work of the Young Men's and Young Women's Christian Associations, the strong arms of our churches, you are familiar. Immediately upon our President's declaration of a state of war, the Administrative Committee summoned the whole Federal Council, which ordinarily meets only once in four years, to a special session at Washington, from whence issued its call to the religious forces of the nation. The Bureau of Army and Navy Chaplains was set up; movements to get the churches behind the Red Cross and relief movements were immediately multiplied many fold. Our churches, Protestant, Catholic and Hebrew, are supporting the nation, not blindy but resolutely. The Liberty Loans, the Red Cross and the work of the Young Men's and Young Women's Christian Associations have become our missionary causes. The moral and religious welfare of our army and navy have become the objective of our evangel. Measures have been taken for the physical and spiritual care of the wives and children of our defenders. Our churches are seeking to meet with Christian sympathy and social wisdom our industrial needs which have assumed such serious proportions.

"More recently, a committee of the churches, called The National Comittees on the Churches and the Moral Aims of the War, has been sending hundreds of our most gifted speakers from one end of the country to the other in order to deepen and clarify the moral convictions of our people. To this Committee came the great message of your fallen leader, Charles Wagner.

"The Federal Council has declined to ask any exemption for either theological students or preachers. Figures from some of our local associations show that more than half of their preachers are engaged in specific war work. We are supplying chaplains faster than the army is ready for them.

"Recognizing that the war has placed on the nations and the churches an obligation for the most searching self-examination, the Federal Council has constiuted a Committee on the War and the Religious Outlook, to consider the state of religion as affected by the war with special reference to the duty and opportunity of the churches.

"I well know the unspoken question that seeks its way to your lips: Is other help also coming from across the seas? Are we to have men to take the places of our tens of thousands who have fallen? My answer to this is that we have multitudes of men willing, ready, restless to come. It is only a question of ships in which to bring them."

The French authorities are deeply conscious of the importance of such a mission as Dr. Macfarland's. M. Pichon, Secretary of Foreign Affairs, said very strongly, in an interview with Dr. Macfarland, that moral help from America is just as important as troups and supplies. France has felt from the beginning, he said, and must continue to feel the moral and spiritual power of America.

The Ministry of the Church in the Time of War

The ministry of the churches of Christ in America to the soldiers and sailors, to the country itself, and to the nations engaged in war, has been so varied, and withal so natural and unobtrusive, as to escape the attention of many.

The churches of every communion, with exceptions so few as scarcely to be worthy of mention, have been loyal and patriotic, early recognizing the moral issues at stake, denouncing the abrogation of treaty rights, the spoliation of the helpless, the wanton destruction of the innocent, and the resort to barbarian methods of warfare; and by encouraging men everywhere to defend the principles of democracy and the liberties of people both small and great have rendered an immeasurably valuable service in upholding the morale of the nation.

Through the Young Men's Christian Association, the Young Women's Christian Association, and other similar bodies, which are the offspring and agents of the church, and through the agency of the devoted service of Army and Navy Chaplains, and the Camp Pastors the church herself has been ministering, giving of her workers and her money, and imparting her ideals and her sacrificial aims.

The church has responded to all calls of the nation. Out from her membership, forth from her Sunday schools and allied organizations, have gone her young men to fight the nation's battles, and her young women as nurses and in specialized service, as the Service Flags, dedicated in many places of worship, bear silent and impressive testimony.

To the Red Cross and all movements for succor and relief she has given not merely millions of money, but, more precious still, thousands and thousands of workers, taken from her clergy and from amongst her most efficient laity. There are denominations whose clergy has been more than decimated through enlistment in the national service, military, naval and civilian.

As the needs of war work become more urgent, not simply for the soldiers and sailors who gather in great camps and cantonments and go abroad, but also for the great industrial populations which are sustaining the nation through the production of muni-

tions, accoutrements, equipment, and food supplies, the church has undertaken a new form of ministry. The Home Missions Council, which is composed of representatives from thirty-five different home mission bodies representing twenty-three different denominations, and the Council of Women for Home Missions representing women's boards have joined with the General War-Time Commission of the Churches and the Home Missions Council." This committee, consisting of seven members from the Home Mission Council, two members from the Council of Women for Home Missions, and five members of the General War-Time Commission (leaving two vacancies to be filled,) organized on July 15, 1918, with Mr. John M. Glenn, of the Russell Sage Foundation, Chairman; Rev. Alfred Wms. Anthony, of the Home Missions Council, Secretary; M. William T. Demarest of the Reformed Church in America, Treasurer; Rev. Worth M. Tippy, of the Commission on Church and Social Service of the Federal Council, Executive Secretary; and Rev. Howard R. Gold, of the National Lutheran Commission for Soldiers' and Sailors' Welfare, Assistant Secretary.

The program of the Committee includes (1) the investigation of conditions through adequate surveys in the communities affected by the concentration and speeding up of war industries; (2) the organization and strengthening of the churches in these communities and, where necessary, the creation of new churches for the religious and social welfare of the vast population which is migrating to these centers; and (3) that difficult and delicate task, yet needful and not to be avoided, of allocating responsibility to the co-operating boards and churches, so as to avoid wasteful competition and duplication.

In its investigations the Committee already has complete surveys, made by the Commission on the Church and Social Service of the Federal Council, of fifty-one places in which some form of helpful agency, either local or national, has been set at work. In forty-seven other places surveys are now in progress; and twenty-four places are listed which are to receive attention in the immediate future. Other communities are reported almost daily. Lumber camps, mining centers, oil fields, and seamen's communities are included within the scope of the Committee's work.

The places requiring attention are of three distinct types. First there is the altogether new development, apart by itself, planted by the sea or in the midst of a great plain, which has sprung up for some specific industry connected with the war. In many instances these are Government Reservations,—camps to all intents and purposes, neither military nor naval, but civil. In other instances industries have been builded and settlements created along side of old communities, and the new attached to the old in some loose yet contiguous way, require special ministrations which the old are helpless to render. The third type is the old settlement with so many new industries come into it that it is congested, almost overwhelmed, with its unprepared-for prosperity,

(Continued on page 16)

The Sunday School

Moving Pictures of Sunday school Life in Japan and Philippines

How the world lives is always an interesting study. Moving pictures bring these facts from afar. Some exceptionally fine moving pictures have recently been taken by Rev. J. L. McLaughlin, Sunday school Secretary for the Philippines, representing the World's Sunday School Association. The first lot was made in the Islands where Mr. McLaughlin has worked for a number of years. This film shows the large city school, and the country "barrio" Sunday school. Teachers are pictures as they leave the morning church service and then proceed to some outlying station to conduct a Sunday school. They take with them the needed lesson supplies as well as the baby organ. That large adult Bible class in Manila is seen as the members march out at the close of their session on the day when 717 were present. The class began with 20 and after calling themselves "We Brothers of 99" started out to grow. One of the thrilling parts of the film is when the audience sees the special train of Sunday school delegates on their way to the great convention in Manila. Sunday school parades are shown as well as games of the children and many native scenes. That film closes with a fascinating "Thank you" by a little Filipino girl who is expressing appreciation for all the help given by the Sunday school friends in America.

The other film is plotted in Japan and shows the life of a sweet little Japanese girl from the time she is awakened in the morning until she returns from her Sunday school. Her mother comes to awaken her and then arranges her toilet. She is so shy when she eats before others that she can scarcely convey the food to her mouth with the chop sticks. On the way to school she meets a little playmate and they go together to the class room. Her big sister is also shown both at work and at play. Scenes in and about Tokyo are presented which add interest to the pictures. It is fun to see the babies tied on the back of "little mothers" and then to watch how active these little caretakers are, who are thus weighted down.

These films are the property of the World's Sunday School Association and will be used in presenting the work of that organization. They will be shown especially at state Sunday school conventions and other large gatherings of Sunday school workers, and usually when some one from the office of the World's Sunday School Association can be present and tell the story of the pictures. The World's Association has stereopticon pictures showing "Sunday schools in Many Lands" which can be rented for a nominal charge of $1.00 and express charges both ways. A descriptive lecture is loaned with these views.

Another reel of moving pictures is now on the way from South America. These pictures portray Sunday school activities in and about Buenos Aires, Argentina, and were taken by Rev. George P. Howard, Sunday School Secretary for South America, representing the World's Sunday School Association. The reels of Japan and the Philippines were used at the International Sunday School Convention which was held in Buffalo in June. The audiences were most enthusiastic. Nothing of the kind had ever been shown before in America. Other pictures showing Sunday school work will be taken in Egypt, China, and Korea in time for the World's Convention in Tokyo which will be held within a year after the war is over.

Pictures and Dressed Dolls for Overseas

Soldiers in France as well as missionaries everywhere are asking for large Bible pictures such as are used in the children's department of nearly every Sunday school. Recently Mr. W. H. Danforth, of St. Louis, well known in organized Sunday school work, who is now in Y. M. C. A. work in France, asked for some of these pictures for the huts and dugouts abroad. Of course they were forwarded promptly. Mr. Danforth just sent the following in his letter of thanks: "Picture rolls and wall mottos, which you mention in your letter will carry a message to our soldiers which will be vital and in their name I want to thank you. I just hope they will come through all right without any delay."

Every foreign missionary always wants those large picture rolls. The Surplus Material Department of the World's Sunday School Association has been helping to supply these during the past years and has placed more than 28,000 in the home land in touch with missionaries abroad. But the missionaries never have enough pictures for their work. They also want the small Bible lesson picture cards. Even post card scenes are wanted. Since the pictures are already in hand the only cost to make the gift possible is that of postage, which is 2 ounces for one cent, and since not more than 4 pounds should be placed in one package it is hard to spend more than thirty-two cents at one time making a splendid gift to any mission station. A missionary in the Philippines is very enthusiastic as he writes: "We have about 20 Sunday schools in our district, all of which are using some kind of 'surplus literature, cards, quarterlies, papers, picture rolls, etc. If any are willing to do some work they can dress dolls which the missionaries will distribute at the coming Christmas season. The dolls should be sent by Parcels Post some time in October. The dolls should be about 10 inches long and have go-to-sleep eyes. This is delightful summer work and will bring much blessing abroad next Christmas. For all information write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Be particular to indicate your denomination in full as a card of introduction to one of the same church abroad when that is possible. There are also many requests for co-operation from interdenominational organziations, such as the China Inland Mission.

REVIEW OF

The Thought and Work of the Church

August 28 to September 2. Yes, that is the date. The date of what? Why the most important meeting of the General Conference in years. Of course the place is the mecca of the Brethren church, Winona Lake, Indiana. These are portentious days through which we are passing, and in the work we are trying to do as a church we need counselling one with another. There are interests that are vital to the life and the growth of the Brethren church that are passing through evolutionary changes and they need the very best of attention to make them count most effectively for the kingdog of God.

These may be strenuous times from a financial standpoint, but they are also strenuous times from a religious standpoint, and they are deserving of the sacrifice we may find it necessary to make in order to be present. We may think the expense of travel is too great since the increase in the railway fare, but it has been our lot to take a number of short railway journeys lately and we have observed that the trains are crowded as never before, so people do travel, when they want to, regardless of the price of a ticket. Pastors and church officials should earnestly endeavor to impress upon the congregations the importance of sending delegates to the Conference.

While the growth of the church may be slow at the present time, yet we are occasionally reminded that it is growing, and growth is the natural function of the church. As a partial realization of one of the goals of the Four-Year Program the building of the new church at Ardmore Heights, a suburb of South Bend, Indiana, and the early dedication of the same as announced elsewhere in this paper, will be a cause of rejoicing to the whole brotherhood. We should be able to say of this achievement as was said of one of the early disciples, "And when he came and had seen the grace of God he was glad." Dr. Furry has been called to dedicate this church on Sunday, August 25th and to conduct a week's meeting previous to the dedication.

The first sentence of C. F. Yoder's report from South America struck us with a peculiar force of the irony of the situation as his communication was received on one of the hottest days in the history of Ashland. But we are glad for the good work that our missionaries are now accomplishing during the South American winter months.

Brother Yoder has also sent us a translation of a communication from one of the native helpers he has enlisted in the cause of the Brethren in Argentina. We certainly welcome Brother Barrio as a contributor to the Evangelist, and while our readers would not understand his native tongue we are glad Brother Yoder is willing to furnish us with a translation.

In accordance with the announcement received from Brother Sands several weeks ago I. D. Bowman has been giving a series of lectures at Sergeantsville, New Jersey. Brother Bowman has also become a tiller of the soil for the summer through the kindness of the membership and the local preachers of the Whole Gospel Mission of Philadelphia.

After a rather extended silence Brother Jennings comes to our columns once more with his Travel Notes. He has been upon the Pacific coast for some months and wrote his notes just after the Brethren Bible Conference at Long Beach where he had been in attendance as one of the speakers on the program. At the time of this writing Brother Jennings and wife are on the way home and to the Winona Conference.

G. T. Ronk's final contribution of the series he has been furnishing our readers as Director of Church Extension is undoubtedly one of the strongest papers he has furnished us during the year. It is no small matter for a church to develop a working literature and it is a matter that dare not be neglected. Our readers will remember that we called attention to this matter in our Around the Editor's Table notes some weeks ago. The matter must receive attention, and it must receive it NOW. Read every word Brother Ronk has written and then read it again for it is important to both think and to act along the line of his suggestions.

The second installment of the report of the Southern California Bible Conference as furnished by A. P. Reed appears this week. We will say nothing more about it than that it is as interesting as the first installment was and deserves reading by all our subscribers. Brother Reed has promised still one more installment of the proceedings of this conference which seems to have such great influence over the Southern California churches.

J. A. Garber makes an announcement on another page concerning Expert Endeavor classes at Winona that will be of interest to all active Endeavor workers. These classes are conducted along the modern lines of condensing and concentrating a great deal into a very short time and space to meet the requirements of the strenuous days in which we live and in which we must do our work.

Brother Carpenter is "going to fight it out on this line, if it takes all summer," or at least till Conference time, to enable the Washington church to "Go over the Top" with that mortgage that has hung like a cloud over the work for so many years. But it is a cloud that can be turned "inside out" so that the silver lining can be seen, but the Brethren from all over the brotherhood must furnish the silver. A good start has been made, but it is not in the beginning, nor in the middle, but at the end of the race that one wins the prize. What shall the end be in this race against debt and time?

The value of Expert Endeavor training as given during the Conference at Winona Lake is indicated in the letter from Mrs. Grosse, Altoona, Pennsylvania, who completed the course last year. We know Sister Grossse is a REAL Endeavorer by the way she has taken hold of the work as representative of the Brethren Evangelist for the Altoona church and by the number of subscriptions she has sent in. We will always say Amen to that kind of Expert Endeavor.

The pledges for the Kentucky Mission work have been paid only "fairly" well during the past year according to the report of Secretary Carpenter. Fifty unpaid pledges at this season of the year are too many. Every effort should be put forth by those who gave these pledges to make good before the Winona Conference. The work in Kentucky is going steadily forward, but it must have the support of the whole brotherhood. There are also a number of workers needed for this field. Calls have been made, but these calls have not yet been heeded. Who will answer NOW?

Freeman Ankrum finds many of the same conditions to be met in the rural church at Garwin, Iowa that confront our city churches. The war has taken fifteen young men from this one country church, but the remaining workers will prove steadfast and carry double burdens to make up this lack of workers. Brother Ankrum has been called to continue as pastor of this charge.

Brother Alvin Byers, Canton, Ohio, who did such effective evangelistic work for a time last winter, but was compelled to discontinue the work on account of the serious illness of Sister Byers is now situated so that he can again take up that line of Christian service.

We have just gone over the new edition of the constitution and by-laws of the National Brethren Ministerial Association and have also gone over the list of names of the membership. This was interesting to us as we were the secretary-treasurer of the organization from its beginning in 1893 until 1908, a period of fifteen years. One thing impressed us as we went over the list of names, and that is that THIRTY-THREE of the charter members are still living and retaining their membership in the Association. When it is remembered there were less than fifty charter members twenty-five years ago it is all the more remarkable that so many are still living. It is also to be noted that only twenty-five members have been lost by death in the twenty-five years of the organization.

Around the Editor's Table

Loving our Enemies

One of the problems that constantly confronts the present day Christian is how to love his enemies and still lend his assistance to the Allies in the winning of the war. That an apparent inconsistency exists here can not be denied, and yet it seems to many that the inconsistency is not as real as it may appear to be.

While Germany may be considered the enemy to all civilization and freedom of all kinds, the Christian still wonders just what his duty toward the Germans is. To express the feeling of the American religious press on this point, The Biblical World (Chicago) tells us that we can love our enemies, but "we can not like them." This authority insists that Jesus did not insist on the condoning of evil, and then proceeds to tell why in the following language:—

"To love people is to treat them as we should like to be treated, and to wish them well. If their enmity to us is due to our own wrong-doing, we must remove the cause, cost it what it may. If it is due to their wrong-doing, we must try to get them to abandon their practises. If they then refuse to be reconciled, they are to be ostracized.

"That is the plain teaching of Jesus.

"Can we love our enemies while we are at war with them? Not if our love means affection for them or indifference to their wrong-doing. Love for enemies does not mean that we should suffer them to do others harm; that we should approve their brutality, condone their atrocities, or submit to their oppression. We have a nation to preserve, a civilization, political ideals, and liberties to safeguard.

"We shall love the Germans in the sense that we shall be reconciled with them as soon as they convince us that we have done them wrong or they are converted to a regard for human rights and international justice. If they refuse such reconciliation, persist in robbing other nations, justify rape, massacres, deportations, starvation and terrorization in the name of patriotism, love for them will not lead us to neglect love for their victims. If they threaten the world with the sword, we shall protect the world with the sword.

Love for our enemies is not moral if it deadens our indignation against the crimes they perpetrate."

We shall not be kept from killing our enemies though we love them, "if they compel us to choose that as the only way in which our love for their victims can find expression," and The Biblical World recalls that we did not choose the method, for we were forced into war when we sought peace. Yet we need not hate Germany in the sense that we wish it ill, and we have no desire to crush the nation because it is unchristian, for we will not "soil our souls by vengeance," and

"German women shall not suffer at our hands because Belgian women have suffered unmentionable injury from German soldiers. German civilians shall not be shot because Belgian and French civilians have been shot in batches. German workmen and farmers will not be made slaves of martial law because the workmen and farmers of Belgium, France, Poland, and the Ukraine have been deported and maltreated. Germans need not fear we shall violate treaties because they have made a mockery of treaties.

"Christians do not hate because they fight. We seek not vengeance, but international justice. When peace comes we shall ask no indemnities or punitive suffering. We shall help Germans when Germans will let us help them. Our sense of justice will extend to them as to all the world.

"But such love will not excuse their brutalities or make us indifferent to the danger of the repetition of German crimes.

"We shall love our enemies, but we shall not disarm until they are harmless. If they repent and bring forth fruits meet for repentance, we shall welcome their return to civilization.

"Until that day we shall fight them. For love that seeks to do men good is cowardice when it refuses to prevent them from doing wrong."

What Do We Stand For?

This question may not be formulated according to the best rules of the English language, but it expresses a query of the utmost importance to every denomination of the Christian church. In these days of federation and consolidation unless a church can show distinct reason why it should continue as an organization there is little hope for its future progress.

The continuous agitation of the question of "organic union" by one of the largest denominations in America seems to have reacted on the church, and according to a writer in The Presbyterian (Philadelphia) this tends to give the "feeling that the church doubts her own specific mission and fears her own exhaustion, and therefore seeks affiliation of strength and security." Concerning this policy of the Presbyterian church this Philadelphia paper seems dubious, and gives expression to its feelings in the following words:

"No body seemingly so regarding itself can be attractive. After the Presbyterian church is through with her present efforts at organic union, it might be wise to wait for propositions rather than to make them. The fine balance has been marred. There has been a tendency to minimize faith and conviction of the truth, and to put in its place mere emotion and activity. There is now a tendency to magnify the physical interests of men over the intellectual and spiritual life. There has also been an increase of the formal over the simple in our mode of worship, and in some cases it has become cold and mechanical. Our position of marked influence is still maintained. In certain parts and congregations of the church, catholicity has gone to seed, and been carried to the extreme, and they are fellowshiping with those who deny the Bible, and the Deity and Divine work and teachings of our Lord. We have very greatly weakened our emphasis and value of Christian eduction. We still have a number of Christian colleges, but they are poorly supported, and our people are inclined to send their youth to State or non-evangelical institutions, with the result that they return unbelievers, and are lost to the church. Our family life has been very greatly reduced and neglected, causing a decrease of the growth of the church from within itself. We are still the leading evangelistic church, but some methods have been introduced which weaken reverence and the fear of God, and as a result the new communicants go out of the back door nearly as fast as they come in at the front door. Moreover, large emphasis on mass-meetings has chilled our enthusiasm and activity in personal work. Our greatest defection is in the seminaries. We have some thoroughly loyal seminaries, but the church has never given the full acknowlodgment due them, but has subjected them to the same investigations as the less faithful ones. Some of our seminaries give out German poison-gas, and the church has not restrained them. The church is still outspoken in her loyalty to the Bible, but some of these seminaries seek its destruction, and the church acquiesces in silence. Some seminaries send their men out without proper homiletic training, and they fail to bring the truth within the reach of the people. As a result, they weaken their own service. Until these defections are corrected, the church can not reach her full vigor."

Lessons for Us

In this experience of the Presbyterian church we may find justification for the continuation of our "peculiar plea" for existence as a church. The Brethren church was founded as an expression of a firm conviction of the need of just such an organization to preserve the teachings and principles of Jesus Christ unsullied by human additions or detractions, and in the strength of this conviction our forefathers contended for the peculiar doctines of the Brethren which have been the source of power in the church for two hundred years.

If the Brethren church of today has no such conviction for which to contend, it has no claim upon modern society and should disband or become benevolently assimilated by some larger body for these are days of conservation of every kind of energy. But we believe the Brethren church has a mission to the world that is just as distinct as it was two hundred years ago, and that the maintainance of its organization is just as essential as it was at that time, and while we would welcome a union of forces with any other body that holds to the same convictions we do we should not forget the tendency to weaken our own position by a too insistent attitude in regard to this matter.

Let us invite others to unite with us, but only upon the adoption by them of the same principles that gave to us our right to a separate organization in the beginning, and which right we have never abdicated, and which we dare not and still claim the support of the believers in the Bible, the whole Bible and nothing but the Bible as a rule of religious faith and practice.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

A Japanese Christian Official

Hon. Soroku Ebara, who was elected a representative in the first Parliament in Japan, re-elected several times, and a few years ago made a member of the House of Peers, has also had a striking career as an educator. He organized the first school for modern military instruction. He visited America, studied our institutions and returned to Japan to engage in regular educational work, feeling that modern education would be fundamental to making Japan a strong state. He invited a missionary to become a teacher in his school.

A few years later a Canadian missionary school was about to be given up because of the government regulation with reference to the teaching of religion. There were 400 boys in the school and he did not like to see them turned out into the street. A few Japanese friends joined with him to take over the school and Senator Ebara became the principal. Since then all the debts have been paid and the number of students has grown to 800. Meanwhile the new principal became a Christian and joined the Methodist church. Each morning he reads the Bible and talks to the boys in chapel. Many of the distinguished men of Japan have passed through his school.

A Leader of Japanese Women

An interesting visitor in the United States during the past few months has been Miss Tsune Watanaba, of Japan, President of the Congregational Women's Missionary Society in her native land. Miss Watanaba has had a teaching experience of some twenty years, several of which were spent in connection with the Women's Missionary Society. The W. C. T. U. also claims a large share of her interest and she is the president of the Kobe Branch. One object of her visit is to study the methods and interests of missionary women in America, that she may utilize them as far as possible among her own people.

A Japanese Business Man's Generosity

Ginjire Katsuda is renowned in the business world of Japan because he has become a multi-millionaire through shipping since the beginning of the war. In 1915 he heard of one dire need of a mission school, Aoyama Gakuin, of which he is an alumnus. The roof of Goucher Hall needed repairing, and immediately Mr. Katsuda contributed five thousand dollars for this purpose. In January of the following year, says Mrs. Jennie Vail Bishop, plans for the expansion of the school were made public, and Mr. Katsuda pledged ten thousand dollars toward this project. In June he learned that the equipment was far from adequate for the greatly increased number of students, and he promised an amount sufficient to erect a suitable building and five thousand dollars for the President's home.

Nearly thirty years ago (in 1888 or 1889), young Ginjire Katsuda joined an expedition to the Kurile Islands, but was obliged to turn back for lack of funds. He pawned his watch to pay his fare back to Kyushu and on the train met President Honda (Bishop Honda) and Rev. J. O. Spencer. They learned something of Katsuda's history and advised him to enter Aoyama Gakuin. This he did, and was graduated from the Acaemy in 1892. He was converted and was baptized, but after leaving the academy was lost to view until he loomed up as a rich man and the school's benefactor.

A Korean's Opinion of Missions

"Whereas the distinguishing mark of Oriental ethics is to honor man and despise woman, Christianity has brought the notion that men and women are sons and daughters of God on equal terms." This, in the judgment of a native contributor to The Korea Mission Field, is one of the great contributions which Christian missions have made to Korean civilization. Previous to the entrance of Chrstianity, the writer states, politics were corrupt, industry and finance were disorganized through a whirlwind of graft, bribery, extravagance, dishonesty. Into these conditions the missionary brought a high ideal of life and the dignity of virtue. Where premature marriages flourished and re-marriage was frowned upon, the church has contributed a legal age for marriage and given to Korean women a "precious freedom."

Another point made by the Korean is that common schools of both lower and higher grade have followed the establishment of Christian schools, which were making the only attempt at educating the people up to seven or eight years ago. Even now a church with two or three hundred members has a primary school, as a rule. Thus the Christian Church is credited with having laid the foundation of Korea's new system of education.

The Deacon's Restitution

..A missionary in Korea was examining a candidate for baptism. "What did you do about your sins when you believed in Jesus?" "I was sorry for them and mended them." "How did you mend them?" "By not committing them again." "If I break this pencil and resolve not to break it again will that mend it?" "No." "What must I do to mend it?" Make it as much as you can like it was." "Have you done that with your quarrels, debts and so forth?"

As deacon Kim sat and listened, an arrow of conviction pierced his heart. He went home, took some money from the box, went to the drugstore and said to the proprietor: "Here is money for that medicine I bought a month ago, and promised to pay for in a few days. I beg pardon for not keeping my word." The druggist replied: "I have been watching you Christians to see if Christianity is any different from these other religions we have. Now I believe it is better, it gives power to its follower to do what it teaches, and gives humility too."

New Movement in Abyssinia

Through the Swedish Evangelical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population so that in the last six years some 10,000 have been baptized into the Christian church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

Serious Floods in Africa

Word has come that Zululand has been cut off from Natal by serious floods, which have washed away bridges and spread death and destruction over a great area. The Umvoti River, in Zululand, without warning of rainstorm or other sufficient explanation, but possibly, it is thought, because of a cloudburst near its source, came down in a wall of water seventy feet high, drowning many Europeans, Indians and natives. At the same time occurred a storm at Beira, the American Board's station in Mozambique territory, which actually carried the mission house out to sea. Fortunately it was not occupied at the time, Mrs. Maxwell and her boys being temporarily at Natal, where she was making plans for going home, because of Mr. Maxwell's recent death.

The Nyasaland Mission

The Nyasaland Mission which was founded in 1890 by the late Rev. Andrew Murray, D.D., is laboring in Nyasaland, North Eastern Rhodesia and Portuguese East Africa. Its annual report, recently published, shows that, in spite of the many hindrances due to the present world war and the Chilembwe Rebellion near Blantyre, 2,874 members were received into the church during the past year by baptism, and 1,370 adults broke with heathenism and were admitted into the baptism classes. The gospel has been preached every week to 42,000 adults and children. The work of translating the entire Bible into the native language, the Chinyanga, has just been completed by Rev. W. H. Murray, assisted by Rev. Mr. Napier,

of the Presbyterian church. This task which has required ten years of active labor on the part of Mr. Murray, gives a million people the entire Bible in their own language.

Through the sacrificing efforts of the church in South Africa, the missionaries on the field and the native Christians, a deficit of about $5,000 has been wiped out and a goodly balance left in the mission treasury. The North American Council transmitted about $5,000 during the past year from the supporters of the work in the United States and Canada.

Telephone Girls in France

When the first group of American women telephone operators arrived in Paris in March they found awaiting them comfortable living quarters which had been made ready by the Young Women's Christian Association. Miss Mary George White, writing from Paris of this work, says: "The Association accepted gladly the responsibility offered it by the Army. Before the girls arrived, the Signal Corps officer in charge of the first group came with a request for help. It was easy for the telephone operators assigned to Paris to live at the Hotel Petrograd, our Hostess House there. Those assigned to the interior were cared for by secretaries in certain other places.

Soldiers Who are Neglected

A committee on War Time Work of the Home Missions Council calls the attention of churches and of helpful people everywhere to the needs of the smaller groups of men in many parts of the country. These needs are summarized as follows: "The big cantonments are being looked after, l lesser camps, such as small aviation camps and groups of soldiers guarding bridges and property, are being neglected. These little camps are often near country churches which could render great service to the lonely men. These men are not protected from temptations as are the men in big camps, and life for them is monotonous.

J. A. Garber, Pres. Ashland Ohio

Our Young People at Work

G. C. Carpenter Secretary Peru, Indiana

Training Classes in General Conference

While General Conference is largely inspirational it is not wanting in the practical. For several years now the departmental sessions have approached schools of methods. In addition there have been classes in Teacher Training and Expert Endeavor.

Similar provision will be found in the program of the coming Conference, August 26 to September 2. Young people who are desirous of rendering Christian service through the Sunday school and Christian Endeavor society will find it much to their advantage to avail themselves of this training for leadership. The schools and societies of nearby states, at least, will find it very profitable to send one or more representatives. Those expecting to pursue these courses will find it helpful to read in advance Expert Endeavor or some standard Teacher Training text, but such pre-study will not be made an entrance requirement. Inquiries will be cheerfully answerd.

J. A. GARBER.

A Personal Testimony with An Appeal

I wish to write a word regarding Expert Endeavor. It was my privilege to finish the course at Winona during our General Conference of last year. It was understood, of course, that the result of my study was to be brought back to our society.

Perhaps you will ask if the result justified the effort put forth. If you only knew the happy hours spent in passing the work on to others you would not want to ask such a question. I have received a thousand times more out of it than I put into this inspiring work.

While teaching our class I found as did the students that we were only in the primary class of Christian Endeavor. So fascinating was the study that many times they would stop in the middle of the lesson and talk over different parts which would be of benefit to our society. The chief benefit is eight Christian Endeavor Experts. From these, at our last election, we chose our president, vice president, secretary, pianist and chairman of the most important committees. Besides the study inspired us to organize a Junior society from which we expect to reap great gains in coming years.

But we are happy to note other advances. The Brethren society was the first to graduate a class in Altoona. And so far as is known we lead the county, there being no other Experts except two or three county officers who qualified as I did in some denominational convention. Then Expert Endeavor has been the means of bringing us into closer relation with the county and state work.

Recently I attended the State Convention, and was surprised at the small number of Christian Endeavor Experts. The State Secretary urged the importance of having a class in every society. Surely, they are needed, and the best way to get them is to send some one from your society to General Conference where, let us pray, a large class of leaders will complete the course. It involves a small effort for your society or those who go but both will be abundantly repaid.

MRS. NORA GROSSE, C. E. E..
Altoona, Pennsylvania.

KENTUCKY MISSION NOTES

Krypton Bell Calls to Prayer

Brother Cook writes: "For several weeks I have had this on foot, the ringing of our church bell at six o'clock as a call to prayer for three definite things, (1) An outpouring of the Holy Spirit in this community, (2) that God will bless our government and nation, and (3) for world-wide peace."

Teacher and Matron

Brother Mullins has been drafted and will have to go soon in obedience to the call of his country. He has been teaching at Lost Creek. Brother Akens who is now teaching at Krypton is willing to take the place of Brother Mullins at Lost Creek, if a young lady can be secured for his place at Krypton. Send us word at once if you will take this place. No one has responded to the call for matron and the need is pressing. Who will go?

Evangelist Thomas at Krypton

Word from Brother Cook is as follows: "Meetings are fine. Have had seventeen confessions to date. Look for several more."

The Year

Conference is almost here and another year's mission work is drawing to a close. The pledges that are unpaid must be paid at once in order that the year may be closed "free of debt."

The Future

Every organization that wants to have a part in the Kentucky mission work the coming year should decide on the amount to be given and then authorize someone to present the pledge at the Kentucky session on Thursday evening of the Winona Lake Conference, when Brother Beachler will ask for "The Stuff Sufficient."

Kentucky Mission Report for July

Sunday School, Uniontown, Pa. ...$	10 00
Rev. J. W. Brower, Huntington, Ind	10 00
Excelsior Bible Class, Listie, Pa. ..	5 00
Sunday School, Gratis O.	10 00
I WILL Class, Muncie Ind.	2 00
Birthday offering, La Verne, Calif.	14 12
Rev. and Mrs. G. S. Baer, Louisville, O.	5 00
S. M. M. Girls, Gretna, O.	5 00
C. E. Society, Fremont, O.	6 00
Sunday School, Muncie, Ind.	5 00
Mrs. Little Warren, Silver Lake, Ind.	2 00
Mrs. W. H. Crook, Logansport, Ind.	1 61
Mrs. Jessie Price, Nappanee, Ind.	5 00
Mrs. M. D. Price, Nappanee, Ind.	5 00
Sunday School, McLouth, Kans....	5 00
Mrs. C. H. Andrews, Camden, O. ..	5 00
Excelsior S. S. Class, Darwin, Ind.	5 00
Sunday School, Darwin, Ind.	2 00
Children's Day Offering, Gretna, O.	3 60
C. E. Society, Flora, Ind.	10 00
First Brethren Church, Hagerstown, Md.	14 00
Mrs. H. J. Frantz, Enid, Okla.	5 00
E. F. Miller, Bellefontaine, O.	25 00
Ida Godshalk, Elkhart, Ind.	10 00
Scott Richael, Polk, Pa.	5 00
Third Brethren Church, Philadelphia, Pa.	10 00
C. E. Society, Leon, Iowa	5 00
C. E. Society, Jones, Mills, Pa. ...	15 00
S. S. Third Brethren Church, Philadelphia, Pa.	10 00
Adult Bible Class, Fairview, O. ..	3 00
Brethren Church, Loree, Ind.	25 00

About fifty pledges remain unpaid at this

writing. These must be paid if we are to close the conference year "free of debt." This is the fourteenth year of our mission work among the hills of Kentucky and every year thus far has ben closed "free of debt." This notice ought to be sufficient to bring the cash by return mail. Do it now.

Peru, Ind. G. C. CARPENTER.

News From the Field

Rio Cuarto, Argentina.

We are now in midwinter in Argentina and although the weather is much like October in Kansas, yet there are evenings when it is not any too comfortable to sit in houses without fire. Our congregations are affected a little, but not much by the weather. The people sit with their wraps on. We have a stove but only use it when absolutely necessary. Wood costs about $13 a ton here.

Since the visit of the Bible coach here Brother Bock and Brother Barrio have been doing considerable canvassing from house to house and have placed Bibles in many homes. Some new people are interested and some have professed conversion, while several who have been attending for several years have desired baptism.

We have received from the Bible House of Los Angeles 120 Testaments besides a number of gospels. We are making good use of these and wish to express our thanks to Sister Wimer, of Topeka, Kansas, whose generous gift of $20 to the Bible House made this grant of Testaments possible. We get our best tracts and literature from this place and brethren wishing to help us with literature will do well to remember the Bible House with their gifts.

We have also received a draft of $100 from Sister Woodhead, of Lawrence, Kansas, to be credited to the church at McLouth which we will use in printing some tracts of our own which we are preparing and for which this help comes as of the Lord.

At this point I wish to humbly beg pardon of Brother Porte and the Dallas Center church for an unintenional omission in my report of the churches visited to mention Dallas Center. As a matter of fact I enjoyed one of the best receptions here and the offering was $23.50, not the least by any means. Owing to circumstances over which I had no control my visits with the churches had to be extremely brief and that at Dallas Center was one of the briefest of all, yet one of the most pleasant.

We are planning for some special meetings here in July closing with Decision Day in the Sunday school.

I will add a translation of a report written by Brother Barrio of his work with us since March.

C. F. YODER.

To the Editor of the Evangelist,

Dear Brother:—This is the first time I am sending any report of my activities in our church in Argentina and I hope that this will be of some interest to the readers of the Evangelist.

After having been busy for some weeks with the propaganda of the gospel in connection with the dedication of our new hall in Pueblo Alberdi, a suburb of Rio Cuarto, I had the privilege of visiting the Gaychet family who live near Las Acequias, about thirty miles from Rio Cuarto. I went with my wife and we spent four days there during which time we held meetings with good attendance. All were very much interested and the believers had prayed for these meetings. Their prayers were answered, for God saved there a young man who had been an enemy of the gospel and a grief to the family. It was a great joy to all to see this man seeking salvation. We taught them some hymns and choruses which they learned readily and it was a joy to hear in the mornings this young man and the workmen singing as they hitched up their horses and went to their work. Several of the workmen were awakened. One promised to accept Christ and another bought a Bible and asked this young convert to teach him to read that he might follow the teachings of the Bible. To God be the glory. We left everybody happy in that place. God grant that all may remain faithful.

In regard to our work in Pueblo Alberdi, I can also say that God is working to awaken many from the lethargy of sin. Several have already manifested their sympathy with the cause of the gospel, and though this is not all yet it gives us encouragement to go on with the propaganda.

We must contend here with two enemies, fanaticism and indifference. I believe that the latter is the worse. But some are interested and two are converted. Our Sunday shool is well attended and we hope for rich fruit from it.

I hope to send other notices another time.

JUAN BARRIO.

Rio Cuarto, June 20, 1918.

Ardmore, Indiana.

May we have just a little space in the Evangelist to let the brotherhood know that we will soon have a new church at Ardmore Heights near South Bend. The building is almost completed and we are planning to hold a week's meeting beginning August 19. Dr. W. D. Furry has very graciously consented to preach for us during that week and on August 25 he will dedicate the church.

The Brethren at Ardmore became active several months ago through the efforts of brother M. V. Garrison. Brother A. E. Thomas held a successful meeting later, and then an organization was effected by brother A. T. Wirick. The building itself was made possible through the generous and loyal spirit of brother David Augustine who gave the organization the privilege of tearing down the old Fairview church building which had been closed for seven years, and of using the material in the new building.

We have some good, loyal workers at Ardmore and nearly all the Brethren who formerly attended Fairview will be with us. Brother G. W. Rench, of the South Bend church has very kindly given us a guiding hand in the work here and his fatherly advice has been a great help to us.

We are planning on a great meeting during the week that Dr. Furry will be with us. For several years he was our pastor at Fairview and when he comes to us on the 19 he will be greeted by many of his former friends and helpers.

We wish to invite through the Evangelist the brethren of neighboring churches to attend these special meetings and also the dedicatory services on August 25.

We will be glad to give you a report of the meeting at a later date.

A. G. CARPENTER.

R. D. 3, South Bend, Ind.

Bowman At Sergeantsville.

I am here in Sergeantsville delivering some lectures upon the Prophecies.

Sunday morning I preached upon the subject, "The Second Personal Coming of Christ An Essential Truth for the Christian Life." Last night, "The Present War In Prophecy." Tonight, "Armageddon and the Last Antichrist." Tomorrow night, "Twenty Prophetic Signs Preceding the Second Coming of Christ." We are having good crowds and an excellent interest. Brother Sands seems to be the right man here and is giving good service.

The Whole Gospel Mission voted me two months' vacation. A unanimous vote. I asked for one month and they gave me two. I receive the same salary I did five years ago and it takes about twice as much to live as it did then and they, not being able to raise my salary, gave me this vacation and I am spending most of the week days trucking in Jersey.

Last year I did the same and yet did as good pulpit work as when I remained home and averaged more than one visit a day and it was too hard on me physically. Hence this year they gave me a vacation, the first I ever had in my life. The local preachers pledged themselves to do all that they can to push the work on and to work in unity and they are doing splendidly.

Brothers Ray, Tressler and Bowers divide the work equally and freely without any cost to me or the mission. They are giving some splendid sermons and are holding the congregation as well as could be expected for the summer.

I have been preaching every two weeks at night at Tenth street below Dauphin. They have had no pastor since Brother Epley resigned, but they will have one immediately after General Conference.

Tenth and Dauphin seems to be keeping up well for having no pastor. In the Whole Gospel Mission Brother Bowers preached a great sermon, so all said, last Sunday night and had two confessions. We feel that when the summer slump is over our work will go better than it has for some years.

The finances of our work have been our greatest trouble. Three months during the summer the work always goes back more or less, then my going away about three months in evangelistic work to even up fi-

nances has been a hindrance; but since we have three able local preachers who are willing to stick to the work and help to build it up if they will remain with us and continue to push the work as they are now, I think this fall and winter we will be able to put this work financially upon its feet, and if so, there will be no trouble then to make forward strides in all the departments of the church.

I hope to go to General Conference this year, but after the church giving me two months' vacation they will be unable to pay my way, but the Lord is opening up the way and I will be so happy to see my brethren in conference again after being absent for several years. Pray for us and our work.

ISAAC D. BOWMAN.

1942 S. 17th Street, Phila., Pa.

Travel Notes

On the second day of June the battle was launched at Whittier, California, in the First Brethren church against Satan. Brother A. V. Kimmel and people were in most excellent trim for the fight and in his great name we marched out on the battle fields to win, and we won in the faith and power of our great God. To him we strive to give all honor and glory.

A more willing band of workers I have never met than at Whittier. Nothing too little and nothing too big for the Whittier people to undertake for their Lord and Master.

A. V. Kimmel is the shepherd of these good people. His Godly life, his cheerful disposition, his sincere activity as preacher and pastor, and his deep interest in the welfare of his flock are some of the characteristics that have won their hearts. Brother Kimmel's judgment was very sound in launching a Brethren church at Whittier, in fact, he is a natural born organizer and builder and a preacher with business qualities. The work in southern California which God has enabled him to do is the manifestation of his efficiency.

The revival has been reported and has gone down on the pages of history in the past, but never will the writer and the wife forget the kindness of Brother Kimmel, wife and people. May the blessings of the triune God be theirs forever is my prayer.

Los Angeles, California

This was our next battling ground in the Compton church with J. C. Beal and co-workers. Brother Beal has an exceedingly hard field but he and his band of trained workers have labored very hard to get the field in good condition for the sickle and from the dawn of day until the blue vaulted sky could be seen all aglow with star light, he and those faithful ones worked with us. "He that winneth souls is wise." And another beautiful promise, "They that turn many to righteousness shall shine as the stars forever and ever," brought high courage into our souls and unhesitatingly we yoked up with our Master in the work and to be sure, working with him we expected to win and did in his great name. No battle is too hard to be fought in the strength of our unfailing friend and our coming King of glory, Jesus.

Brother Beal is another unselfish minister and a man of God. It is always a great pleasure to work with such men of God. Brother Beal has passed through some deep water and through the fire since the writer helped him in a battle at Sunnyside, but I state a truth when I say he is brighter and deeper in love with Jesus and has a greater love for the home of the soul. What a beautiful thought that some sweet day after the toils of life are over that we can go home to be with him we love and with our loved ones who have gone on before where an endless day of pure delight rolls on in its splendor and where the shadows of night never fall on a peaceful redeemed soul, redeemed through Jesus' precious blood. Won't that be glory?

While at Compton church we had our home with Sister Mary Trapp. It was indeed a splendid home and we were most graciously cared for in every way. We shall not forget the courtesies in her home and in the many others in which we entered to enjoy fellowship and their hospitality. May the sunshine of God's love ever beam in the souls of the pastor and people and may they be kept in perfect peace until Jesus calls "Come home."

Long Beach, California.

While in Spokane, Washington, the writer received an invitation from Brother Kimmel, moderator of the Southern California conference to attend the conference which convened at Long Beach and to assist in the good work. We began to plan to do so and at the close of the meeting with Brother Beal we joined the brethren in a ten days' conference at Long Beach which was a feast of good things long to be remembered. Many were the guests of the Long Beach people, but they were prepared to take care of them which they did most cheerfully. The Long Beach church is not a myth but a reality. God has in no uncertain way blessed L. S. Bauman and his heroic workers. The church is looked upon as a power house and a light house by the people of Long Beach.

Notwithstanding the writer has attended some mighty great religious conferences, I never attended one where such a sweet spirit of unselfish love prevailed in the hearts of the people.

The climax of the conference came on Monday evening as it closed with the largest love feast the writer has ever attended, when six Brethren churches were represented all in one place with one accord. It seemed that heaven had come down to greet our souls. We felt like St. Peter we wanted to remain on the mountain of love and light. God has his hand upon the work in southern California. He has called some men like Aaron and Hur to hold up the hands of Brothers Kimmel, Bauman and others. Brothers N. C. Nielsen and H. V. Wall are giants in planning and starting new churches. They not only have a vision of the work in their home church but other places and they not only give their money but themselves as well. Wife and I stayed in Brother Neilsen's home during conference and although a business man, yet the church and the work of God was the chief talk in the home. They have Jesus as their partner in business just as every one should have.

While writing these words we are in the home of Brother and Sister Shively. We are here resting for a week before starting back east and it is an ideal place to rest. The front of the house faces one of the most beautiful parks in Los Angeles—in fact their front lawn runs out into the park shaded with pepper, black acasia and palm trees. I said the other day to Sister Shively, "A home like yours would tempt one to stay here for ever." She quickly replied, "I am ready to turn my back on this home any minute to be with him in the homeland of the soul." Thank God, the mansions over there and heaven's great parks will appear throughout all eternity in undying perfection and beauty while these are fading away.

When these lines reach the readers of our Evangelist we will be on our way back east. We expect to tour back with Brother and Sister Platt in their auto, leaving here Tuesday, August 6, if God permits. As we congregate together at Winona Lake as a big family to attend together another conference, may love, peace and harmony prevail from beginning to the end and if all meet in the spirit of prayer this will be realized.

I close thanking the many ones for their prayers in our behalf, begging their continued interests, I remain, your brother in the faith.

N. W. JENNINGS.

Garwin, Indiana

Perhaps a few words from this congregation as a partial summary of the year's work will not be out of place. First there is a correction we desire to make in announcing the Easter offering from this place in the Brethren Missionary columns of the July number. Garwin is entitled to a star for having reached the goal set, and in common terms of the day "Went over the top" with the Easter offering. We were not given credit for the eight dollars and seventy-eight cents given to Brother Yoder the third of December while here. The offering Easter day was announced correctly, but the other offering was not credited to us for some reason. In behalf of the congregation I make this correction. We might add that we had the first contribution in mind, and if it had been necessary to have gone over the goal set without that, we would have done so.

As we look back over the year as it draws to a close it seems of short duration. Being busy at all times, the passing of time goes unnoticed. The year has been good, while, we are always able to look ahead and see something to do, we are encouraged by what has been done.

Financialy, this was the first year of the budget system, a larger budget was made than any amount set in past times. Even though it was necessary to raise more money than during any previous year we are coming out ahead for the year. I have been told by some that the finances were also easier raised. We have reached a number of goals of the "Four-Year Program," and have contributed some two hundred dollars to the work of the church at large. At the final business meeting held the last day of July we were given a unanimous call to la-

bor with these people during the coming year. Even though the year does not close until the first of September, the budget was mad out for the coming year and a large amount subscribed for the work of the new year. Plans have been completed for our meeting this fall. Brother Coleman and singer are to hold the meeting commencing the second Sunday of October.

Our attendance for services has been extra good in the morning and also good in the evening. Our evening crowds are smaller. A number of our young men have been called and before the month shall have passed we will be entitled to 15 stars in our service flag. We are sorry to lose so many of our workers but we would not keep them from their duty. We are looking forward to the work of the new year, and desire the interest of the brotherhood in order that much may be accomplished for the kingdom.

FREEMAN ANKRUM.

"Over the Top" for Washington, D. C.

Brother Edwin Boardman, Jr., writes: "Enclosed please find $10 to help burn the Washington, D. C. mortgage. Might as well pay this now for I believe the mortgage will burn. This may help to start the blaze. I send the money instead of the pledge card." We are not asking for the cash, only pledges, but we appreciate Brother Boardman's faith in this worthy project.

Word just came from Brother Stuckman of Falls City, Nebraska, saying: "Put Falls City down for $50. We are autoing through to Winona." Let every Brethren church follow the example of Falls City and the $2500 mortgage will burn quickly.

The First Brethren Church of Washington, D. C. has shouldered $1,000 of the indebtedness and Brother Lyon states in a letter just received, "I asked each member of the church to pray over this and then to make a free will offering and not wait to be solicited. Several have reported to the pastor, one a lady of very moderate circumstances reported with a pledge of $25. This morning a young couple with very modest income, and two children to support, and buying a home, came and placed $50 in cash into my hands to be aplied on the church debt. It is needless to say they are tithers. And so day by day I am loking for my people to report voluntarily until the $1000 is made up. It seems a real pleasure for most of the people in the little church in D. C. to give to the Lord's work."

The many friends of the Washington church and all the churches of the brotherhood are hereby asked to send us voluntary pledges. Let us hurry up and beat the Washington church to the goal. They are after $1,000 and we are after $1,500. Send your pledge now.

The fund at present is as follows:

Previously reported	$175 57
Jacob Cassel, Lansdale, Pa.	5 00
Mr. and Mrs. H. B. Lehman, Glendale, Ariz.	25 00
Rev and Mrs. E. M. Riddle, Linwood, Md.	5 00
A Friend, DeGraff, O.	5 00
Zion Hill S. S. C. E, Ohio	5 00
Mrs. R. B. King, Sterling, O.	1 00
Wm. K. Yoder, Allentown, Pa.	2 00
Wm. Oswald, Allentown, Pa.	1 00
Rev. and Mrs. A. L. Delozier, Allentown, Pa.	2 00
Mrs. E. G. Gode, Harrisonburg, Va.	2 00
Rev. Edwin Boardman, Accident, Maryland	10 00
M W. Horner, Howe, Ind	1 00
P. M. Snyder, Canton, O.	5 00
J. J. Hang, Canton, O.	1 00
Rev. Dyoll Belote, Canton, O.	1 00
Brethren Church, Falls City, Neb.	50 00
Mrs. Sarah A. Hattel, Garett, Ind.	5 00
Total	$299.57

Pray about this and send your pledge at once. Let every pastor give his church an opportunity to help. Your Mission Board is anxious to unload this mortgage and thus stop paying out good mission money for interest.

Peru, Ind. G. C. CARPENTER.

ANNUAL BRETHREN BIBLE CONFERENCE, Long Beach, California
Monday Afternoon Session
July 22, 1918

This session was opened by singing "I am a Sinner Saved by Grace," followed by prayer by Alan Pearce. Prof. Stout and Miss Leila Neher then sang a duet, "When I Shall See Him Face to Face," the congregation joining on the chorus. Brother Stout then sang "The Holy City."

P. B. Fitzwater, D. D. of the Moody Bible Institute of Chicago delivered the second of his series on the incarnation, "The Incarnation in Time," or "The Virgin Birth of Christ."

1. The act of the incarnation. Luke 1: 35.

2. The fact of the Incarnation. 1 Tim. 1: 15; John 1: 14.

3. The purpose of the incarnation. John 1: 18; Acts 17: 27; Job. 23: 3; Heb. 2: 16; Rom. 8: 19-22.

The birth of Christ was not the origin of his personality, but its entrance upon the condition of human life.

The only one who could choose his mother chose one in the middle strata of society, nearest to the rich and nearest to the poor.

The human nature of Christ was created by the Holy Spirit. See Matt. 1: 18, 20.

He was a real man because he was born of a woman; he was sinless because he was conceived by the Holy Spirit. He did not cease to be God when he created for himself a human nature, neither does he cease to be what he became. From henceforth he shall be known as the God-man. He reveals the father and bridges the chasm between God and man.

Following the address Brother Stout sang "A Ship was Tossed in the Midst of the Sea," based on the incident when Jesus stilled the storm. All then joined in singing "True Hearted, Whole Hearted, Faithful and Loyal."

J. C. Beal, pastor at Compton Avenue, Los Angeles addressed the conference on "Tithing; God's Method of Financing Christian Activities."

It is not conceivable that God would establish a church with all other things furnished perfectly and have no financial plan. It was taught in Old Testament times and endorsed by Jesus and the apostles. It did not originate with the Jewish law as shown by the story of Moses and Melchizedek. 1 Cor. 16: 2 proves the principle. A man who is under grace should not give less than the one who lived under the law. We must realize that we are stewards, that we are not using our money and goods but God's. Results show that it results in a deepening and quickening of the spiritual life of the church.

Monday, 7:30 P. M.

All joined in singing several familiar gospel songs. Prayer was offered by R. E. Darling, pastor at Turlock, California. Brother Stout sang, "When You Stand Among the Faithful You May Tell Them You Saw Me in His Army."

After announcements and an offering for conference expenses the choir sang "Answer 'Yes' When He Calls." Evangelist N. W. Jennings preached the sermon, subject, "The Power of Purpose." Dan. 1:8.

Our brother gave a word-picture of the City of Babylon and of the prophet Daniel, and showed how by his purpose and strength of character he was faithful to the true God which resulted in Daniel's exaltation and success, to deliverance from enemies and the final proclamation of the king that Daniel's God should be worshiped. The lesson is that through heart purpose and faith in Jesus we can conquer a sinful world and at last enter triumphantly the Eternal City whose walls cannot be battered down as were those of Babylon.

Tuesday, 9:30 A. M.

After the singing of a song by the audience, a solo by Brother Stout and devotions, the first mesasge of the day was given by Thos. H. Broad, pastor at La Verne, subject, "The Christ of the New Testament Seen in the Song Book of the Old Testament." Luke 24: 44.

Of 75 quotations from the Psalms in the New Testament more than 50 of them refer to Christ. Almost every phase of the life of Christ is shown in the Psalms. Note particularly Ps. 22; Ps. 84, Ps. 91 and Ps. 119: 154.

Brother Stout sang some scriptures set to music entitled, "Ye Have Done it Unto Me."

After a brief recess all united in singing "I Believe On the Son of God."

Next was the third in the series by Brother P. B. Fitzwater on the incarnation, "The Incarnation Tested," or "The Temptation in the Wilderness."

1. The purpose of—

(a) Negatively. Not a preparation for his work. Not to see if he would stand fast. To say that failure was possible would show that God's plan of redemption was contingent, unsettled until after the temptation, and render God guilty of setting up redemption on the basis of a possible overthrow.

(b) Positively. To demostrate the supreme fact that no sin was in him, and that failure was impossible, and on him we could rest our faith with unshaking confidence.

2. The method of—

(a) Attacked as son of God; as to whether he was divine.

(c) Attacked as Messiah; Satan tries to get him to adopt his methods, thus obviating the necessity of the cross.

3. The issue of—

(a) Satan vanquished.

(b) Reality of the incarnation demonstrated.

Tuesday, 2 P. M.

All Joined in the song "Jesus I Come to Thee," after which Brother Stout sang "Well I Remember the Old Gothic Church."

R. E. Darling, pastor at Turlock gave the first of a series of addresses on prayer, "Why We Should Pray." "Pray" or "prayer" occurs in the Bible 360 times.

Not so much more preaching needed as more prayer. On the Divine side prayer is commanded. Matt. 6: 6; Phil. 4: 6; Lu. 11: 9; Lu. 18: 1, etc. It acquaints us with God. It purifies us. It glorifies God. On the human side it is the natural longing of the soul. Job 23: 3-5. It is the life of the soul. Lu. 18: 1; 1 Thess. 5: 17. It brings peace to the soul. Jno 16: 24, "That your joy may be full."

After a five-minute recess the audience sang "The Name of Jesus is So Sweet."

Elder J. P. Dickey of La Verne College (Church of the Brethren) gave his first study on I Peter. After giving a vivid word picture of the author and his characteristics, he disclosed Peter's teaching on sanctification, "which is the leading of the Spirit." When we do the things well pleasing to God. Note the following phrase, "Unto obedience and sprinkling of the blood of Jesus." Resulting finally in an "inheritance incorruptible, undefiled and that fadeth not away." "Reserved in heaven for you." (1 Pet. 1: 4). When you have a reserved seat, it waits for you, and you do not worry about it. "Who are kept," does not depend on your achievements. God keeps you through faith. (v. 5).

Chairman A. V. Kimmell urged a careful study of the Bible by books, made the necessary announcements and closed the session with prayer.

Tuesday, 7:30 P. M|

All sang "If Jesus Goes With Me, I'll Go" and "I Walk With the King." Prayer was offered by J. C. Beal. All heartily sang "Brighten the Corner." Prof. Stout then sang, "I Shall Be No Stranger There."

After another song by the audience "The Name of Jesus is So Sweet," the Fillmore Mission church was presented by L. S. Bauman. He gave an extended account of the starting of the work at Fillmore, Ventura County, a town of 2500 people, 65 miles northwest of the City of Los Angeles, where a four weeks' tent meeting had been held during the month of May and where Elder Sylvester Lowman had been placed in charge by the District Mission Board. Neatly printed $25.00 "bonds" were distributed among the people who were urged to assist in raising money for a church building, the two lots in a central location, having been already secured. These "bonds" are made payable at the rate of $1.00 a month. A litle more than 1000.00 in pledges and cash were given in this offering.

After the regular offering for the evening and a song by Prof. Stout, the regular address of the evening was delivered by Dr. P. B. Fitzwater from Heb. 4: 15, the fourth in the series on the incarnation, "The Moral Glory of the Incarnation," or "The Sinlessness of Christ."

The doctrine of Virgin Birth and sinlessness of Christ go together. When God embodied himself he did not lose personality Since he is incorruptible, bearing the sins of the world did not contaminate him. He never offered sacrifice. He never prayed for forgiveness for himself, though he did for others. (Lu. 23: 34). He openly challenged all to convict him of sin.

2 Cor. 5: 21 "Knew no sin." Heb. 7: 26. "Holy," "Guileless," "Undefiled." Heb. 9: 14. "Offered himself without spot to God." 1 John 3: 5. "In Him is no sin." Judas even said, "I have betrayed innocent blood."

A song, "Nearer, Still Nearer," and prayer by L. S. Bauman, closed the last session of the day. A deep spiritual feeling pervaded the Conference as all separated for the night.

Wednesday, 9:30 A. M.

All joined in singing "Higher Ground." Elder Trostle, pastor of the Pasadena Church of the Brethren lead in prayer. Prof. Stout sang "The Heart that was Broken for Me."

J. P. Dickey of La Verne College gave his second address on "Studies in I Peter." He spoke of the great cost of our redemption, even the precious blood "as of a Lamb without spot," and this is one reason (great cost) why we should live the Christian Life. Giving this "precious blood" was not a matter of caprice, but was a well thought out beforehand eternal plan. The old idea of God (He that terrifies) was compared with the Christian conception of God (He that loves), so that he that scares became he that loves.

After singing "The Better Land" by the audience and a song by Prof. Stout "I am Serving the Lord in My Weak Way" and announcements by Brother Kimmell, a recess of five minutes was given.

R. E. Darling, pastor at Turlock gave an address on "What Are Some Helps to Acceptable Prayer?"

First, posture was considered as a help, and the different postures in prayer were presented.

Fasting is a help. Examples Acts 14: 23. Acts 13: 1-3, Mt. 17: 19-21.

The attitude of the soul. (1) Persistency. (2) Fervency. (3) Definiteness.

Submissiveness, or, subject to his will, a help. Examples, Matt. 26: 42 and 2 Cor. 12: 13. How know his will. (1) Read his word.

(2) Pray to know it. Jas. 1: 15. For our prayers to be acceptable—

(1) We must have faith. Matt. 11: 11-24.

(2) We must be obedient. John 13: 14.

(3) We must be pure. Tim 4: 8.

(4) We must be sincere. Ps. 17: 1.

(5) We must be humble. Ps. 10: 17 and

(6) We must abide in him. John 15: 7.

The best point, perhaps, in the discussion, was brought out in answer to the question, "What is the purpose of prayer?"

Answer: "To glorify God."

Wednesday, 2 P. M.

After all had joined in singing several familiar gospel songs, Prof. Stout sang a touching selection, "Descriptive of the death of P. P. Bliss." In that connection he related the account of the tragic death some years ago of Mr. and Mrs. Bliss when the bridge at Ashtabula, Ohio, went down and the train fell into the river.

Dr. Fitzwater gave the fifth address of the series on the incarnation, "The Unveiling of the Incarnation," or "The Transfiguration of Christ."

See Matt. 17: 1-21 and Mark 9: 1-29.

(1) The occasion.

(2) The person. His Deity flashed forth. (1 Pet. 1:16-18).

(3) His character. Declared to be the beloved son in whom God is well pleased.

(4) His mission. Luke 9: 31. The supreme purpose of the incarnation was in order to die. His death was not accidental.

(5) His position. 2 Pet. 1: 16-18.

(6) Purpose, "Before them." The disciples needed such a vision.

The conference was then given a recess of five minutes for relaxation.

After singing "Where He Leads Me," Elder E. M. Cobb delivered his address entitled, "The Land of the Fig Tree Sign." This is a fine discussion of the land of Palestine as the promised home of the Children of Israel. It is published in neat form by the Bible Institute of Los Angeles at 5c a copy or 50c a dozen.

The session was closed by a brief prayer by Dr. H. S. Dowling, Superintendent of the Bible School of the Church of the Open Door of Los Angeles.

(To be continued.)

A. P. REED.

Marriages

CLEVENGER-HALE—On Saturday evening, June 29th, at the home of the groom's mother, was solemnized the marriage of Mr. Haskell Clevenger and Miss Irene Hale. Miss Hale is a member of the Brethren church and Mr. Clevenger is a fine young man who is entering the service of his country.

These most estimable young people have the best wishes of a host of friends for a happy and successful life together.

Ceremony by writer.

A. R. Staley,
Oakville, Indiana.

KING-SABIN—On July 21st at the home of Mrs. Thomas, Mount Pleasant, Pennsylvania, Mr. C. Daniel King and Mrs. Lula Sabin, were united in the bonds of holy matrimony. As Brother King is a deacon in the Mount Pleasant church, now that he has again taken unto himself an helpmeet, we feel that he will once more dedicate his home in honor of our blessed Master, who taught "What therefore God hath joined together, let no man put asunder."

W. A. CROFFORD.

1014 Ash Street,
Johnstown, Pa.

LANE-BALSBAUGH—On July 8, 1918 at the residence of the writer in Peru, Indiana, Miss Kathryn Balsbaugh of Denver, Indiana, was united in marriage with Ovid Charles Lane of Kokomo, Indiana, but now in the army medical service, stationed at Edgewood, Maryland. The bride is the daughter of Mr. and Mrs. William Balsbaugh and is a faithful member of the Denver Brethren church. May the joys of a long and happy married

life be unmarred by war. The Lord bless and prosper.

H. C. CARPENTER.

JONES-HARRISON—June 2nd, 1918, Mr. John W. Jones, of Braddock, Pennsylvania, and Miss Mary Elizabeth Harrison, of Dunlo, Pennsylvania, were united in marriage at the residence of the undersigned in Johnstown, Pennsylvania. The groom being a brother of the officiating minister. The best wishes of many friends go with the bridal couple.

G. H. JONES.

Our Dead

BALL—Mrs. Jessie Asquith Ball was born near Hudson, Iowa, but moved with her parents to Waterloo when yet a young girl. After attendance at the local high school and business college she taught school for 3 years. In 1890 she was married to Melvin O. Ball, from which union there are three children: Robert, Harold and Elsie, all of whom are members of the Waterloo congregation. At the age of 40 she departed this life on April 27, 1918. She was a highly respected member of the Waterloo congregation, a noble mother and Christian. She suffered greatly but patiently, from asthma, before her death. The funeral was conducted from her home by her pastor,

H. L. GOUGHNOUR.

MOCK—Robert Kenneth, the only child of Robert and Mary Mock of Roaring Springs, Pennsylvania died February 13, 1918, aged eight months. Funeral service by Rev. Berkey of the Lutheran church, assisted by the writer.

POWELL—Mrs. Edna Powell, of Altoona, Pennsylvania, passed to her reward March 18, 1918, at the age of 22 years and 8 months. Sister Powell had been for a number of years a member of the Brethren church. She is survived by her husband and two children. Funeral service by the writer.

FISSELL—Neal R. Fissell died March 24, 1918 in his fourteenth year. Brother Neal was one of the promising boys of the Altoona church and Sunday school. We miss him much. He is survived by father and two sisters. Funeral services by the writer, assisted by Rev. VanOrmer of the Lutheran church.

MOORE—Martin Moore, of Altoona Pennsylvania, died June 14, 1918, at the age of seventy years. He was a member of the Lutheran church, and is survived by wife and ten children. Funeral services by the writer, assisted by Rev. G. F. Snider of the Lutheran church.

AUKER—Mrs. James Auker, of Altoona, Pennsylvania, went to her rest June 24, 1918 at the age of 27 years. For nearly two years she had been a member of the Brethren church. A husband and three children mourn her departure. Funeral services by the writer

COX—Mrs. Elizabeth Cox, of Altoona, Pennsylvania, died July 5, 1918, aged 43 years. Sister Cox was a member of the United Brethren church. A husband and five children mourn their loss. Funeral services by the writer.

MERRITTS—C. A. Merritts, of Altoona, Pennsylvania, died July 16, 1918, aged 69 years. He was for three years a member of the Church of the Brethren. He is survived by a son and two daughters. Funeral services by the writer.

May the Lord comfort the friends of these departed ones.

W. C. SENSHOFF.

SAYLOR—Mrs. J. M. Saylor, a highly respected charter member of the Waterloo congregation, passed peacefully to her eternal home on June 24, 1918. She was born in Somerset County, Pennsylvania, being a daughter of Daniel Buechley. At the age of 25 years she moved with her husband, who still survives her, to Black Hawk county, Iowa, near Waterloo. After 30 years on the farm they retired and moved into Waterloo.

A daughter, Mrs. W. D. Schrock, and a son, Daniel Saylor, both members of the Waterloo congregation, also mourn her loss.

Sister Saylor was more than 81 years of age. For several years she has been confined to her home with rheumatism, which, in her hand developed into tuberculosis of the bones. She was a patient sufferer, a beloved neighbor and friend. The funeral at which Miss Etta Lichty, our church visitor, sang hymns which she had often used when visiting her, was conducted from the home by her pastor.

H. L. GOUGHNOUR.

COOK—Miss Eva May Cook, daughter of Mr. and Mrs. Thyucus Cook of Elkart County, Indiana, departed this life July 14, aged 23 years, 3 months and 2 days. Miss Cook was a member of the First Brethren church of Elkhart in which she lived a devoted and consistent Christian life. May God richly bless the parents, brothers and sisters in this their loss of a daughter and sister in bright young womanhood of life.

Funeral at the home of the writer, assisted by Elder Krider of the Elkhart Valley Church of the Brethren.

H. H. WOLFORD.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER. } Associate Editors

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ENTERTAINMENT AT WINONA

The Inn offers to entertain our people at the rate of one dollar per day, two in a room. The meals are prepared and served after the home-cooking plan. While the Inn lacks certain accommodations we may experience certain advantages, both immediate and remote, by cotinuing to make it our headquarters.

Those who desire better accommodations as to rooms and equipment will find these at the Winona Hotel. Mrs. Compstock, who was at the Inn last year is in charge here, and offers to entertain our people at the rate of a dollar and a half per day, two in a room.

While the rates at the several cottages may vary slightly most of them are entertaining at about one dollar per day.

These unexpected low rates should be an attraction to our people who were being deterred in their plan to attend Conference on account of the increased expense. Seeing that you can live at Winona about as economically as at home, make an effort to share with us in General Conference over August 26th to September 2nd.

J. A. GARBER.

(Continued from page 7)

and its unassimilated conditions. The help rendered must be fitted to the community. In scarcely any instances is the community, unaided, able to cope successfully with the sudden problems thrust upon it. These are problems vitally related to war production and labor turnovers and to national welfare.

In addition to communities which contain large populations the Committee proposes also to do all that seems possible, through regular church agencies, in sustaining the rural morale, recognizing that agriculture and all the homely arts of peaceful industry, must, in times of national peril, be placed in the category of practical righteousness.

The central office of the committee is at 105 East 22d Street, New York City, where its officers may be addressed.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, AUGUST 21, 1918 NUMBER 32

How Can the Church Be Patriotic?

We have ceased to think of the church and state as antagonistic institutions, fidelity to one of which unfits us for service to the other, if we ever had such views. Both are essential to the well-being and progress of mankind and the work of each is necessary to the fulfillment of the mission of the other. Mutual recognition of the other's rights and claims and mutual cooperation is the only path that leads to mutual success. The state should be the strong right arm and protector of the church and the church should be the inspirer and purifier of the state. In view of this, what ought the church do or what can the church do best to help the state in this hour of her travail? Or, how can the church be patriotic?

Some churches buy Liberty Bonds and War Savings Stamps in an effort to show their patriotism. While the buying of bonds is a perfectly legitimate thing to do in itself, yet two considerations make it questionable in my mind if that is the proper patriotism for the church to show. First, it is difficult to find the church that is really alive to its spiritual responsibilities that has any money to loan; it is hard to secure funds enough to prosecute its own distinctive work, a work that looms up with increasing bigness and urgency under the stress of the times. And second, the government never has asked and does not expect from the church financial support.

Some churches try to show their patriotism by their support of the Red Cross and the Y. M. C. A., and I believe it is right for all churches to do this. Here is an opportunity for the churches of America to bind up the wounds of those who have fallen among thieves, and to render them every needed aid possible. It should give of its funds and cooperate in every way possible with these organizations, so long as it does not have to become a party to gambling devices and unchristian revelries to do so. But after all, this is not the church's supreme opportunity of helping the state in its time of stress.

The state needs the spiritual work of the church now as never before. The church in order to exemplify the truest patriotism possible must show herself the most efficient possible in her own recognized field of endeavor. To a group of ministers offering their services to the government and enquiring how best they could serve it, President Wilson said in effect, "Go back home, work your task hard and bring your chuches up to the highest possible efficeincy." There is need of character building, soul saving and evangelization during war times as much or more than any time. And men need the steadying influence of religion very sorely. He who is not held steady by a religious anchorage is in danger of being wrecked on the rocks of bitter skepticism. A strong faith in the benevolence and final victory of God, our heavenly Father's plans and purposes, in the abundant grace and saving power of Jesus Christ and in the ever-present, upholding, comforting power of the Holy Spirit is the only sure safeguard of the individual and consequently the nation in the time of terrible disaster and suffering.

The church can show her patriotism by combating the propaganda of pessimism that is being so vigoously prosecuted in many quarters. I refer particularly to the theological pessimists who say that the devil has gotten the upper hand of God in the world; that men are growing continually worse; that the church is failing and soon all will be turned over to the devil to work out his good pleasure. They talk mysteriously about these being "the last days" and tell us that such things are what we can expect in "the last days." Oh, say not "These are the last days." They are the first days—still the first days of God's growing kingdom. And let us pray that under divine guidance we may do what we can to make them the first days of the new era of human rights and brotherhood, of international confidence and permanent world peace. And God is not defeated in his plans and purposes. He is working them out in his own way. He can not ge defeated; things are not going to the bow-wows; the world will not end in a smash-up. If God seems long in bringing his plans to completion, just remember that he waits the cooperation of time and man. His days are long, long days and man is slow and late.

The church can be truly patriotic by endeavoring to counteract the tendency to hatred in these days. As we contemplate the brutal and cruel war metohds of Germany there is danger that we shall allow anger to flame out and hatred to burn in our hearts. But that won't help the cause of the Allies nor make us truly patriots. It will simply bring us to the German level, for they are cultivating that spirit. It is almost unbelievable that such words of hatred and self-conceit could come from this age as those utterances of German pastors, editors, professors and officers collected in "Hurrah and Hallelujah," by Dr. Bangs, of Denmark. Because they teach hatred shall we do so? Remember, hatred hurts the hater more than the hated. It will make us less efficient and less worthy to prosecute our cause. We can not be the highest type of patriots and harbor hatred in our hearts. The instuctions sent out to the twenty thousand "Four- Minute Men" by the Committee on Public Information of Washington, warn the speakers not to indulge in hatred in their speeches. The administration wants no "Hymns of Hate," in America. "The Bulletin" says: "Hatred many say, is an emotion necessary for war. The soldier, they say cannot fight unless he hates. Let them ask the soldier; let them talk to the veteran who has given and received wounds, and they will find that the greater hatred is among civilians. Passivity makes for an emotion of hatred; a busy man thinks mostly of his job. Furthermore, the characteristic of good fighters is that they are 'good sports.' They know the other men are ordered to fight as they are ordered, and the best soldiers are often those who thoroughly respect their foe. * * * Preparing ourselves to pour out the life blood of the nation on behalf of ideals, we must not besmirch the ideals by the vulgar methods to which the war lords for centuries have resorted." That is the government's attitude and the church's should be even higher. As Christian leaders and as churches we should not only seek to discourage hatred in others and refuse to tolerate it in our own hearts, but should encourage and practice prayer for those whom we may be inclined to hate. Thus may we be both Christians and patriots.

Again, the church can be patriotic by planning big for the advancement of Christ's kingdom, the dissemination of Christian ideals and the spiritual welfare of the boys who shall return when the war is over. We must cease our small, mean, half-hearted, selfish way of doing things for God and men. We give so niggardly; we work so lazily; we pray so feebly; and we plan so childishly. We talk of sacrifice, but we know not what it means. We can see sacrifice in Europe, but the church of America has not yet experienced it. And our little Brethren church has even been hesitant about entering her Gethsemane. It will require sacrifice to plan big things and do them in a big way. But let us neither expect nor hope to avoid it. Let us take up the cross and carry it even to the place of sacrifice, that when the state has made the world safe for democracy, the church may have made democracy safe for the world. The church is the only institution that can save democracy when it has once won the victory from becoming as pernicious and degraded as autocracy itself. To save it we must Christianize it, and to Christianize it we must plan big enough to meet the needs of all its constituents. Let us have great plans and a great working of our plans.

G. S. BAER.

From the Editor's View-Point

The Powers that Be

When the Apostle admonished the early Chrsitians to "be subject unto the powers that be," he undoubtedly had reference to legal and recognized authority. With the small number of professed Christians that then made up the church and with the attitude of the world toward the followers of Christ there could be no other course open to them. They would not revolutionize society or the state of which they were then a very infinitesimal part, but by their consistent conduct and their faithful manner of life they could influence society in a manner that it had never known before.

For the early Christians to set themselves against the government of their day or for them to refuse to recognize the authority of the Roman government would be nothing less than to bring down upon them the wrath of the "powers" at once that later came upon them under such rulers and emperors as Nero, so the admonition of the Apostle urging them to submit to the government of the day was all in harmony with the wisest plans for their growth and development.

However all submission is not willing submission and we would not say that it should be, but on the other hand all the powers that be in this modern world can scarcely claim to be ordained of God, though they may exist by his sufferance. There are times when it seems that the greatest powers and the greatest influences in a nation are not the regularly and legally constituted authorities, but rather powers that have been developed by men in the interests of their own selfish purposes.

The monied interests of a country sometimes become more powerful than the government itself and many people who know their duty as representatives of the people are afraid to do anything in behalf of those whom they represent.

One of the greatest forces for good in America should be the press and undoubtedly it would be, if it were free and untrammeled. But the condition of the American press was tersely stated by Senator Hiram Johnson when he said, "There is a cowed press today and you know it." The world needs freedom from such influences.

Where There Is a Will There Is a Way

While this is one of the oldest and most common sayings of the people it is very frequently overlooked and sometimes denied. We have often observed that people generally find a way to do the things they really want to do. They may not do it immediately, but if they have the persistency of a half a man or woman they keep at it until their goal is reached. But on the other hand a great many things that people should do and yet that they do not want to do are passed up with the excuse, it can't be done.

This principle is sometimes illustrated in the most common things of life, and it has been given expression by a recent writer who said, "When a woman says she can't come to lunch, it is because she doesn't want to." Can't is one of the easiest excuses one can offer but it is one of the most difficult "to get away with." It is difficult because we know and all men know that it is one of the words that has almost lost its place in a modern American dictionary. It is hardly wise any more to say anything can't be done.

When the American War Board adopted a certain model of gun carriage for large guns that is in use by one of the Allies it was found to consist of entirely too many parts, especially in the construction of the wheels, to suit the "short cut" American way, and the head of a great steel mill said we will cast these large wheels in one piece. The order was given to the production department of an Ohio steel mill, but the superintendent and head men of that department said, "It can't be done." The president of the mill said, "All right, you fellows get out, and we will put some one in charge of this department that can do it," and they did. So today the American big guns are mounted upon large one piece wheels that "couldn't be made," but they were made and they are being made every day.

It may be well enough to say, "I do not see how it can be done," but it is no longer safe to say anything "Can't be done," for where there is a will there is a way. This principle has been the making of America.

Some Strange Physicians

The science of medicine has undergone some revolutionary changes since George Washington was bled to death by the physicians in an attempt to cure him from a severe attack of pneumonia, but the changes have not yet come to an end. There is very little that a layman can say intelligently of this great profession. His chief function is to become a patient and then to pay the bill.

Two different doctors recently made statements that indicate the progress of the medical profession. Dr. H. D. Cox said, "The fewer remedies you employ in any disease, the better are your patients." And Dr. James Johnson said, "I declare as my conscientious conviction that if there were not a single physician, surgeon, midwife, chemist, apothecary, druggist or drug on the face of the earth, there would be less sickness and mortality than now prevails."

These are radical statements, especially the latter one, but we do not know anything about the standing of these two physicians, whether they are numbered among the elect of the profession or whether they are only "faddists," but we are sure that it is coming to be recognized more and more that the chief office of the physician is to teach us HOW to live and not to try to cure us when we have broken down our bodies and minds through a system of wrong living.

The old saying: "an ounce of prevention is worth a pound of cure," was never more true than it is today, and apparently no one knows it better than an up-to-date physician.

Society needs physicians, and it needs them badly, but there should be some way by which they could be compensated for teaching every individual how to care for the body and not to wait until sickness and death overtake one before they can receive any pay for the years and money spent in preparation for their great work. The race needs regular livers more than liver regulators.

How Victories are Won

Napoleon is reported to have said on one occasion, "God is on the side of the heaviest artillery," which is one way of saying mere physical power will win all the batles of life. There was a time when a great deal of deference was paid to the expressed opinions of Napoleon, but we doubt very much if his views are as greatly cherished now as they were a generation ago.

Since the breaking out of the European war and since the ruthless methods of warfare followed by the Huns have been put into operation on the principle that "might makes right," and that physical force and that alone can win battles between the armies of nations, we doubt very much that the opinions of these "brute force" generals and emperors are held in very high esteem.

Of course it is usually a century after a man has died before a real perspective view of his life can be had and there is always the possibility that the next generation will reverse the judgment we may have passed upon the character or life of some living man or hero; but the ideals of living men have undergone so great changes that we are willing to take our chance on some of them any way.

Just now we are willing to concede to General Foch of the Allied armies greater military foresight than Napoleon ever possessed. We believe he has a better understanding of the principles of warfare and of the influences that win or lose a battle or more particularly a war.

Recently General Foch said, "The victory always goes to those who win it by superior force of intelligence and will." Then it is not the heaviest artillery nor the biggest guns that shall win the war, but rather the more significant force of intelligence and will, both God given powers. Of course we take it for granted that superior intelligence recognizes the right of a conflict and because of this recognition in time right will win over any might that men may develop. Then after all the lowest forms of victories are won through the use of the highest powers that God has given to man, and these same high powers will give to God his rightful place in the affairs of man.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Some Reflections on the Four-Year Program

BY J. L. GILLIN

At last the church has definitely set before itself several aims. For twenty-five years we have been going along without driving any stakes toward which we endeavor to move. Clearly defined objectives are desirable by every organization. Vagueness of aim is the enemy of efficiency. Therefore, in the history of the church's life it means progress that we have definitely defined certain goals which we shall endeavor to reach.

It is better to have a goal and fail to reach it than not to have any at all. Long ago Emerson said, "Hitch your wagon to a star." By this he meant to encourage us to have our aims high.

The goals which we have set ourselves for the next two years are sufficiently high if we count height in terms of the efforts necessary to reach them. Most of the goals are worthy of the utmost endeavor. Certainly the goal to secure a substantial endowment for the College is worth while. Certainly it is commendable that we should endeavor to get the church paper into a very much greater number of our families. It is highly desirable, too, that we should have a larger number of our members at the communion service. It is also desirable that we should have an increasing percentage of our members regular contributors to the various purposes of the church. It is important, also, that the contributions of our people for missions should grow. All of these things and the others not mentioned are important goals.

I wonder, however, if in endeavoring to reach these goals we have asked ourselves the question whether the goals are ends in themselves or are they only steps by which we reach ends to be desired? Why do we wish to have forty new congregations? Why is it desirable to have the church paper go into more of the homes? Why is it important that the College should have a better endowment? What is the use of having more of our people at the communion table? Why should more money be contributed for missions? What is the end and purpose at which we are aiming in putting forth the strenuous efforts that we hear about to accomplish these things? Is it worth while simply to gather money in order that we may make a record? Is it of value that we should have a College with better endowment unless at the same time we aim at a better college? Do we desire to have the paper in 75% of our homes in order that the paper may have a greater income? Are these great efforts to increase the number of churches simply in order that we may glory in the progress that we are making as compared with other denominations? What is the purpose—the ultimate, the justifying purpose of all these efforts? What is the great ideal behind these goals that we have named in our Four-Year Program?

Let us remember that these goals are not ends in themselves. They are means whereby the great purposes of the Kingdom of God may be accomplished. If they are not, let them forever perish and may our efforts to attain them fail! If we forget in the endeavor to attain these goals that behind each of them is one great shining purpose, we shall blind our eyes to the real object for which the church exists, and fail in our real purpose. Unless the larger endowment means better teaching, a more clearly conceived mission for the College, and a greater passion to develop leadership, it will all be in vain. Unless we see behind the $100,000 or or $150,000 the outstanding fact that the reason we are struggling for that endowment is in order that there in the sacred precincts of that institution, men may be developed to be the leaders in the Kingdom of God, it would be better if our campaign failed. If we do not see clearly that the purpose of the church paper is not merely to make expenses, but to help to make our people more Christian, more in step with the march of the Infinite, and more keenly alive to the purposes of God, then it would better go into bankruptcy. What will it amount to if we succeed in our endeavor to establish forty new churches and increase the membership of the present congregatoins by a certain percentage if all we seek is numbers? Numbers are desirable, it is true, but more than numbers we desire men and women as members of the church who know and understand the purposes of the church With all our getting, let us not fail to get understanding in the Four-Year Campaign.

When we have got the college endowment, when we have the paper in 75 per cent of the families, when we have a missionary contribution of 30, 40 or 50 cents a member, when we have a larger porportion of the members at the communion table, when we have reached every one of our goals,—then our real work will have just begun. The new members must be taught the great objects of the Kingdom of God; the new churches must be manned with trained leaders; those who go to the communion table must be informed of its great purposes and learn to carry out in their lives its teaching. When we have the college endowment, then we must set ourselves the very much greater task of making the teaching which that endowment provides vital and conducing to leadership. In short, when the church shall have reached every one of these goals and the shouting of our triumph shall have died away, let us not sit down with folded hands thinking that our task is done, but let us remember that the great spiritual purposes for which the church exists must then be brought to accomplishment. That purpose cannot be stated in statistics—perhaps it cannot be adequately described in quantitative terms, but that purpose will be the only reason for the effort which we put forth to reach these goals. Let us never forget the main purpose!

Contributions

The Growth of the Early Church

BY C. H. ASHMAN

To take anything or condition at the present time and go back to its origin or beginning and trace the same to its present condition is most interesting. It is interesting, indeed, to go to the source of any river and follow it to its mouth. One can hardly comprehend its growth, either in size or power. When we contrast the source of a river with its mouth, we can hardly realize the possibility of anything so seemingly insignificant, growing to be so great and powerful.

Tracing such mammoth streams as our own Mississippi, the Rhine, or Amazon, we may see examples of great things growing out of small beginnings.

All moral and social enterprises have had like beginnings. So with all great revivals, they have had their beginnings with a few of God's people, as was the origin of the great Swiss revival. Even so was the origin of our beloved Protestant church. It was conceived in the mind of one man—Martin Luther.

So the early church had its beginning on the Day of Pentecost, and as we trace it through its growth, and see it passing through and over many trials and conquests, all of which have had their influence on the church, we find it developing into the mighty institution of today. No one could have conceived of the present day church, had he stood at its origin. Jesus, however, had an accurate conception of the church of 1918, when he uttered the

parable of the Mustard Seed. Indeed the early church has grown to be the most potent institution on earth.

Some elements of the early church were for it and it only, while others were for us as well as for it. One element which was for it only was community of earthly possessions.

The early Christians might, if they so desired, sell all or part of their possessions and place the price with the treasurer, Peter, who paid all local expense therefrom. This was not obligatory, however, as was proven by the incident of Ananias and Sapphira, who came voluntarily to the disciples and said they had sold all and wished to place it in the common treasury. The results of the falsehood you all know. But this element was never intended to be permanent.

Among the elements of the early church was the quality of permanency and of being possessed of the Holy Spirit. Notice Peter before and after conversion. Before, unstable and fickle, after, he was strong and permanent.

Nothing could change the faith of the early Christians. Even their persecutions were the making of their strength and permanency. As a result of their persecutions came churches in all directions.

If there was any element of the early church that the church of 1918 needs it is that of permanency and possession of the Holy Spirit. When God looks lown upon his church today, me thinks I can hear him say, " One thing my church needs is permanency and stability."

It would be a grand condition, if all persons saved would remain so. Every church has two doors, and needs two ministers, one as evangelist and one as pastor.

The second element of the early church was the acceptance of a set creed. Some poople always throw up thir hands in horror at the phrase a set creed, and will allow their pastors to preach only on points on which they all agree or else the preachers will do this voluntarily. It is because people have no set creed or belief that they can live in one church just as contented as in any other. And those who can do that can live about the same life out of all churches.

The first article of belief of the early church was loyalty to Jesus Christ. It is creed after all that brings churches of like creed together. The man who says he can live in one church as well as any other is sorely in need of being indoctrinated Sweet fellowship was another element of the early church, which was characterized in the Lord's Supper. Those who neglect meeting around his table miss a great portion of this sweet fellowship.

This sipirit of fraternity is brought about by realization of common citizenship and common danger. Common danger, as unbelief and satan himself ought to bind us closer. Pride and division of classes always fall in the presence of common danger.

Our common task of defending the gospel, of evangelism, in training souls in the likeness of Christ should cause sweet fellowship. Also our common hope and faith of eternal life tend to cause sweet fellowship. Men and women who hope to live together in heaven will work earnestly in this common hope.

A fourth element is that of true genuine worship, sincere prayer and praise, not mere formalism. Too much worship of today is illustrated in the story of the two sinners on a raft on a stormy lake, who were in imminent danger. ' Realizing this danger they also realized their need of religious service. So the first suggested that the other preach, pray or sing, but to no avail as neither had been practicing along this line. So, as a last resort the second suggested the other take up a collection. While the last when known as an offering is essential, yet true genuine worship is the element.

The word says: "They broke bread with gladness." Why were they glad? They had caught the vision of the love of God. Again it says: "They continued steadfast in prayer." Our present day church is losing her heritage of prayer and it will only be when she realizes the riceness of this heritage that the church will make the progress that the King's business demands.

Brethren, what the world wants today is not formalism and entertainments, but an expression of the old apostolic church, not expression in words, but living. If we are not out for business, we have no business to be out.

An Open Letter

To the Reader:—

For some time the writer has been solicitous about our workers for the coming years. The demands of the nation for men have called many from the cherished and consecrated determination to prepare for the ministry. Even under normal conditions too few men entered our seminary. Under the stress of the times we must be more energetic than we have hitherto been. I want to call all to a serious and prayerful consideration of this impending crisis in our church life and activities. When the war is over we must be ready to meet the conditions and do the work that will demand attention. Unless we can in a measure meet the emergency with a force of well-trained and efficient workers we will suffer irreparable loss as a church. My appeal is just this:

1. Let every church at once in prayer and work give herself to the serious consideration of calling workers into service.

2. Let the young men who have been planning to enter upon preparation for their life's work, especially that of the gospel ministry, not hesitate to do so. Your life is far longer than the war, we hope. And if preparation should be interrupted you can more easily after the war resume it.

3. Men who are older and not subject to service in a military way must be aroused to the recognition of the impending need. Such men should at once plan to prepare for this work and come to Ashland this Fall. There are many men of this class in the church and they should be brought face to face with the obligation to their Lord and the church.

4. Many young women should seriously consider the work of the church and the many new opportunities for service. This may include even the pastorate. Many a trained young lady may save the pastorless church in the emergency that is facing us in the years just before us. Such should at once come to the Seminary for their training.

Dear reader, please consider this matter. Get it before the people, brother pastor. We just must be awakened or we shall never be able to meet the hour that will strike opportunity for our church.

J. ALLEN MILLER.

A Letter to the Pastors

Ashland College, Ashland, Ohio.

Dear Co-worker:—

The educational institutions of our country and the denominational colleges in particular are facing the most serious crisis in their history. At a time when their service to the nation and the world should be of the highest character their efficiency is imperiled by the withdrawal of teachers and students in ever increasing numbers to the defense of the colors. In consequence of the proposed lowering of the draft age very few of the young men who completed the high school last year will enter college. The future leadership alike of the church and nation is threatened. Thoughtful men everywhere appreciate this situation and a movement is now on foot seeking to encourage young men and women to enter school and remain until called to the service by the country. The United States government has also proposed a plan whereby young men who enter college this September may be placed in class V and remain in school until their course of study is completed. Ashland College is asked to co-operate with the movement and I am writing you for your co-operation.

On June 10 Ashland College closed a good year. Two hundred and five students were enrolled in the different departments. In consequence of the liberality of our friends the year closed with no alarming deficit. But doubtless more serious times are ahead. The Christian College will suffer first and most. A number of Christian Colleges will not open their doors in September as usual. Others are thinking seriously of doing likewise. But Ashland has no intention of closing her doors nor need she if the church will come to her support. I am appealing to you as pastor and leader to come to our support now. August 25th has been proposed by the Association of Denominational Colleges to bring this matter to the attention of the young men and women of the church and will you preach a sermon appropriate to the day and report results to

me? If I can be of any service to you in preparing for the day I shall be glad to have you command me.

The leadership of the church and the nation alike must be trained in our Christian Colleges if the world of tomorrow is to be made better than the world of today. Many demands have been made upon the church since the war began, but I make bold to say that no appeal has come to the church or to any one of us so replete with greater possibilities for good to the generation ahead of us than this appeal for the support of our educational institutions. The most strategic point of attack if we would make our world a better world in which to live is where plastic youth with all its high hopes is crystalizing into character, where young men and women under the inspiration of Christian teaching catch the vision of the conquering Christ and the redemption of the world through him. The cause is urgent. The opportunity is imperative. The future of the church and the nation wait upon your action. The future of a redeemed humanity depends upon your fidelity. You are the key man both to the local and to the general church. Will you join with the Christian pastors of the world in placing before your young people the challenge of a college education under Christian influences? Doubtless many of them do not think a college education is within their reach. It is. Encourage them to write me. Any young man or woman however limited their financial resources can today secure a college education. I shall be glad to have some word from you regarding your disposition of this call for service in behalf of your own young people, of the future leadership of the church and nation and in behalf of Ashland College.

Fraternally,

August 10th, 1918. W. D. FURRY, President.

Can I Do Nothing to Be Saved?

BY ALVA J. McCLAIN

"Absolutely and literally nothing. You must take salvation exactly as the thief on the cross did. He could not turn over a new leaf; his last wretched leaf had been turned in reviling his Savior. He could not do any work for God, for there was a nail through each hand; he could not run in the way of God's commandments, for there was a nail through his feet. And until you stand still and realize that there is a nail through all your self-righteous activity, and a nail through all your carnal agility, and accept salvation for nothing, knowing that you are saved simply on the authority of the bare word of God, you will never be saved. We do not look inward to what we feel, nor outward to what we do—but to the Son of Man lifted up, and to God's account of how well he is pleased with the Lord Jesus."—W. P. Mackay, in "Grace and Truth."

"To weigh the evidence and embrace Christianity as the true religion, is the part of a fair and prudent man; but salvation is God's work altogether. The blessing is not for the apt scholar, but for the outcast and lost. It is not for the clear head, but for the contrite heart. Not for the clever reasoner, but for the self-judged and guilty. Not for logicians, but for sinners; not for the wise and prudent, but for babes....."

"Salvation is within the reach of all, but it is as suppliant sinners they must receive it. Grace does not place either the Savior or the gospel down at the bar of human judgment; that is the arrogance of infidelity. Grace is based upon the cross, and assumes that man is guilty and lost. It does not place him in the dock, but it finds him there: it does not brand him as ruined and lost, but it comes to him thus branded already....."

"We are saved through faith, but faith is not our Savior. If faith had intrinsic value and could bring blessing with it, hell would be imposible....." Salvation is the gift of God, given on the principle of grace, and received on the principle of faith. And how does faith come? "Faith cometh by hearing, and hearing by the word of God."....

"The cross has been set up, not halfway on the road to heaven, where man's unbelieving heart would place it, but right down in the market-square of the City of Destruction, that men look and live. Such are "the exceeding riches of his grace in his kindness toward us through Jesus Christ."

—Sir Robert Anderson, in "The Gospel and Its Miinstry."

Are There Christian Soldiers

BY H. B. LEHMAN

There has been a great deal said and published in our church papers regarding the present great world war, and not any more than there ought to be. Our soldier boys ask questions for their own benefit who have been taken from their homes suddenly and rushed to military camps, who prior to their being drafted had not given the non resistant principle much thought; but since this subject is forced upon them no doubt many a one is at sea about the matter of knowing just what to do in regard to militaryism so as to do the right thing. There is a great difference between a civilian and a military man. Christ's and the apostles' work was all among the civilians and not among the military men. Christ said, "My kingdom is not of this world, if it were, then would my servants fight." You see, his kingdom was not established by the literal sword. For that reason his disciples were ordered to "put up the sword."

All other kingdoms, such as the nations of the world are established by the literal sword and it seems they are maintained by it, our nation not excepted.

Now, what was John the Baptist's attitude toward the soldiers, the military men? The soldiers demanded of him what they should do. You see the answer that he gave to the common people and the Publicans did not meet their condition; therefore they asked him in regard to their condition. John replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." Did he tell them to leave their occupation? No, he does not command them to lay down their arms. Do violence to no man, that to civilians; do not put people into fear by the sword of war. Shed not the blood of war in peace nor have any in the barbarous devastation that armies make. They must not accuse any falsely to the government., and be content with your wages.

Now, what was Jesus' attitude toward the military men in Luke 7:2? A centurian's servant who was dear unto him was sick and ready to die, etc. This centurian was a Roman soldier and a Gentile. He had heard of the fame of Jesus and had faith in Jesus. Although he was a soldier he sent some of the elders of Israel to Jesus entreating him to come and heal his servant. Jesus said I will go and he did go and when he came in sight of the captain's house the captain sent other messengers out to meet Jesus and to tell him that he should not come to the house for he was not worthy to receive Jesus under his roof, but speak the word only and my servant shall live. Now this was a military man, a soldier. Did his position as a captain of an army debar him from having faith in Jesus? No, Jesus turned to the crowd and said that he had not found so great faith in Israel. Do you see how the kingdom of God entered the captain's heart through faith prior to this occurrence? This occurrence was an outgrowth of his faith that he had received prior to this event.

And now I come to the greatest question to me in all the New Testament. Why did Jesus choose a Roman soldier, a captain in the Roman army to be the first one of the Gentiles to be led officially into the kingdom of God? My puzzle is right here, as we have been taught non-combatant principles. Would any of us go into our armies today to find a typical or a clean religious man, a Christian? But what about this Cornelius? I have the 20th century New Testament before me from which I write. There was then in Cesarea a man named Cornelius, a captain in the regiment known as the Italian, a religious man and one who reverenced God with all his household. He was liberal in his charities to the people and prayed to God constantly. One afternoon about three o'clock he distinctly saw in a vision an angel from God come to him and called him by name. Cornelius fixed his eyes on him and in great alarm said, "What is it, Lord?" Your prayers and your charities, the angel answered have been an acceptable offering to God and now sent messengers to Jaffa and fetch a man called Simon who is also known as Peter. He is lodging with a tanner named Simon who has a house near the sea. When the angel who had spoken to him had gone, Cornelius called two men servants and a religious soldier who was one of his constant attendants, etc. Acts 10:1-8.. There we have a religious captain and a religious soldier in a Roman army which were an abomination to Jewish worship. There is no intimation given in scripture

that these soldiers left their occupation. They were the first Gentile converts baptized into the kingdom of God and if the kingdom of God opened its doors for the Roman soldier, is it closed for the soldier of today?

Six Cents

BY J. S. C. SPICKERMAN

I read in the Evangelist that the churches are expected to contribute six cents per member for the superannuated ministers. Isn't that rather extravagant? Six cents! and picture show tickets and other necessities are higher than ever before; and some of us haven't got our new automobiles yet. Church membership is becoming an expensive luxury, what with local church expenses and home missions, and foreign missions, and Kentucky missions, and Ashland College; and now, on top of all that we must dig up six cents apiece for the old ministers. My, won't some of them live high when they get their share of that fifteen hundred dollars!

Who are these men for whom we are expected to sacrifice six cents apiece? They are the men who were preaching the gospel while the rest of us were making money. Some preached at their own charges, making a living at secular labor, and taking time to prepare good sermons and do pastoral work and build up the churches. Some gave their time to the churches at a section hand's wages (or less). Now, after they have thrown away their chances of laying up money, we are called on to divide with them to the tune of six cents each per year.

Joking aside—as the book agent said to the man who had kicked him down stairs—isn't it about time we got our church business off a picayune basis?

The war is teaching us to think in terms of millions and billions instead of nickels and dimes. Why should not the Lord's cause share the benefit of our enlarged vision? It is due to the self-denying work of these ministers that we have a church in which we can observe the ordinances of the New Testament without being subject to the traditions of men. The Four-Year Program committee must have been sadly lacking in nerve to ask only fifteen hundred dollars, but that need not be the limit. Why not go over the top, and raise enough to enable these veterans of the Cross to pass their last days in comfort? Some of them could be living in luxury if they had used for their temporal gain the time, talents and energies which they spent in building a whole gospel church. If they have sown unto us spiritual things, is it a great thing if they shall reap our carnal things? I Corinthians 9: 11. Esteem them exceeding highly in love for their work's sake. I Thessalonians 5: 13. How highly? Six cents' worth?
Marysville, Missouri.

Around the Fireside

Father's Raise

Mr. Bacon brought the news out at the dinner table with a flourish of trumpets, as it were.

"I'm to have a raise!" he said.

Four pairs of eyes looked at him with an interest seldom accorded to the little father.

"A raise!" echoed one and all.

Father beamed around with the pride of a showman.

Mother broke the delightful silence with a doubting question. Mother had heard of raises before.

"Are you sure?" she inquired.

Father threw out his chest, and assumed some of the swagger of Roland.

"Surest thing you ever saw," he answered, even breaking into Roland's speech.

"Well, that's good news," said the mother with a sigh of relief. "Goodness knows we need it."

"Good for you, dad," chimed in Roland. "This family has been in the market for a raise for the longest kind of a time."

"I'm glad it came in vacation," Eleanor observed.

All had had their say except Lucy. That was quite often the case, however, and no one noticed—no one except father.

"What has my girl got to say about it?" he asked, turning his dark eyes to meet another pair very like them.

Lucy smiled. And when she smiled one saw that the resemblance to her father did not end with the eyes.

"I'm so glad!" she said. "Will it be easier on you?"

Father answered before stopping to think.

"Harder, rather," he said. "But nothing that I can't do, and that is the main thing."

Lucy's face clouded.

"That takes all the good out of the raise," doesn't it?" she asked, looking around the table.

"Pretty hard to take the good out of a raise, my sentimental cherub," observed Roland.

"Yes," smiled the father, "it's pretty hard to take the good out of as good a thing as that. I won't have to work to kill myself, anyway. And the little bit harder that the work will be will more than be made up in how much easier other things will be. That's the way to look at it, Lucy."

Lucy answered his smile with one as bright.

"Yes," she said, "You won't have to worry so. . And that is something."

"What will the difference in the pay envelope be, dad?" asked Roland, the practical.

"Seventy-five—a big seventy-five," father announced proudly.

"That will be two hundred and twenty-five a month," Mrs. Bacon reflected aloud. "We must move to a better neighborhood right away."

"That's why I was glad it came in vacation," Eleanor said. "We all can help with the choosing, and everything. It will be lots of fun."

Father's bright face fell. Suddenly he looked the full number of his years.

"We're very comfortable here, it seems to me. What do you want to move for?"

"This place," observed Mrs. Bacon, in her very best society manner, "is unbearable—to me, at least. I have merely tolerated it while I had to."

"But what's the matter with it?"

Father tried to speak with his usual patience.

"Too far out, dad, for one thing," explained Roland.

"But that makes it so that we can have our garden. I thoughtt all of you liked that."

"There are gardens in better neighborhoods. And I suppose we could still have one, if you liked."

"It isn't for myself," protested fahter. "I don't get much time to work in it, or even to see it. Of course, I like flowers. I thought all of us did."

"You can buy them cheaper than you can raise them," Mrs. Bacon went on. "Besides, being far out isn't the only objection to the place."

"I should think not," Eleanor broke in. "There are more things against this place than for it. Every single thing about it is old-fashioned. And it's dreadfully inconvenient every way."

"We've managed so far very well," persisted father. "And I don't see why we can't go on just as we are."

"Well, we can't," said mother, with a snap in her even voice.

Father drummed on the table-cloth with his fingers.

"I thought—I hoped," he began, as one thinking aloud, "that the raise meant a measure of ease and of peace. If we eat it up with more rent, what good is it?"

"Lots of good," exclaimed mother and Eleanor together. "We can live a little as we go along. It will be good for the children."

That argument usually clinched matters with father. But now he looked mildly obstinate.

"It's better for them here," he argued, "than it will be in a place where they'll expect to be up all hours of the night. This is a nice home, even if it it's far out. I had thought we might be able to arrange to buy it someway when I got my raise. Once we own our own home, our troubles will be over."

"Buy it!" cried mother, scornfully. "The idea! Who would want to buy a home in a place like this? It's bad enough to live here, without signing up to stay forever."

"At the same time, I'm inclined to think we'll do very well here, for a time at least."

Even Mrs. Bacon looked surprised that father did not capitulate. And the others were wide-eyed. Roland smiled discreetly behind his hand.

"Never knew him to stand up before mother before," he thought, half proudly.

The mother caught the hidden smile. Otherwise she would have been content to let the subject drop. But it nerved her to blunder on.

"We'll move as soon as you get the raise," she said. "When is it to be?"

"We'll do nothing of the kind," father answered, with a firmness he had never shown. "We'll stay right here, and try to get a little ahead. I'm tired of living up to every cent."

"We'll move," mother averred calmly, a little red spot mounting to either cheek.

"We'll do nothing of the kind," father answered, pushing back his chair and getting up.

"We will!"

The words echoed after him as he left the room.

Evrybody looked uncomfortable. Lucy did not raise her eyes. Roland and Eleanor looked grave. The mother's eyes were not far from tears.

"I wish there never had been, never would be, a raise, Lucy thought.

The uncomfortable night was but the beginning of other uncomfortable nights and days. Never before had there been dissension in the family. No one could settle to anything. There was no gathering around the big table in the living room at night. Home had turned, all of a sudden, into an uncomfortable place, from which all were glad to absent themselves as much as possible.

"That wretched raise!" Mrs. Bacon often thought to herself. "We were happy enough before it was proposed."

Worst of all, father sulked. At least, if not sulking, it was something very like it. He did not speak unless it was absolutely necessary. He looked bent and old. Often as they watched him their hearts went sick with fear.

"If father got sick! Worrying makes people ill sometimes," their frightened eyes said to one another.

The month drew to a close. But no one looked forward to the time when the larger pay envelope would be forthcoming. No one thought of it without a shrinking distaste.

"It brought us nothing but trouble," each thought.

But nobody thought of saying that aloud. Even Lucy did not try to right matters, but just looked wistfully on at the muddle things were in.

Mrs. Bacon tried a peace-offering with father's favorite dishes. But he did not appear to relish them much.

"A dinner of herbs," Lucy quoted softly to herself, as she watched him push away the scarcely tasted food.

At last the first came—the first, which was to bring the official notice of father's raise. Every one thought of that while they waited for father. He was late. Lucy ran ot the gate again and again. At last she came running back.

"Father's coming!" she cried. "And he looks just like himself."

Roland looked out.

He's piking along at a great rate," he said. "And he has his hat swinging in his hand. He really looks young again."

Every one ran to the window to see father looking young again. He smiled up at the little group, and waved his hand. All waved gayly back, and then ran to throw the door wide.

Father came in.

"Hello, everybody!" he cried cheerfully, bending to kiss mother.

He said no more till they were gathered around the dinner table.

"About that raise—" he began.

"Oh, Amos, don't!" cried the mother.

"This is good news," he smiled at her. "I'm not to get the raise—"

"Good!" they interrupted him. "The miserable thing!"

"For two months," continued father. "Lawrence has decided to stay so much longer. But Stebbins has promised it to me then. And, I'll tell you, we'll make things hum with that extra seventy-five," he promised, with a glance at mother.

"We'll—make them—hum—right here," mother promised back.—Christian Endeavor World.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.,	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, IND.,	ROY BRUMBAUGH
TIOSA, IND.	ORA I. OXLEY
NEW PARIS, IND.	ORA I. OXLEY
FREMONT, OHIO	H. M. OBERHOLTZER

REVIEW OF

The Thought and Work of the Church

Once again the HONOR ROLL of churches that have placed the Evangelist into every active home of the congregation is brought to the view of our readers and one of the good things about it is there are two churches to be added to the roll this week. These churches have done nobly in this work, and if still others will do as well it will not be a very long time until the Evangelist will have a subscription list and will pay weekly visits to enough Brethren homes to make it a means of Brethern propaganda that is worth while.

The churches that receive the honors this week are New Paris, Indiana, and Fremont, Ohio. This is the second church composing the circuit of Brother Ora Oxley that has won this distinction which marks a worthy achievement for him and also for the New Paris Brethren Sunday school which, under the leadership of its superintendent, John Smoker, paid the bill. And it is a great achievement for the Brethren mission at Fremont, Ohio and for Brother Oberholtzer to whom the mails seemed too slow to convey the news and he called to his assistance the lightning and sent us the news by wire, but the large list of subscribers came on the next mail and will receive this week's paper. What a rejoicing there would be if two more churches could be found to win this honor before we make our report to the Conference on next Wednesday evening!

An error common to the printing business slipped into the report of the funds received for benevolences by Ohio's secretary, E. G. Mason, as reported in the Evangelist of August seventh. Canton, Ohio should have been credited with $27.44 instead of $2.00. We are glad to make this correction for no more loyal church exists in the brotherhood than the Canton church and there is no pastor more anxious to have his church contribute to every Brethren interest than Brother Belote.

One look at the College thermometer will reveal the happy fact that the mercury is half way to the top, and when Brother Beachler gets back into old Pennslyvania again in September there is no telling where it will stop. We are already convinced that before Brother Beachler gets through with his campaign we will have to add a second story to the thermometer or else substitute a Ford speedometer in its place. But let it go Brother Beachler, we will find some way to register the results of the canvass no matter to what lengths or heights it may go.

The Compton Brethren church of Los Angeles has recently gone through a blessed season of refreshing with N. W. Jennings helping the Pastor, J. C. Beal in his labors. The real metal of which the Compton Avenue church was tried out in this meeting and they came out more than conquerors. Twenty-four persons either re-consecrated themselves to the work of the Lord or made the geat confession for the first time during this meeting. All but three of those making the confession have been baptized and received into the church. Several others had been recived into the church recently but before the special meetings were held.

The announcement concerning the hotel rates and accommodations at Winona Lake during the period of the General Conference as made by Brother Garber reached us too late to receive mention on this page. So we take this opportunity to call the attention of prospective visitors and delegates to the notice which appeared on page sixteen of last week's Evangelist. The rate is a remarkably reasonable one for these days and should be the means of persuading some who have hesitated to decide now that they will be in attendance.

Dr. J. Allen Miller recently reported the happy occasion of the dedication of the new church at Krypton, Kentucky and this week the pastor, Brother Cook reports another most blessed occasion, that of the revival services conducted by Evangelist Thomas. During the two weeks of this meeting seventeen made the good confession for the first time and more than forty reconsecrated their lives to the service of the Master.

Again our readers are favored with items of interest concerning the work of Sister Detwiler. She tells of the splendid prospect for a Brethren work in Baltimore, Maryland, and also tells how some pastors are able to be of assistance in work of that character because they have kept trace of the members of their church who have gone into the large cities and have kept in touch with them and have thus prevented loss to the Brethren cause. However Miss Detwiler hopes to return to Spokane and the great North West to continue her work in this land of opportunity immediately after the General Conference.

There is to be no let up on the drive to go "over the top" for Washington, D. C. mission and to raise the amount of money necessary to relieve the property from the burden of the mortgage that has been hanging over it so long. The Berthren might as well realize now as at any time that when Brother Carpenter undertakes a task like that they will have to "come across," if not before Conference meets, pretty soon after it is over, so they might as well DO IT NOW and have it over with and help to speed up the day of rejoicing.

The Editor enjoyed the opportunity of visiting the Rittman, Ohio mission on last Sunday and of preaching for these faithful Brethren both morning and evening. It was our first trip to this point, and as it was an easy trip to make because of convenient train service we improved the opportunity. We are always glad to visit any of our churches whenever we can do so without interfering with our work in the office.

The Brotherhood will be grieved to learn that on account of the health of Sister Cook, Brother Cook will be compelled to give up the splendid work he has been doing at Krypton, Kentucky. We know the Brotherhood will join in the prayer that Sister Cook may be restored to health and that a worthy successor may be found to take up the work Brother Cook feels he must lay down.

Dr. Gillin calls attention to some vital principles that underlie the whole Four-Year Program of the Brethren church. If due recognition is given these principles when the goals are reached then the effort will have been worth while. If the achievement of the goals is to be the end then it is not worth while to make the effort to attain them.

Brother H. B. Lehman in his short contribution asks some pertinent questions and shows that he is having some real difficulty in reaching a sane conclusion in regard to the matter; but Brother Lehman is not alone in this matter as there are a great many others who have the same difficulty in answering these questions satisfactory to themselves.

This is the LAST APPEAL we can make to the churches to send as many delegates to the Conference as they possibly can. This will be one of the most important conferences the church has held in years. There should be a large attendance even though car fares have been advanced.

Around the Editor's Table

Do You Know:—

That the National Government urges all churches to be as efficient as possible?

That no church can meet the requirements of the day that does not wisely plan a program of procedure?

That all the great denominations have held larger and more enthusiastic National Conferences and Assemblies than in other years?

That it will be a really patriotic service to attend General Conference next week and help plan the work of the BRETHREN CHURCH to meet the emergencies of the day?

That the BRETHREN CHURCH can not fully meet her obligations and responsibilities by "lying down on the job" under the guise of patriotism?

That LOYAL BRETHREN will be at Conference at Winona next week?

Religion and State

We would not have a state religion, but we would like very much to see a religious state. The evils attendant upon a union of state and religion were fully manifested before the day of Martin Luther and even at the present time, after all the centuries have passed since the Reformation there are still a few states or nations that are tied up with religion in a manner that is neither good for the state nor its religion.

The church of Jesus Christ is not a political organization nor are the things with which it has to do primarily political, but when the principles of Christianity are in real operation in the hearts and lives of men they effect in a salutary manner all the political movements of the state.

Political movements can not work out the salvation of man any more than purely social movements can, but they can make life a great deal more tolerable for those who are seeking to "work out" their salvation according to the plans of the Father. And the religious life of a people and the theology of the leaders of a nation have a great deal to do with the character of the political institutions of the nation.

For many years artists, musicians, physicians and preachers have thought if they could bear the stamp, "finished in Germany," they were in as high class in the professions of the world as would be a piece of fine cutlery bearing the brand once famous but now infamous, "made in Germany." But it is being pointed out by a great many leaders of the thought of the world that this very "finishing" in Germany, especially of the theologians, is very largely, if not altogether responsible for the great conflict in which the world is now engaged.

The very principles and the very facts of the gospel of Jesus Christ which have been used of missionaries under the power of God to raise up heathen and savage people from a state of barbarism are the facts and principles that German made theology and philosophy have denied and as a result Germany has gone back into barbarism while many barbaric people have come into the blessings of a pure and unadulterated gospel. The deity of Jesus Christ, his vicarious atonement and his victorious resurrection and a number of other of the vital principles of the gospel that Germany has sought to destroy, have come into disrepute among certain theologians of the Protestant nations, and seemingly in dircet proportion to which these views are held the spiritual and religious lives of the people have weakened. The fine moral and spiritual character founded upon the old fashioned teachings of the gospel has been largely wiped out, but the pendulum seems now to be swinging the other way, and after the war is over we do not believe the American people will listen to the teachings of philosophers and theologians and preachers who bear the mark, "finished in Germany," any more than a patriotic school boy of the present would make a display of a pocket knife bearing the "made in Germany," brand.

The Age of Goals

That this is an age of goals is not to be denied; that all the goals now before the people of the world are worthy is open to question. The goal of Germany WAS Paris, we don't know what it is now; and the goal of the American troops in France is Berlin, and we can't help wishing they may reach their goal before Christmas. But nations and armies are not the only organizations that have set goals for which they are striving. Business organizations, churches and educational institutions also have their goals, and many of them are most worthy ones. While some of these goals may never be attained, or even though many of them are beyond the possibility of attainment, it is yet a method of "hitching one's wagon to a star," and the effort will be worth while.

It is not our purpose to discuss the specific goals set for attainment by the Brethren church in its great Four-Year Program, but to speak briefly of one thing that is receiving more and more attention in the Brethren church as it is in many other churches, and that is the matter of religious education. It used to be thought that about the only class of people that needed special training in religion was that class devoted to the ministry or to missionary work or to other definite Christian service, and to them the rest of the world looked for religious instruction. It has now come to be recognized that the preacher can not have the opportunity in these modern days to impart the religious instruction the world really needs through his pulpit work alone. It is coming to be believed that every child, every man and woman should be taught the principles of religion and especially the Christian religion in a systematic manner. The need of religious instruction is apparent, just how to meet the need is one of the present day problems. We would not lower the standards set for the education of the head as adopted by our schools, but we would raise the standard set for the education of the heart. The goal of all systems of religious education should be something more than a mental grasp of the facts about religion, it should be a grasp of the heart as well as the head which will lead to a conviction of sin and to an application of "the blood of Jesus Christ, his Son which cleanseth from all sin." A religious education which stops short of this goal is after all of no material or spiritual value to the human soul.

Full of the Spirit

When the early church found its organization inadequate to meet the needs of the times and some of its members came to the apostles with their problems they were told to choose from their number "seven men, full of the Spirit and of wisdom," to attend to the matters of business that were worrying the church.

The "truth that is golden" of a recent Sunday school lesson was briefly stated by a writer in these words: "We cannot be practical Christians unless we are Spirit-filled." This statement, if true, upsets all the theories of some men who have sought to excuse the shortcomings of certain religious workers by saying they were "so spiritual minded that they gave no thought to matters of business and the world." In fact, on one occasion a prominent church worker stated to the writer that he did not believe a spiritual minded man could be a good business man." This was said in defense of a minister who left debts for other men to pay wherever he ever held a pastorate, but who claimed to be all wrapped up in spiritual things.

Such claims can be nothing less than disgusting to any one who has high ideals of the Christian life and of the power of the gospel to make a man honest and sensible even when he is most devoted to the cause of Christ. Every Christian ought to be practical; and every Christian ought to be spirit-filled, and a man who is really spirit-filled will become one of the most practical men imaginable. One can not think of the Spirit of God leading men into unpractical methods of living or of doing business, and there is no business in all the world that should be conducted along more practical lines than the "King's Business."

The Most Important Organization on Earth

We suppose the Kaiser used to think the most important organization in the world was the army of Germany, and all the world will have to admit that it was the most effective fighting machine the world had at that time seen. We also take it for granted that there are those in America who believe that when Uncle Sam's army once is thoroughly organized and equipped it will be the greatest organization in the world, and it will be an organization that should cause any nation to think twice before it decides to attempt any injustice to the American people; but while these may be the greatest military organizations in the world they lack a great deal of being the most IMPORTANT organizations. The real value of some things is not always realized at the time they are rendering the greatest service and in many ways this has been true of the greatest and most important organization the world has ever known, namely the church.

Just now the church is being overshadowed somewhat by the Red Cross and by the Y. M. C. A., but it should be remembered that without the Christian church there would never have been a Y. M. C. A. or a Red Cross organization. These are but the fruits of the church. And can the fruit of a tree be greater than the tree that bears it? We are willing to give all praise and all credit that is due both these organizations, but it should never be forgotten that they are but special agents, appointed and organized to carry out the principles that are underlying the work of the church and for which the church has stood through all the centuries. We will admit that the specific work of these organizations is being conducted along lines that the church simply as a church could not conduct it, but after all the motive that is back of it all and the power that makes it possible is that secured through the teaching and the influence of the most important organization of all, the church. Nothing is gained for either by belittling the influence or power of the other.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

The Political Future of India

It is difficult to define the political situation in India or to exaggerate its critical character. The British government has declared that the policy to be pursued is to prepare India to govern itself and an installment of self-government is to be expected at the close of the war. The Secretary of State for India has recently visited that country with a view to learning the wishes of the different sections of the people and his report will have a far reaching effect on the future of that land. The National Missionary Council has decided to issue an open letter to missionaries, calling upon them to consider afresh the great ideals for which, in the providence of God, governments exist; and to let those principles dominate and control their own thinking in these times of controversy and, when occasion requires, to make these principles clear to others. The Council declares that it is as much an ideal of good government to provide for every one of its subjects the opportunity for the development of his personality as it is to provide for the whole body politic the blessings of order, peace and justice. The missionary body is called upon to commit the issues of the present time to God in the full confidence of faith and hope, knowing that he who called them to be fellow workers with him is working in them and others toward the fulfilling of his eternal purposes of good.

The present situation is made more difficult by the fact that not less than one hundred of the missionaries in India have left their stations to engage in active war service, some as combatants, some as chaplains, and others as doctors and nurses. A number of medical men and nurses have also offered themselves to the government for local service, thus setting free others to go to the front. The missionaries realize the significance of the war and are loyally helping the government and have rejoiced to take their humble part in advancing the cause of human freedom.

The future of German missions in India is a most difficult and delicate matter. When present arrangements were made, it was hoped that the war would have been at an end before this, but conditions have so greatly altered that many have grave doubt whether Germans will for many years be permitted to work in India. The great work that German missionaries have accomplished must be conserved and extended. It is, therefore, necessary that steps be agreed upon as to the course to be adopted as soon as the terms of peace are made known. The National Missionary Council is uannimously of opinion that those in temporary charge of German missions should discuss the matter with Indian pastors- and see if some working agreement can be reached.

Foreign Missions In Great Britain

In Germany, foreign missions have died from lack of nutrition during the war. Some believe that after the war Germany herself must be evangelized. French Protestant missions have become weak and almost lifeless because of the drafting of men and money for the great European struggle. In America, while some societies have suffered there has been a general increase in giving; the Baptists have launched a million dollar campaign and the Methodists have adopted an $80,000,000 centenary program.

Great Britain, with its great missionary enterprises, has been called upon to make immense sacrifices. Men and money have been poured out like water to redeem Belgium and establish a worthy peace. The missionary societies have naturally faced many difficulties and some have large deficits. Nevertheless the outlook is wonderfully hopeful. There is no drawing back but rather a forward program. Many of the German stations are now cared for by British missionaries and some new fields are twenty-one Protestant societies having their to be occupied as soon as possible. Of the headquarters in London about one-third report a decrease in incomes——the C. M. S $100,000, the Baptists $35,000 and the Friends $6,000. Others, however, show an increase in receipts. The Wesleyans report an advance of 5 per cent.; the Bible Society has had the largest income in its history; the Tract Society, Presbyterians, and Mission to Lepers have received substantial increases and the China Inland Mission, with $35,000 more than last year, has had one of the best financial years in its history.

The reports from many British mission fields are also encouraging. In spite of unrest in China, the China Inland Mission alone reports 4,629 baptisms during the year—the second largest in its history; the London Missionary Society reports increased self-support among its churches in the South Seas; the South American Missionary Society has found many new open doors in Latin-America; the C. M. S. reports Christward movements among Moslems in India and many societies are planning for new advances after the war.

The British Mission Secretaries report that they have every reason to thank God and take courage. With the nation putting every available man into the battle line, spending thirty million dollars a day for the war, and facing large advances in the cost of food and clothing, Christian people are still maintaining the work of God for the unreached millions abroad.

Social Reform In Porto Rico

The Committee on Social Reform of the Evangelical Union of Porto Rico has issued a most interesting report. The triumph of prohibition in Porto Rico, which took place a year ago, was celebrated this year on March 2nd by means of parades, meetings and addresses in evangelical churches and Sunday schools.

The "traffic of women" is recognized as an outstanding evil in Porto Rico, and innumerable unhappy girls, almost childern, daily fall victims to this evil. Misery, lack of education, bad treatment in the home and above all the wickedness of men, cause the alarming increase rather than the decrease of this evil.

Municipal authorities are asked to pass laws to prohibit the establishment of houses of ill fame and the exhibition of unfortunate women in parks and plazas and other public centers. The Legislative Assembly is asked to pass a law like the one now in force in California, punishing the owners of houses of ill fame. Christian pastors are also urged to instruct their young people concerning the dangers and awful consequences of immorality.

Gambling is aonther evil dealt with in the report. The plan to combat it is through the Sunday schools, through literature and personal work among young people. An educational campaign for social reform is also to be conducted by means of lanterns and moving pictures. Slides of educational value are to be provided by the churches and young people's societies.

The committee further recommends that churches give particular attention to Porto Rican soldiers going into the war, enrolling them in an honor roll conspicuously placed in the church and helping to look after their moral and social life in the camps.

The Evangelical Union also proposes to establish a new union theological seminary for Porto Rico, in which it is expected that eight churches will cooperate. These are some of the effects of the transfer of Porto Rico from Spanish to American control and from Roman Catholic to Protestant influence and ideals.

A Presbyterian Program of Progress

A "New Era Expansion Program" was launched by the Northern Presbyterian General Assembly in Columbus, Ohio, in May. The details were not decided upon but a large representative committee was was appointed and expect to formulate a comprehensive plan to include emphasis on evangelism, religion in the family, Christian education, missions, social service and stewardship. Among the features suggested for this program are a million new members in five years, a seventy-five million budget for advance work, the enlistment of returning soldiers and Y. M. C. A. workers in Christian service and the adoption of a higher ideal of stewardship.

The Presbyterian Assemblies, north and south, and the United Presbyterians also took further steps toward union, though no

definite decision was reached. In the northern assembly the committee on "Church Co-operation and Union" was continued and resolved to overture other evangelical churches of America to join in a conference looking toward the organic union of Protestant forces. The Assembly furthermore declared their "profound conviction that the time has come for organic church union of the Evangelical churches of America."

The General Assembly of the Presbyterian Church of the U. S. (South) meeting at Durant, Oklahoma, voted to continue the Committee on Union and Federation. While the Assembly was opposed to organic union at this time they approved the idea of Federal union of all Presbyterian and Reformed churches of the United States.

The United Presbyterian church, at their General Assembly in Pittsburgh, was sympathetic toward church union and will no doubt join in the conference which is to be held sometime this year. Unity is more important than union and co-operation than combination, but it is time for Christians to get together.



Our Youngest Readers



Sharing the Seaside

Benny Bark and Patty Purr were great friends. And everyone thought it very surprising. But it was not, for they had grown up from puppyhood and kittenhood together. Besudes being friends with each other, Benny Bark and Patty Purr were friends with Daisy and Dan. And nobody thought that at all surprising, for Diasy and Dan were good children.

It had been raining that morning. Now the sun was out again, but the rain still lay along the road in little pools, which were trying to catch a bit of white cloud. They were already full of blue sky.

Daisy and Dan left their shoes and stockings indoors and went out to play seaside. They brought their pails and shovels. And because they had always shared everything even the seaside, they brought Benny Bark and Patty Purr.

You have no idea what fine places to play those puddles made. Daisy and Dan paddled up and down. They filled their pails with pebbles and gathered flowers for shells. And when your feet are wet all over, even oceans can wet them no more.

Benny Bark considered the sport to be great fun. He dashed ahead into the pools and made the biggest splash of anyone. He got the wettest of anyone, too, because he did not have to stop at the knees, and he had twice as many legs as Daisy or Dan.

But Patty Purr did not care to be splashed. She stepped along the road in the driest spots she could find. She backed away from the pools as if they were planning to drown her. And when Benny Bark shook a few drops over her for fun, how she did jump.

Daisy and Dan looked up when they saw Patty Purr jump, and they knew at once that she was not happy.

"She's so little," said Daisy, "that it makes the pools seem big."

"She's afraid to go wading alone," added Dan.

So Daisy and Dan tried to coax Patty Purr into the water. They told her how pleasant and wet it was. They promised not to let her drown. But Patty Purr preferred to stay where it was dry.

"Look at Benny Bark," they said to her. "He knows what fun it is to go in wading."

"Bow, wow, wow," cried Benny Bark joyfully, by which he meant, "Yes, indeed, it's the best fun in the world. Try it!"

"Maiow!" replied Patty Purr. "Maiow!" and that meant, "Wade if you like, but please let me alone."

"You're a bad kitten," said Dan severely.

"Not to want to be clean," added Daisy.

That was hardly fair, for Patty Purr scrubbed herself much better with her little pink tongue than all the rain puddles could have bathed her. Benny Bark had to be scrubbed now and then, but Patty Purr was all the time tidying up.

"She'll like it, once she's in," said Daisy and Dan.

So Daisy tried to push Patty Purr into the pool. But Patty Purr humped her back and drew away. Then Dan picked her up and dropped her splash! into the water. But she did not stay there. She sprang out, and alighting first on Dan and then on Daisy, and giving each of them a smart scratch in passing, she landed, wet and cross, in the road. Benny Bark was there looking on; so she drew her claws across his nose, and then went flying toward home; and her manner said as plainly as words, "No more seaside for me!"

Daisy and Dan and Benny Bark looked after her; then they looked at one another and rubbed their scratches.

"I don't believe she liked it after all," said Daisy and Dan.

"Bow, wow, wow!" Said Benny Bark. And his tone meant as plainly as words, "I'm sure she didn't."

So Daisy and Dan and Benny Bark finished their play at the seaside and went back home. They were wet and they were muddy, but they were happy.

And there on the porch sat Patty Purr, washing the last drop of muddy water from her beautiful, soft coat. She rose to meet them, purring, for, now that she was clean and dry again, she was happy.

"The next time we play seaside," said Dan, "Benny Bark may come into the sea with us, because he likes it."

"Yes," said Daisy, "but because Patty Purr does not like it, she may stay at the side.

So they share the seaside, and all are happy. There is always happiness in sharing things.—Youth's Companion.

A Dog That Won the Victoria Cross

One of the most famous regimental pets that ever lived was "Jack," who was found when a poor little puppy by a sentry outside St. James' Palace. Snow was on the ground at the time, and the dog had evidently been ill-treated, so the kind-hearted sentry picked it up and fed it.

The dog eventually became very much attached to the sentry, whose regiment, the Scots Guards, adopted the animal as a pet.

Jack went all through the Crimean War, fighting tooth and nail by the side of his master, and once going so far as to save his life; one of the enemy came at the soldier with his gun clubbed, but Jack went for him! Sad to relate, however, Jack's master was killed at Inkermann.

When the regiment came home, Queen Victoria was so touched by the story that she had a miniature Victoria Cross made, which she presented to the gallant little animal, together with the Crimean medals.—The Young Soldier.

"The Children's Friend" and His Horse

The religious history of East Tennessee would not be complete without the story of the Rev. Isaac Emory, a Sabbath school missionary, and his faithful horse "Charlie."

Their labors began before any railroads were built in East Tennessee, except the one from Bristol to Chattanooga, and before the city of Cincinnati had completed its road into Chattanooga. Knoxville had a population of less than 7,000. This was in 1866.

The Rev. Isaac Emory was for thirty-two years a Sabbath school missionary in the Tennessee mountains. His method was to travel horseback or in a buggy, seeking the outlying districts, visiting from house to house, distributing good literature, and organizing Sabbath schools wherever possible. He organized over a thousand Sabbath schools, into which were gathered more than fifty-four thousand children. It is beliveed that this pioneer work in Tennessee has been wonderfully efficient in lifting up those portions of the state where it has worked to the comparatively high Christian standard they now have.

There is a story of his faithful horse "Charlie" which should share in the achievements of this remarkable man. For fifteen years, through heat and cold, "Charlie" was the faithful servant of this Sabbath school missionary. In one year the missionary traveled over 5,000 miles, mostly on horseback.

For some years where the roadbed of a railroad had been built, the tracks were not laid, and Mr. Emory found the roadbed exceedingly convenient for the purposes of horseback travel. But the bridges over the culverts had not been built, so he used to carry a couple of planks strapped to his saddle with which he would make a bridge for his horse when he came to a break in the road.

This horse would never pass children, but always stopped until Mr. Emory had talked

to them, and given them picture cards. There was always a welcome for "Charlie" as well as for the missionary on their periodical trips through the mountains. They were co-laborers in a great cause.

The last public address by Mr. Emory was made at Glenmary, in Scott county, Tennessee, and during the course of his remarks the writer is informed that he made mention of his faithful horse, saying that if horses go to heaven he was sure his old gray horse would go there, and that he would be glad to see him.

Mr. Emory was killed a few days later in a railroad wreck at New Market, Tennessee. He is buried at Knoxville, and over his grave is a modest monument upon which is written, "The Children's Friend."

When an aged Sabbath school worker called on me at "Brookcroft," my home in the mountains of the Volunteer State, and gave me the facts about this man and his horse, as I knew the country so well myself and the hardships that both man and beast must have suffered in a pioneer work of the type described, I said: "Surely Charlie, too, was the children's friend."—Selected.

Useful Birds

Please notice, children, what birds you see doing useful work in your gardens and tell your playmates about them.

One year some redpolls came to visit at or home. That summer my wife and I saw we observed that she held in her mouth the mother bird hopping around our potato stalks, and then to her young ones. Watching her closely we observed that she held in her mouth some newly hatched potato bugs. I never knew until then that any bird would eat the ugly things. After this we welcomed and protected these useful creatures.

Besides this, the birds used to sing at our sitting room window. My wife died, and I moved away. Who will care for our little friends now? I often wonder if the kindly little woman from where she is can listen to her feathered pets and her favorite robin's song! Anyway, she can hear the holy angels as in hallowed worship they raise their soft and mellow song of praise to Almighty God, and so will we if we serve him here and are loving, kind and good to all around us.—Our Dumb Animals.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

The No-Excuse Lady. By Mary E. Chase

Ruth Crittenden paused in her dusting to inspect the parlor furniture. She did not note any improvement since the last inspection. The haircloth was unmistakably shabby, and the old mahogany most woefully battered, as it had every right to be, having ministered already to five generations of Crittendens. Then her gaze wandered to the old-fashioned flowered wall paper, which she and Aunt Jane had so hoped to change that spring, and to the spotless white muslin curtains, which had somehow lost their look of pertness possessed in their younger days. She did not examine the carpet. There was no need since she knew every worn spot on its faded surface. Instead, she raised her troubled eyes to the face of a little old lady, who surrounded by a gilt frame, smiled down upon her anxious face from the beflowered wall.

"Don't worry, Grandmother," she whispered, half to herself and half to the face on the wall. "I'll not make excuses for a thing, no matter how much I do wish they were different. I promise you I won't."

Grandmother Crittenden seemed to smile more kindly than ever at the promise. Perhaps she had been worrying for fear her granddaughter would be tempted to forsake the Crittenden tradition, which was never under any circumstances to apologize for unavoidable conditions. Carpets might be shabby and white curtains frayed and old, but, since new ones were impossible, no true Crittenden would seek to make excuses.

Ruth was a true Crittenden. Had she been otherwise, she would have followed the lawyer's advice upon the death of her mother four years before, sold the old home, given Benny to a wealthy uncle who was very anxious to adopt him, allowed Aunt Mary to educate Dorothy as she wished, and simply looked out for herself and for her own interests. None of which, in point of fact, she did at all. Instead, in true Crittenden fashion, she announced her intention of keeping the old home so that she and Benny and Dorothy might be together, and of asking Aunt Jane, who had no home of her own, to come and live with them so that during the school year, she herself might go to college. Aunt Jane, being a Crittenden also, and admiring her niece's pluck, came and Ruth's dream of college had been fulfilled.

To be sure, it had not been easy to educate one's self and to run a home on the little money left them, always remembering that enough must be left untouched for Benny and Dorothy. But she had done it and had graduated with honors. A position as teacher was the next dream, thus far unfulfilled—a position near enough home so that she could come back frequently to see them all.

Yesterday she had been radiant with hope for the early mail had brought a letter from a certain Miss Snelling, pricipal of a girls' school in the neighboring town. Miss Snelling and her school, its fine standing and the desirability of being connected with it, were well-known to Ruth, and even the vague possibility of a position there caused her and Aunt Jane to rejoice, Dorothy to clap her hands, and Benny to turn a somersault. By return mail she had written Miss Snelling—who had announced her intention of coming to Hillcrest for a few days—inviting her to come the day after tomorrow for lunch, when they might talk matters over undisturbed. This was Tuesday morning, and Wednesday was the fateful day.

In spite of Grandmother Crittenden's smile, Ruth's hopes of yesterday grew less bright as she made a final survey of the freshly dusted room. It was shabby, and it looked even more so when the shades were high. She almost hoped tomorrow would be rainy. The sun revealed so many worn spots. If it were only dark and cloudy she would pull the shades lower and light the newly laid fire. That would help. And in the morning she would change the daisies on the table for some roses which she would have Benny get from the greenhouse. Surely that extravagance was excusable under the circumstances, and with so much at stake.

At all event she would try to make everything so homelike that Miss Snelling would not notice the shabbiness and Aunt Jane would help—Aunt Jane with her sense of humor and her dear, quaint ways. She would be dearer and quainter than ever, after her semi-annual trip to town which she was taking that day, Ruth told herself, for she always saw so many new things and picked up so many new ideas from places which were barren to the average passerby. As for Benny and Dorothy, they had been coached since last evening on all the attributes of best behavior, and they were sure to do her honor.

A ring from the telephone brought her survey to an end. How she managed to answer coherently the startling information which came over the wire, she never knew. Miss Snelling was speaking, the voice said. In spite of her consternation, Ruth noted that it was a careful cultured voice. She had just arrived in Hillcrest, a trifle early for lunch, she knew. She would complete a few errands and arrive in half an hour.

Ruth heard her own voice answer, "Very Well, Miss Snelling," in a kind of horrified dream; and the next thing she realized was that she was frenziedly laying a clean cloth and getting out the best silver. There was no time to question matters. Miss Snelling had obviously mistaken the day. Instead of the "day after tomorrow," as the invitation read, she had understood "tomorrow." It was too late to explain. Moreover, Ruth would be embarrassing to her guest. She would explain nothing, excuse nothing—she would just face the facts and do the best she could.

She took a hasty survey of the larder. There was salad from Sunday's chicken, a chocolate pudding she had made and she had yet time to make biscuits. The dainty luncheon planned for tomorrow was impossible of preparation in a scant half hour. The roses could not be gotten—daisies must do both for centrepiece and for parlor table. There was no time for her to dress, and

if there were, the new gown she had planned to wear was not completed. She was glad that she had put on a fresh white dress for the children. That, with daisies at her belt, must do.

She called Dorothy and Benny from their play, and briefly explained the situation, relying upon their "Crittenden pride" to do the rest. Their white clothes were not laundered——blue gingham must do. They dressed — wide-eyed and sympathetic—and promised every five minutes to be models of behavior.

"It's just like Senator Crittenden and the 'No-Excuse Lady,'" Benny told her, as he fumbled with his buttons, while she mixed the biscuits. "You know how often Grandmother used to tell us about her."

Ruth remembered, though it had taken Benny's agile mind to compare the situations. The story was one which Grandmother Crittenden loved to tell, and from which had arisen the Crittenden tradition of the state of Kentucky in interests of Henry Clay, old Senator John J. Crittenden had once been invited to dinner in a backwoods log cabin. Absentmindedly, as was his wont, the Senator mistook the day appointed by the simple folk, and appeared for the dinner the day before. But his hostess won his everlasting admiration as well as the name "the No-Excuse Lady" by making no allusion to his mistake which he did not discover until his return home that evening. Upon remembering the gracious hospitality which he had received, and the generous way in which he had been treated, Senator Crittenden was much impressed, and he never tired, so Grandmother Crittenden said of telling the story of the "No-Excuse Lady" in the Kentucky log cabin.

Ruth would be a "no-excuse lady," too, she resolved, as she kissed Benny, and wiped some flour from her glowing cheeks. Just then the door bell rang, and she ran to open it, and to receive into the old parlor, to which somehow her charm and enthusiasm lent new freshness, Miss Mary Ann Snelling, who, secure in her infallible memory, was coming to lunch, she thought, on the very day for which she had been invited. Then entered Benny and Dorothy, clean in blue gingham and perfect in manners, and Ruth left them to do the honors while she began to take the biscuits from the oven, to garnish the salad, and to put the finishing touches to a simple but well-appointed table.

She blessed Benny and Dorothy that day. They were Crittendens to the core, she told herself, no matter how they might quarrel in the back yard. Benny said Aunt Jane's grace with unfaltering precision, and Dorothy removed the plates and brought the dessert as well as the best salaried maid in New York could have done.

Meanwhile, Miss Snelling, who had been so charmed by her two small acquaintances that she never noticed the shabby furniture or a worn carpet, grew more charmed than ever and quite changed in her mind in regard to a certain decision which she had all but made in regard to a certain lady in a far-off city. After luncheon, while Benny and Dorothy cleared the table and washed the dishes, she and Ruth sat beside a tiny friendship fire in the grate and talked of college, of girls, and of ideals of teaching them. They became so absorbed that four o'clock came before they realized it, and the door opened to admit a most-surprised Aunt Jane.

But Aunt Jane was a Crittenden through and through, and not for a moment did she make Miss Snelling feel her surprise. She received Ruth's warning smile with a sage nod of her own, and sat down to tell them in her quaint way of her experiences in town. At five they all walked to the station for the suburban train, Benny leading with Miss Snelling's bag; and at six o'clock when Miss Snelling had doubtless arrived at school and was at last remembering how shabby things were, Ruth broke down and cried on Aunt Jane's kindly shoulder.

But her worry, like most of that which burdens the world, was needless, as she would have known could she have seen Miss Snelling's face when she opened the engagement book upon her desk, and all at once discovered she had mistaken the day. She sat still for some long minutes in her beautifully furnished room, and saw again the quaint, old-fashioned parlor, the white dishes, the glowing fire, the sweet children, and, most of all, a girl's happy face and charming manners. Then she wrote two letters—one to a certain lady in a far-off city, telling her that after all she had decided upon some one else for her position, and the other to Ruth Crittenden, telling her that she was more sure than ever that she wanted her to teach in her school.

"Had I doubted in the least your ability, my dear," the letter read, "my doubts would have completely vanished upon remembering how you met a most embarrassing situation in order to save a most thoughtless guest greater humiliation than you can imagine. I shall be honored, I am sure, in having you in my school."

The letter, received the very morning which should have brought Miss Snelling for luncheon, was hailed with rejoicing by all members of the Crittenden family.

"It pays to be a 'no-excuse lady!'" cried Benny Crittenden.

And a very happy big sister agreed with him!—American Messenger.

News From the Field

Compton Avenue, Los Angeles

Since our last report this church has experienced an uplift and victory in a special meeting led by Evangelist N. W. Jennings. Brother Jennings came to us directly from Whittier where marked victory attended his efforts and although there were difficulties to face because of the season of the year, and other conditions as well, the church entered the campaign with a spirit of co-operation that meant success. Our people were tired from their participation in a union tent meeting which closed just when our own meeting began but they gladly gave their help in attendance, song, prayer, and testimony .

The church counts herself fortunate, indeed, in having been able to secure Brother Jennings' help at this time. It is rather difficult to secure outside assistance in our California churches since we are so far removed from the section where most of our evangelists live. We are thankful that the Lord made possible our brother's visit with us since it is necessary, in these war times, to make use of every means possible to keep people interested in spiritual things.

During the three weeks Brother Jennings was with us we were rejoiced to see twenty-two persons either make a public confession for the first time or reconsecrate themselves for a more definite service. Two came by relation making twenty-four in all as one result of this special effort. Not a single one who took the stand went to another church. The preaching of Brother Jennings brings people face to face with the demands of the Word and a number of those baptized came from other churches because the Brethren church offers an opportunity to follow more fully the teachings of the Book.

Three remain unbaptized but this is due to conditions over which we have no power. Among those received into membership are those who will add much strength to the work of the church.

The benefit to the church is measured not alone in accessions. The membership has been brought nearer the Master. The testimony of our people is that they have received new strength and have been lifted to higher Christian experiences.

One feature of Brother Jennings' work that has been most agreeable and caused favorable comment outside our own membership is the sane method he uses in inducing individuals to make a public decision for Chrst. There is no excitement or over-persuasion. No one is asked to come for the sake of numbers. People are told not to come unless they mean business and they need to know that it costs something to take a stand for the Master in these days. This is especially refreshing when numbers seem to count in so many cases and any means employed that the individual might be counted and large numbers reported.

We were glad to have Sister Jennings with us and had hoped she might be able to often bring the gospel in song. Throat trouble prevented her singing many times during the meeting but what singing she was permitted to do was much appreciated and it is hoped she may soon be able to take her part in the work of soul-saving.

It is a pleasure to work with Brother Jennings in special meetings. He leaves the pastor strengthened when his people and makes the work easier when he is gone. This does not always happen.

Two most estimable young people had been received into our membership before this special meeting and since our last report. One came from the Catholics and the other from the Christian church.

These are actively engaged in the work of the church and are proving a blessing to us. It is a great pleasure to welcome those who have a "mind to work."

J. C. BEAL,
6405 Miramonte Blvd.

Krypton, Kentucky

The hills that have been echoing and re-echoing, and reverberating in assisting to carry the message out over the valley in and around Krypton for the last two weeks, are very quiet this morning. Brother A. E. Thomas has just left for Huntington, Indiana to continue his work there in a soul-saving campaign.

Evangelist A. E. Thomas came to us a little over two weeks ago and held us a great meeting in many respects. I do not know how it is in other places, but here even at this critical moment, so many are thinking about other things than that of God. This of course calls out a greater resistance on the part of God's servants, but Brother Thomas came with the goods, and we are rejoicing over the victory,

They say that a confession is good for the soul, so here it goes. I had always thought that Brother Thomas was sentimental in his preaching, but I find I was wrong. Had he worked on the emotions of these people there would have, perhaps been several more started in the race for Christ. What he did was to give them the plain truth and leave it up to them. The thing we needed most of all was the strengthening of our foundation on which we are building and that he did. Another thing that helped us greatly, was that he held before the people the doctrine of the church. Yes we had a great meeting. In the two weeks we had 17 confessions, and I think there must have been 40 or 50 who renewed their confession and faith in the Lord Jesus Christ. The people in Krypton are united as they have never been before. Brother Thomas made many friends among the people in the mountains and they all speak highly of him. May God bless him in the meeting in which he is now engaged.

I have been so busy before and after dedication, that I have failed to publish the gifts that have come to us for several months. There was a dear brother and sister from Roanoke, Virginia, who sent us a check to the amount of $50.00 for seats, and asked that their names be not mentioned in the paper. I am sorry, for I would like to have you know who it was. Mr. Abe Bowman, from California sent $25.00 for seats. The following are gifts from the work in general: Church at Garwin, Iowa by the pastor Freeman Ankrum, Earl Riddle and wife, Gleenwood, Maryland Church at Hagerstown, Maryland, $5. Mrs. Elizabeth Cook, $10.

JAS. C. COOK.

P. S.—School is going fine, and we are glad we have with us Miss Ruby Brewbaker from Dallas Center, Iowa, and Mr. Claude Akens from Portis, Kansas, as our teachers. J. S. C.

Detwiler Notes

Letters are still inquiring why I do not write oftener for the paper. It is not because I am ashamed of the Baltimore effort that I do not want to become identified with it, but because my field is as yet in the Northwest, and all I do must be looking in that direction, until time to return after Conference. At the same time I am heartily interested in the Baltimore work,—the proof is giving them the first chance in securing my service for the summer. And that not because it was the most inviting one of the calls that came at the close of my Bible course in New York, rather the least so. Those who have had to go with the initial steps in the establishing of a new church in a city, unfamiliar to Dunkardism, will understand the stage of uncertainty, when the beautiful devotion of the faithful few, is tried by the fearful ones who feel it cannot be done, too much sacrifice. Trying to trace the members that have lived here over twenty years, is more interesting than any game. The list of Brethren in the city is over 36, twelve of which were at the meeting for organization, an other twelve we have found since, and some of the remainder have gone back to their home church, or else the home pastor has so long been out of touch with them that the address is too far back. The Spokane method of getting as much new material through the H. D. system, we have almost had to give up since the heat wave struck the city a few days ago. Not only did Brother Witter keep in touch with his members, but was the one to take the initial steps toward seeing that his members from Waynesboro moving here had a church home.

The weather this first week in August is not making its contribution towards the cause, the mercury mounting to heights almost unbelievable. At 4 P. M. the official thermometer registered 105 degrees, a record not to be equalled since Baltimore had its Weather Bureau, 1871. The day before the mercury was lower but the huimdity was excessive, 80 degrees and more. The baking streets are hindering in the H. D. method, which works here as it does in all places, as a means of getting next to new material for the foundatoin of a church. If even ten of the 40 new churches are to be started to reach our Four Years' Goal, this plan ought to be worked. Where are the workers? Where are young women who graduate from Ashland College? Some of them have applied to me to help them get a position, and they have accepted when it was in the line of teaching. But here is a field always waiting, always bringing in large results in souls won for Christ and the church. Not especially here in Baltimore, but in every local church, city or country. Try it girls, and tell me if it doesn't work, that is if you work.

One way that Brother Witter kept next to his Baltimore members was by keeping them on his H. D. of the Waynesboro S. S. and the ones now waiting baptism here, are largely the outcome of his faithfulness in thus keeping them reading the Sunday school lessons. Altogether, the prospects for a flourishing church, far outshines that of the beginning of any of the city churches that I have known anything about. And if the wage-earners make half the sacrifice that was made in Spokane, the Mission Board will not get to share long in the blessing of helping.

VIANNA DETWILER,
Baltimore, Maryland.

"On to Winona

May this be the present watch-word in all parts of the brotherhood. This conference lays claim to a unique place in our denominational activities. Christian patriotism is now directing our people to Winona. President Wilson has urged with emphasis the importance of loyalty to all church Assemblies in this crisis hour. The geat Master of men is calling upon his servants to be true to him at any cost, that his NAME may be the beacon light to changing kingdom, nations and men.

Then Brehtren "On to Winona" in the name of the King of Kings, that we may be able to adjust ourselves to the world's changing needs.

Let us go to the Conference of 1918, not for an "outing" but "on business for our King"—"If it is the Lord's will."

L. G. WOOD.

CAMPAIGN NOTES

If you have paused for a glimpse at the mercury before you began to read these notes you saw that we have reached $50,000. That is the point we wanted to make before National Conference and we have made it —indeed we have made it by a good, wide margin. Now this means that the first 18 churches canvassed in Pennsylvania have gone $25,000: In reality they have gone better than that because the report is only partial from one of those 18 churches. And the fine part is there are yet enough churches to be canvassed in Pennsylvania to require at least ten weeks more time. It really begins to look as if old "Pennsy" wanted all the rest of the $100,000 for herself. At all events it is hard to forecast at this time just where Pennsylvania will go. Among the number of churches yet to be visited in Pennsylvania are, Uniontown, Pittsburgh, Waynesboro, Berlin, Philadelphia and other good congregations. So Pennsylvania will do her full part in putting Ashland College on a sound financial basis.

Masontown is the congregation from which I can at this time give only a partial report. Brother Shively had made splendid preparations for my coming; but when I arrived on the field I found that because some of his members were away and because others lived so far out of town it was impossible to complete the canvass in the time I had alotted for Masontown. Moreover, the weather was getting so unbearably hot that nobody wanted to see an agent of any description whatever. So I told Brother Shively and his good people that I would come back in September and finish them up. However, the Masontown results were good as far as we went; and I have every assurance that when the canvass is finally completed the showing will be highly creditable. Among all the Sunday schools where I have been thus far none have hit quite so hard

as the Masontown school. This school has given $600—it may still go higher. This goes $100 better than the Conemaugh school. I am sorry Conemaugh, but you know I just could not help it. The partial report for Masontown is $1500. I am hoping that the final report may show a great deal more than that. Brother Shively gave me loyal assistance both with his Ford and otherwise. And his home was my home while I was there. Brother and Sister Shively know just how to make one feel at home under their vine and fig tree. And I am very gateful to them and to many of the Masontown folks for the many kindnesses they showed me. And in September I am coming back for some more—kindnesses, and money.

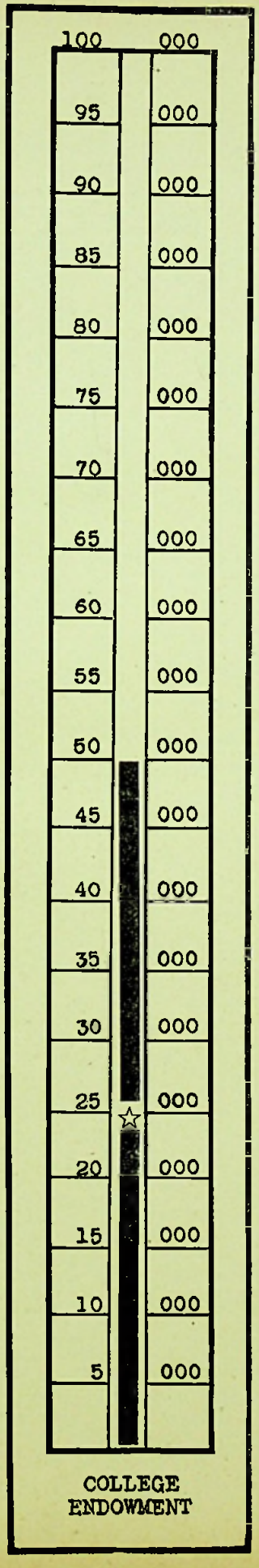
From Masontown I slipped back hurriedly to Moxham to finish my work there. By the time I got to Moxham it was so hot that the mercury was nearly spilling out over the top. It seems to me I never saw such heat before. But Brother Nowag the pastor was ready to jump in and have a good sweat with me, and we had it. Brother Nowag is a grandson of Henry Holsinger, and while it did not so happen that he went to Ahland College for his training, yet he is interested in our school and was very anxious that his people should do their part in the cause for Permanent Endowment. And I am glad to say that he gave fine cooperation and his people almost to a man or woman gave me a splendid response. I left a little finishing for Brother Nowag to do and when the results are all in from Moxham I am sure it will be very close to if not altogether $700. When the whole situation is known this must be considered exceedingly good for Moxham. This is not a large congregation but they are maintaining a pastor for whole time. And besides, this congregation needs badly a new building. But notwithstanding these considerations most of the Moxham people were determined that their church should do her part. I believe she did. The home of Brother and Sister Nowag was my home while in this congregation; and I have only words of praise for their true, Christian hospitality.

When I was at Moxham the first time Brother L. Garvin Smith came over from Conemaugh several nights and gave us a helping hand. He made a speech one night that really did good like a medicine. And when I returned the second time Brother J. F. Watson was with us on Sunday night. And when I was reporting from Masontown I should have said that one night Brother Miller came over from Uniontown to help us; and the second night he brought his good wife along. I am always glad to see my brethren drop in to our meetings because it makes me feel that they are as much interested in the endowing of Ashland College as I am, and I know they are.

These will be my last notes until after Conference. Hence I want to take this opportunity to urge our people in the states and districts where I am yet to go to buy Liberty Bonds in the next drive which will be executed in Semtember, for College Endowment. We are getting lots of Liberty Bonds. We are glad to get them. When we get Bonds we have no fears as to the safety of our investments. I scarce need say again that if you give your Bond to the College you are making a given amount of money serve two purposes—the Government and your school; and besides, it is a way of accommodating yourself. So let me urge upon Sunday schools, S. S. C. E.'s and in-purpose of giving them to Ashland College and you don't have your bond paid out when I get there I have a little, simple plan that will solve the problem.

After Pennsylvania comes Illiokota.

WM. H. BEACHLER,
Campaign Secretary.



Endowment Fund Subscriptions by Pennsylvania Congregations

Masontown, Pa.	1 500 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	638 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	$ 4 000 00

Kentucky Mission Notes

Help Wanted

A young lady teacher is needed at once at Krypton to labor with Miss Brewbaker in the work there. It is a real opportunity for worthwhile service. A man and wife are greatly needed to take charge of the Dormitory at Lost Creek. If the man and wife cannot be found then the Board desires to secure a woman as matron. Let the friends of this work pray that the Lord will send forth laborers into his vineyard. Competent help is needed. May such as hear the call say "Here am I send me."

An Unwelcome Surprise

The whole church will be sorry on learning that Brother Cook, our faithful minister and general superintendent of the Krypton Mission has notified the Mission Board that on account of his wife's health it will be necessary for him to resign his position which he has held for five years. Although Sister Cook is in a fair state of health and is busy as usual with her many duties, yet a change is felt necessary. Brother and Sister Cook have done a great work, laying the foundation well, and making possible a still greater work if the right leader can be found to continue the work. Where is the right man, the man whom God calls to this field of wonderful opportunities and possibilities.

The Krypton Revival

Brother Thomas has returned and reports 17 confessions in the revival and a splendid communion service. He states also that he was pleased with the work done by Brother Cook.

Riverside

Miss Genevieve Strode writes that 116 pupils are enrolled at Riverside and that

the patrons are more loyal to the work than ever. She says also, "I have never enjoyed Riverside the way I have these few weeks."

"Over the Top" for Washington, D. C.

"Brother Ed" writes: "This time it is Uniontown that responds to the call to assist the Washington church and to relieve the Mission Board of a 'Dead Horse' of interest. We are doing our bit by all the interests of the church. This is given very willingly and with a prayer that you pull across with the proposition. We are so anxious that you make good that we say 'Here is our pledge, and to make it good here is the cash ($25.00) too.'"

Brother G. H. Hahn, of Woodstock, Virginia sends a pledge of $12.50 for their Endeavor Society and writes: "I feel so sure that the amount will be raised that I am sending my check for the above."

Brother F. J. Reagan writes: "The Missionary Society of the First Brethren church of Long Beach, California will give $25.00 toward the Washington, D. C. church debt. The same will be sent to Brother L. S. Bauman at Conference."

The proposition is as follows: the Washington, D. C. church will shoulder $1000, if the whole brotherhood will provide the $1,500, thus making it possible to burn the mortgage which is for $2,500. A hundred churches and hundreds of individuals ought to report their pledges at once that we may go "Over the Top" for Washington, D. C. at the Winona Conference. If your pledge has not been made or sent in by the time you read this report, then get busy and bring or send the pledge to Winona. The pledges to date follow:

Previously reported	$ 299 57
N. W. Jennings, Los Angeles, Cal.	5 00
Russel Humberd, Flora, Ind.	5 00
Missionary Society, Long Beach, Cal.	25 00
C. E. Society, Maurertown, Va. ...	12 50
Dr. J. L. Gillin, Chicago, Ill	5 00
Mrs. P. A. Early, Nappanee, Ind.	5 00
Brethren Church, Roann, Ind. ...	17 00
Mrs. Mollie Griffin, Uniontown, Pa.	5 00
C. E. Societies (3), Uniontown, Pa.	5 00
Loyal Women Bible Class, Uniontown, Pa.	5 00
Brethren Church, Uniontown, Pa.	5 00
E. L. Miller, Uniontown, Pa.	5 00
Hattie Ireland, Garey, Ind.	10 00
Mrs. Mary Flora, Peru, Ind.	3 00
J. M. Bowman, Harrisonburg, Va.	10 00
Total	$ 422 07

Peru, Indinaa. G. C. CARPENTER.

Our Dead

GROVE—Lucy Jane Grove, daughter of Mr. and Mrs. A. W. Hildebrand, and wife of Benjamin F. Grove, was born August 12, 1873, at Conemaugh, Pennsylvania, and died at the Memorial Hospital May 23, 1918. She was aged 45 years, 9 months and 12 days. On July 7, 1896, she was united in marriage with Benjamino F. Grove. On February 6, 1896 she united with the Brethren church at the Pike and later on transferred her membership to the Conemaugh Brethren church. She was a sincere and devout Christian. After an extended period of suffering she was called home to be with her Lord. She leaves to mourn her translation her husband, one son, two grandchildren, three sisters, two brothers and a host of warm friends. Funeral services were held at the Wesley Chapel by L. Garvin Smith, pastor. Conemaugh Brethren church. May the bereavel family be sustained by the divine Spirit in their affliction.

HITT—Grace Ellen Marsh Hitt was born in Bryan, Ohio, March 15, 1885 and passed on from her home in Steubenville to her reward June 18, 1918, aged 33 years, 3 months and 3 days. Early in life she gave her heart to the Master, uniting with the First Brethren church at Bryan, being baptized by A. T. Wirick then pastor at that place. She was an ardent Sunday school worker and at the time of her departure was the teacher of the Women's Bible class at the New Philadelphia Church of the Brethren of which she became a member May 22, 1913. Her life was an example of beautiful Christian living. Very few young people of her experience enjoyed such a large circle of friends. She was never strong physically, but in spite of that had planned a life's work enough for a man. She had faith that God would supply the needed strength. With her to know God's will was to do it.

On July 18th, 1909 she was united in marriage with Owen D. Hitt and to them God entrusted the care of three children, Lenore G., Otis D., and Wesley A., who with the husband, father and mother, Mr. and Mrs. Andrew Marsh,, four sisters and five brothers and a host of Christian friends, await the time this side the vale when we can go to meet her. One sister preceded her to the beyond September 17, 1884. Funeral services held in the First Brethren church at Bryan, Ohio, conducted by Rev. H. A .Brubaker, of Akron, Ohio, assisted by Rev. G. W. Sellars.

STUTZMAN—May 22nd, 1918, Mrs. Goldie Fritz-Stutzman departed this life for her heavenly home. She was 34 years and 7 days old, at the time of her death. Sister Stutzman was the mother of nine children, one of which preceded her to the other world. She united with the Rosedale church in 1905 and remained a faithful, devoted Christian woman since her conversion. Her sudden death was a shock to her large circle of friends. The husband and family have the sympathy and prayers of all who knew them. Funeral services by her former pastor, the undersigned.

MILLER—May 31st, 1918, Mrs. Lucy Kels-Miller departed this life. She was 46 years years, one month and 29 days old at the time of her demise. Sister Miller was married to Mr. Adam Miller in 1894, to which union 5 children were born, 3 of which, with her husband, survive her. She became a member of the Morrellville Mission church many years ago and remained a faithful member up until the time of her death. Many friends and loved ones mourn the departure of a quiet, kindly soul and extend their sympathy to the stricken family. Funeral services by the pastor, the undersigned.

MEDLING—July 22nd, 1918, Alfred Medling, infant son of Brother and Sister Russel Medling departed this life. The child contracted pneumonia and lived only a short time. Brother and Sister Medling have the sympathy of their many friends in their sorrow. Funeral conducted by the pastor.

G. H. JONES.
Pastor 3rd church, Johnstown, Pa.

SIPE—Viola Sipe was born in Adams county, Indiana, October 24, 1863, and died at her home in Mercer county, Ohio, July 1, 1918, in her sixty-fourth year. She was united in marriage to John H. Sipe February 27, 1883. This union was blessed with nine children, two being deceased.

Mrs. Sipe united with the Bethel Brethren church in the year 1892, during the pastorate of J. L. Huber. Sister Sipe was always concerned in the services of her redeemer. She will be missed both by her family and church. She was anointed shortly before her death and died in the triumphant faith. Her earthly remains were laid to rest in the Willard cemetery to await the sound of the last trumpet when the dead shall be raised and we shall be changed.

W. F. JOHNSON.

THOMAS—Isaac P. Thomas, was born May 11th, 1861, and departed this life July 22nd, 1918, aged 57 years, 2 months and 11 days. Brother Thomas left to mourn his departure a loving and devoted wife and four daughters.

When about 18 years of age he confessed Christ and united with the Church of the Brethren. About 3 years ago he, with his wife, united with the Brethren church to which church his daughters had formerly united. He was always active and vitally interested in the church and all work of the kingdom. He used his money liberally for the church. The church loses a valuable counselor and active layman. Brother Thomas had been for many years a member of the school board and was always interested in advancement of education

May God richly bless and comfort the family.

Funeral services from Williamstown, Ohio Brethren church by the writer, assisted by Elder Spacht of the Church of the Brethren. Interment in Williamstown cemetery.

H. H. WOLFORD.

Go to War
By
Going to College

Some time during the month of September all young men who have reached the age of 18 will be registered for Military Service. Young men, graduates of High Schools, may go to College. Write the President of Ashland College for particulars.

Brethren Evangelist

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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Editorial

In the School of Christ

For some months past the parents of children, who have completed their High School work and who have a desire to continue their preparation for the great task of living by completing their education with a college or university course, have been considering WHERE this work can best be done. Some have considered the state universities and others have considered the church colleges. They have weighed and considered the points in favor of the one and that are against the other, but we fear altogether too many of them have not considered fully how the life of a young man or young woman may be completely transformed either for good or ill by the uncatalogued influences of the college where they receive their higher education.

In choosing a school for higher learning one is sometimes influenced too much by physical equipment rather than by moral and spiritual attainment. The faculty itself should be one of the largest determining factors in reaching a decision as to where one should complete his preparation for life's work. One can not well forget the statement that was made years ago that "a university is a log with Mark Hopkins on one end and a boy on the other." In this definition the faculty is everything, but while we may not agree that the faculty IS EVERYTHING we must admit that it is after all the greatest factor in the efficiency of any school. Undoubtedly it was more the influence of the late Dr. Harper than it was of Mr. Rockfeller's millions that made Chicago University what it is in the educational world.

But it matters not how many colleges and universities one may have attended, nor how many diplomas and degrees one may have received, one's education is still incomplete unless a thorough course has been taken in the great school of Christ.

In this school Jesus himself is the GREAT teacher, but great teachers avail little unless the students are willing to become GREAT learners, so that after all the good one gets out of his attendance at any school depends very largely upon his own efforts, upon his own concentration and consecration. In this great school of Christ one may learn of, or, as the word really means, "from" Jesus by listening to his direct teachings. While he did not follow the "lecture method" entirely, yet it is written of him as he went from place to place, "and he taught them there," so that wherever we went pupils were received into his school. His class rooms were the village streets, the country waysides, the shores of the sea, and the hillsides and the valleys. No dependence was placed upon physical equipment in this great school.

One of the chief characteristics of the teaching of Jesus was "he taught them as one who had authority, and not as the scribes and Pharisees." One of the weaknesses of the modern school, as it was one of the weaknesses of the schools of the ancients, is there are too many scribes and Pharisees occupying places upon the faculties.

One is justified in questioning the authority of any human teacher and one is not to be blamed for wishing to know upon what authority Christ based his teaching, providing one is sincere in his inquires. But Jesus made some statements in his teaching that are to be received because HE MADE them, as his statements concerning the unseen world. The things one can not scientifically demonstrate, and the statement of Jesus that "No man hath ascended up unto heaven," must make clear to us that his statements concerning the other world are to be received beause HE MADE them.

Again, in the school of Christ one is to learn by contemplating the character of the great Teacher. This character is divine, and while teaching by precept and teaching by example has each its place, the teaching of the latter is more attractive and of greater power. Some have said, "not as I do, but as I say;" but the great Teacher was the demonstration of the principles of his own teaching. In Jesus we see everything that belogs to the IDEAL excellence of our nature, so that to be Christlike is to be perfect.

The Laboratory Method

The laboratory plays a more impotant part in modern educational systems than it has ever done before, but it is no new thing in the world of education after all, for Jesus used it in his great school. We learn of Christ from the practical experiences and demonstrations of the Christian life as it is applied in the great world laboratory of every day living. To get the full benefit of Christ's teaching it is not enough that we "sit at his feet, and listen to his words," there must be the actual doing. There must be the taking up of his yoke which is a good fit and rests easily upon the neck of one who submits to him, and the bearing of his burden which is light to the one that walks in his steps. There must be the growing like Christ, as well as the gaining of acquaintance with his life.

The whole every-day practice of our religion is a constant leaning of Christ just as the constant speaking and writing of a language is essential to the learning of it.

To become a good musician or a good stenographer one must give painstaking and constant practice to either, and to be a good Christian one can do no less. We learn to do by doing, and as the great teacher said, "If any man will do his will he shall know of the doctrine." Many of our doubts have their beginning in our failure to do the things we have been taught.

Opportunities for original research work by the student are some of the most attractive features in our modern universities, but no school ever founded by man gives such great opportunity for "research work" as the School of Christ." The whole human family is open to investigation and the whole human race composes the material that may be subjected to the severest laboratory tests of the student of Jesus Christ, for "the world is the field, and not until the principles and teachings of Christ have been applied to the great world problems have we the right to say they are chimerical or impractical.

The question is frequently asked, Of what use is a diploma from any college or university to any one who has completed a course in it? We are thus moved to consider the result of completing a course in the school of Christ, but a very few words will have to suffice here, for our space is almost filled. It is written that "he that increaseth knowledge increaseth sorrow," but the happy effect of learning of Christ is we find rest to our souls. The learning that causes doubts and fears, that fills the soul with a spirit of unrest and gives to the mind no peace is not to be desired, for there can be no rest to the soul until peace of mind has been secured. This is one of the greatest drawing powers in the school of Christ, that knowledge of him brings peace of mind; knowledge of him makes for freedom and knowledge of him gives the one thing all men seek after—LIFE. These things can not be found nor can they be learned or acquired in any other school than the School of Christ.

R. R. T.

From the Editor's View-Point

Common Sense in Politics

There are two phases of the life of a man that have ever been guided and controlled almost as much by prejudice and inheritance as by reason and common sense; they are the religious and political phases of life. Any one who has been an observer of men can not help but have noticed how these phases of life have been appealed to by either political or religious demagogues. One must have noticed too that a very large percentage of the people make no pretense to being controlled by any other motives; reason and common sense make no appeal to them. They will contend for their own prejudices and inherited beliefs in the face of overwhelming reasonable and common sense ideas in opposition to their position. Newspapers and newspaper editors have been suposed to support the party or the candidate representing their lifelong political affiliations whether they are justified by reason for doing so or not. An independent newspaper or neutral political editor is an exceedingly rare commodity in this age of the world, but the supply is increasing.

More than sixty years ago a magazine was founded in New York that was to be an independent champion of certain principles of religion and politics, and it called to its support as editors and contributors a number of the most able religious and political leaders of the day; and The Independent became a magazine of unusual power for good. As a reader of The Independent for nearly a quarter of a century the writer has observed that while it has represented independence of thought in a very general way it has usually given its support to one poliitcal party, though not to all the candidates or officeholders of that party.

Now a notable change has occurred in its policy or in its support, and in the last issue it lays all prejudice aside and advises its readers to give their support in the November elections to congressional candidates that represent the present administration, other things being equal. This is a breaking away from the political "faith of the fathers," but it seems the commonsense thing to do.

A Censored Press

At the breaking out of the war between Germany and the United States there was a great deal of criticism offered to the proposed idea that the American press should be limited in what it could rightfully say concerning America's part in the conflict. A great cry was raised up in defense of a free and untrammeled press and of free speech in defense of one's individual beliefs; but it was not long until most of the American people were made to realize that, however lenient the American government had been toward those who attacked its principles and its practices in times of peace, in time of war the opinion or the belief of the individual must be subordinated to the belief and the action of the whole, and only a few arrests were necessary to convince the most rabid champion of free speech and a free press that there are certain rightful limitations even to this cause of freedom.

However it should not be necessary for the government to suppress an unpatriotic or seditious publication. There should be enough loyal public sentiment in the country that the simple withdrawal of its support would be a sufficient check upon any unrighteous or rabid sheet that might be published. Of course America is so large and there have been so many rabid thinkers. (?) developed during the last twenty-five years that they are able to give a pretty good support of their own to any publication that represents their principles of dissatisfaction and hatred.

But there is a censorship of the press that is nothing more than that of public opinion that often exercises a most wholesome influence, and that keeps from the papers many things that are an offense to the finer tastes and sensibilities of man. Men often say bitter and vulgar things about the leaders of their country that never get into print for the very wholesome reason suggested by an English writer of note who said, "What we say of the House of Commons often cannot even be printed." Of course it cannot. The public is not yet ready to surrender appreciation of the better things of life to the vulgarity of those whose chief virtues seem best expressed in the defaming of the characters of others. What is often said cannot even be printed because the public has not fallen to a level sufficeintly low to accept without rebuke s publication.

The Outspoken Man

How often have we observed men who have delighted in developing a reputation for being outspoken and candid! They have made their boasts that there is never any doubt as to where they stand and as to what they think in regard to the matter. And in season and out of season they press their views upon ears that may be willing or unwilling, it makes little difference which.

Is this a virtue? In the eyes of many it is, but in the eyes of others it is anything else than a virtue. Not that one would approve of deceit and sham in life, but there are many occasions when it is not necessary either to affirm or deny a principle or statement expressed or a position assumed. And quietness is not necessarily approval; sometimes it is only the golden quality of the speech that is silver.

While frankness is an admirable human quality there is that which passes for frankness which is rather rudeness. The manager of a large lyceum bureau whom the writer has known for a number of years puts it thus: "To be outspoken and candid is nine times out of ten only another name for being rude and unfeeling." With this statement we must very largely agree. While it is a weakness on the part of a man to be without opinions or to be unable to give expression to them, it is also an annoyance to be a man of nothing but opinions or a man who is anxious to have everyone else know what his opinions are.

There are times when candor and frankness require one to speak out even though it may hurt just a little, but it is to be observed that the man who suppresses or keeps to himself many of his opinions is the man with the most friends, and he is not necessarily a deceiver either. He is only considerate of the feelings of others.

Making Friends

Most people want friends, but only a few have as many friends as they want. One's motives for securing and keeping friends are not always the highest, but it is an honor not only to have many friends but to be counted a friend to many.

Few people have sought, by what may be called artificial methods, the friendship of the many as have the professional politicians, but few people have obtained more friends than men who have been statsemen rather than politicians and who unconsciously to themelves have won the admiration and the friendship of multitudes by their devotion to the cause of the people, and championing the things that were necessary to their own comfort good and for the welfare of the whole of society.

It is not difficult for one in times of prosperity or affluence to be entirely surrounded by friends of a sort; but such are more often sycophants than real friends. So long as one is in a position to hand out favors it is easy to secure and to hold a large following, but followers are not always friends. There were those who followed Jesus for the loaves and fishes and not because they were his friends or because the principles of his teachings appealed to them.

President Hadley of Yale has expressed the true principle of friendship in his statement: "He who shows sympathy for the weak and courtesy to all men finds himself surrounded by those who are constant in adversity as well as in prosperity." And these are the only kind of friends worth having after all. The man who is friendly in prosperity alone is not worthy the name of friend. "A friend in need is a friend in deed," is a truism which we cannot get away, nor should we want to do so. It is to be observed that one who secures and holds the largest number of friends is one who does not seek to make friends of the service they render him, but who seeks to serve and in this serving secures the friends as a fruit of his s

"Is the Doctrine of an Omnipotent and Loving God Who Is Interested in the Affairs of Men, Consistent With the Plain Facts of the Visible World Today?"

BY L. S. BAUMAN

You will notice that our subject is quoted—quoted from a ...e of different persons whom we have heard ask it in the last ...months. "Is there really an all-powerful and loving Father ...ing above this world, taking interest in the affairs of men? If ..., why does he permit all this present world-agony? And many a skeptic in this world thinks it his turn to hurl the sneer of Elijah: "Is your God asleep? or has he gone on a journey?" As Christians, we must meet the sneer and declare the eternal righteousness of our mighty God.

We happen to have the inspired story of God's dealings with nations in the past, and few men have questioned the justice of those dealings.. Time and time again did Jehovah permit national disasters to fall where there was national transgression. Time and time again did he bring down the sword upon the land of his own chosen people; and, when at last "there was no remedy," he gave Israel over into the hands of the Assyrian, and Judah to Nebuchadnezzar. "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34. And as we meditate upon the whys and wherefores of the present world-tragedy, there are some things we need to call to remembrance.

Russia writhes in agony. But need we ask why? We hardly mention the name when there rises in our minds her oppression of the Finns and her own ancient people, the Poles. Immediately we recall the damnable outrages she has permitted to be perpetrated upon the innocent children of Abraham—robbing, torturing and butchering them in cold blood for the pleasure it seemed to afford. And can we forget the Stundists being banished to Siberia for the simple crime of loving Jesus Christ in sincerity and in truth?

True, the heavens appear as brass over Belgium. But have ...e so quickly forgotten? A member of our house of representa...ves said in a speech in congress last December, "Today we are ...gaged in a gigantic struggle to avenge the wrongs of Belgium" ...d those wrongs ought to be avenged. But only a few years ...o the Belgians were down in East Africa, under their vicious old ...ing Leopold, cutting off the hands of little children because their ...rents did not bring in the raw rubber fast enough to suit the ...eed of the Belgian king." One native was compelled to do the ma...k of four men, and their protests were met with the cutting ... of hands and feet, the putting out of eyes the destruction of ...r villages, the violation of their women, and the carrying away ... their men in chains! Who can look upon Belgium today and ... to remember that "Whatsoever a man soweth, that shall he ... reap?"

True, God's ears may seem to be deaf to France as she ap...s to him now for protection from the "German beast." But ... we forgotten that for generations France has led the crusade ...nfidelity against revealed religion? So late as nine years ... it was enunciated by the Prime Minister to the French Parlia..., boasted by a leader of the French Tribune, and focused by ...Director of Public Elementary Teaching, that the ideal of ...ce was "the State without God, the school without God, the ...cipality without God, science and morality without God."

...rue, Austrian starves, and her prayers to God for food seem ... But lest we forget, let us remember that in few countries ... the Jews suffered as they have in Austria for the simple ...e" of being born a Jew.

...erily, Germany is bleeding white, and her people starve and ... in spite of their loudly-proclaimed alliance with Jehovah ...f. But the most accursed thing in the sight of God in the ...today was born in the German mind—the "Higher Criticism" ...epudiates the Word of God, defames the virgin-born Son ..., and gnaws and tears at the vitals of the Christian faith, ...ocritically "in his name" Listen to this quotation from a ... professor: "One mighty issue is secured. Germany is ...d from the loathsome burden of the past, the cancer of ...ies (Christianity)." We might multiply such statements ... brains almost endlessly. The "Higher Criticism" ... a thousand fold worse than the infidelity of France ...s palmiest days. The French wolf wore its own skin in its attacks. The German beast comes clothed in the skin of the sheep.

And England! Why seems Omnipotence unheeding of her prayers for the past four awful years? Did not one of her great poets cry: "Lest we forget? Lest we forget?" Have we forgotten that four hundred millions of people have suffered the horrors of hell for a century past because of the curse of opium? Have we forgotten that when China arose to break her shackles and save her sons, that England, for gain, forced her Indian opium back upon China at the cannon's mouth? And when this war is over think you that England will have a dollar left that she gained in all her infamous opium traffic?

And America, our own beloved land! Need we name national sins that mount up to heaven today? Our great Lincoln one time asked: "What if for every drop of blood drawn from the slave by the lash, God should take a bucketful by the sword?" And then it came! May we not ask today, "What if, for every African soul that is hurled into eternity damned by American rum, God shall hurl by the sword a hundred souls into eternity to answer for our crime?" Our great President called for a day of prayer and penitence. Our Congress called for the same. Did we really go down upon our knees in penitence before God and confess our national sins? Have we yet through penitence and prayer and confession even touched Omnipotence?

If the nations today seem to pray in vain to Omnipotence, before we accuse God of forgetting his world, let us remember! "Son, remember!" The punishments of God are terrible. But it would be more terrible if God were to wink at sin. Really, what sort of a world would it soon become were it not for the fact that men and nations still have some fear of a just God to whom they must certainly give an account for the deeds done in the body?

Though it may be, as we have set forth, that Jehovah "hath a controversy with the nations," yet we are not at all persuaded that the nations have really come to their day of judgment. May it not be true that the true solution of the present world agony is to be found in the fact that man has been boasting more and more his independence of God; and, declaring himself to be his own Savior, God has simply withdrawn from the field temporarily, and is letting man come to see that he was created to be a fellow worker with God, and apart from him he must fail. More deadly than war or famine is this deadly "goodness germ" that creeps into the hearts of unregenerate men, causing them to stand independent of God in self-deification. Listen to this little poem which was going the rounds of newspaperdom just before the war:

"We men of earth here have the stuff
Of Paradise—we have enough!
We need no other thing to build
The stairs into the unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day—
Here on the common human way
Is all the stuff the gods would take
To build a heaven, to mold and make
New edens. Ours the stuff sublime
To build eternity in time!"

What defiance! No need of God! No need of "a city whose builder and maker is God!" No need of looking to the heaven for a New Jerusalem to come down! We have all the stuff right here! Well, maybe God is just letting proud man take his ivory, his marble, his cedar and all his other stuff, and build New Edens and his little "Eternity in time!" And will man never learn his lesson even in the school of experience? It sometimes looks that way.

The present world strife is the work of unregenerate human nature. It originated in human nature, and it is being carried on

in human nature. Human nature is striving apart from God to establish the thing it believes to be good, and a sorry spectacle it is making of itself. The more optimistic men are about the natural order of things, and the more they are impressed with their own moral achievements, the less they feel the need of the saving grace of God. They come to consider God as an indulgent easygoing being, who looks on with approval while men fulfil their own vocation. Unless God shall permit himself to become practically a nonenity in the minds of men, though all the time "in him they live and move and have their being" Acts 17:28, he must thus let man try out the scheme of self-salvation for the human race, no matter how dire the results may be. The Le Matin, the leading French newspaper, well said: "France is under a cloud (unbelief) for the present, but when the cloud has rolled away, France will turn back to God.". And never would the race turn back to God, if, when they are denying him, refusing obedience to his commandments, and walking after their own lusts, he would indulge them, and use his omnipotence to save them from the penalty of their sins. Yes, when man, with his tower of Babel, reaching out after heaven, but falling short, sees his little tower go down in confusion and wreckage, perhaps then he will "turn back to God." In the meantime, it is not for us puny, short-sighted men of earth to accuse the All-wise of forsaking his world, or not acting in accord with moral duty. God may appear silent now. But, when unregenerate man has given his earth-stuff a thorough trial, and comes to a full end of himself, "Our God shall come, and shall not keep silence." Psalm 50:3.

Long Beach, California.

The Education that Made the "Hun"

BY L. L. GARBER

"The Hun" is an epithet applied to the modern German, suggestive of the historic Hun, a "gigantic bully who held in his hands powers unequalled in the world for ravage and spoliation," and who "involved in promiscuous massacre the priest at the altar and the infant in arms." Hunism is the great outstanding fact of the modern world. It is a "destruction that wasteth at noonday," and a "terror by night," painted in mysterious symbols of lurid death and funereal trappings across the visions of our dream. But Hunism is more than a figment of the imagination; it is a dread reality —a reality and a result due to definite and ascertainable causes. These causes, we, upon whose minds this sinister word is stamped even as it was ineffaceably stamped upon the tablets of the brains of Europe's children fourteen hundred years ago, should ponder and understand.

What is Hunism? Hunism is a combination of high intellectual efficiency and of thorough going brutality, due to a vicious education inspired by the passion for achievement and lust of power.

Hunism has thus, two large elements which should be clearly discriminated. It is the first, the high intellectual efficiency, expressing itself in great mentality and highly organized material form that made Germany great in the modern world. This drew to her universities students from all parts of the earth and placed their graduates in important places in most of our great institutions. This made the phrase, "Made in Germany," familiar wherever the steamship, the railway and the parcel post penetrated and wherever commerce plied her trade. This "intellectual efficiency" was direct, and thorough-going. It stripped off the husk of tradition, broke up the cake of custom, proscribed precedent, cut through the entanglement of red tape and reached its goal with a speed and certainty that commanded respect and compelled imitation. Whatever was needed to promote German material welfare, it sought with open-eyed intelligence and adopted with whole-hearted purpose. Every resource of modern invention and discovery, every application of science and the scientific method, and every adaptation of intelligence to the solution of industrial, transportational and social problems was utilized to make Germany a great, contented and powerful state. How well this effort succeeded let six or more great nations and the billions of men and women who with undaunted heroism and their combined resources have contended against for four long years with varying success and failure, answer. In the effective and thoroughgoing application of trained intelligence to the problems of material life, Germany has been and is now the leader of the world; and her influence will still be potent when the record of the great war with its collossal achievement and colossal brutalities is spread upon the pages of history.

The second element of Hunism, an unfeeling brutality, associated with a certain moral deadness and slavish loyalty to leadership, is due to a systematic elementary and military education splendidly arranged to produce just such results. While the German higher schools are arranged to educate the few leaders only, the folk (elementary) schools are planned to produce docile, well-trained, brow-beaten, Kaiser-serving followers. These schools aim to create a kind of intellectual slavery. Pupils are not supposed to think, to consult libraries and sources and to arrive at independent conclusions. They are herded in large classes in which individual attention is as impossible as it is unwished for. The teacher of the folk school is a government servant, who can be removed only by the government and a drill master who maintains military discipline, striving not to educate, to develop free personality, but to subjugate and subdue, corporal punishment being a frequent means. He lectures, requiring pupils to repeat what he gives, emphasizing mere memory work to a degree astonishing to American educators. To the pupil thinking is unnecessary and dangerous.

The secondary school is primarily a military machine run by the state to prepare officers and leaders. In them, the public has no rights, and only in exceptional cases may a parent visit them. The teacher is a state official to whom deference is paid by both pupil and parent and criticism of the schools is unthought of.

With such methods and school atmosphere, the subjects most useful for developing puppets and slavish adherents are history and religion. These the Germans utilize in the folk school. The history is wholly German, a glorification of German success and such a perverted history of the aims and purposes of other countries as will best serve the purposes and aims of the German state. The teaching of religion is a formal affair in both school and church and little attempt is made to develop sentiments and right feeling, the purpose being to inculcate habits of subordination and obedience. Though Germany emphasizes the teaching of religion more than any other nation, so little has religion been related to character and conduct, that she has been considered the most immoral of European peoples. More than half a century ago Horace Mann was astonished at the prevalence of vice in Germany. Here as elsewhere, autocracy has secured a kind of contentment among its people by a favorite ruse: it has endeavored to make up for the lack of political freedom by lax regulations with respect to gambling, drunkenness and other forms of vice and immorality, thus failing to moralize as well as failing to humanize and make free the minds of its citizens.

Such are the main features of the education that produced the "Hun;" the greatest menace to civilization; an illuminating example of both what to do and what not to do. A nation is no greater, no stronger, no better, than the sum of its educational-religious forces. The world is amazed that millions of men should be so possessed in their souls with the love of their own slavery that they are willing to die to impose that slavery upon all men. The explanation lies in the slavery of habit, buttressed and supported by false ideals and brutalized sentiments. If we are to be a great, democratic, Christian people, who love "justice and mercy," and who, in the meekness that shall inherit the earth and with the tender compassion of the Prince of Peace, do "the works of him that sent us," let us be advised and warned.

The Christian College

BY W. D. FURRY, PH.D.

What problems face the Church of God today! The war dogs of almost the whole earth have been loosed. Innumerable forces are in league with Satan to demoralize and demonize the world. Only a frivolous mind can easily be optimistic today. Whoever during the past four years has not felt a severe strain upon his faith has not taken his faith with sufficient seriousness to attempt its application to world conditions. Ours is a world all whose cultural and moral achievements seem to have been overthrown in a day and are wholly impotent to restore and reassert themselves. To make the world both safe and sane again is indeed a gigantic undertak-

ing. Who shall undertake the task? Who is sufficient for these things?

It is significant to note that in the midst of conditions quite like those of today the church was born, and lifting the old gates from their hinges turned the course of history into channels of its own making. Never since the beginning of the church has it been more important that men should learn this lesson than now. Human ideals and human resources have failed. The world has learned that a nation's life as well as an individuals does not consist in material abundance.

The ultimate principle of the world's progress and security is found in the revelation made in Jesus Christ. The enthronement of the Christian ideal, the exaltation of the law of life proposed by him offers itself as the only solution of the terrible problems of these days. The world's life must be builded on Jesus Christ or the future will be no safer than the present. The world of tomorrow will be safer and saner than the world of today only as our Christian forces are multiplied and strengthened. In the final analysis Germany went astray because her educational ideals were unChristian.

The world-war is the legitimate and logical outcome of the peace enjoyed for a half century. We are persuaded now as never before that ther is neither safety nor sanity in military power or material achievements. Spiritual values are to be coveted for the nation rather than industrial organization or technical accomplishments. The soul of the nation is nobler than its wealth. The modern world has more goods than its has heart to use them aright. The worth of a nation can not be expressed in terms of wealth or trade balances. American democracy was fast lapsing into materialism. To prevent this lapse is the immediate and urgent task of the church. To accomplish this end means that a generation must be trained to interpret life in Christian terms and to administer the divine riches in Christ to the needs of the world.

Here precisely is the task of the Christian College. There is today no other way by which the spiritual aspects of life can receive such reinforcement as in the hearts of the youth of our Christian College. The world of tomorrow will be directed by men and women of liberal education, of large vision, of power and initiative. But to enlarge a man's power without supplying him with the Christain motive is to make him a menace rather than a blessing. To train a leadership for the new world after the Christian ideal is the only hope of a better world tomorrow.

However worthy the appeals that have been made for money since the beginning of the war I make bold to urge that no appeal has come to the church replete with greater possibilities for good to the generation yet unborn than the appeal of the past twelve months for Permanent Endowment for Ashland College. The most strategic point of attack both in the making of a better world and a larger church where plastic youth with all its high hopes is crystallizing into character where young men and women with their life yet unfashioned under the inspiration of Christian teaching catch the vision of the conquering Master; and where they develop a faith as profound as life itself and consecrate themselves anew and with more reasoned faith to the church under whose influence and liberality they have received their training. Brethren of all the Districts awake! Behave like men. The cause is urgent and worthy. The opportunity is imperative. The future of the Brotherhood—the destiny of the nations waits upon your response. The future of a redeemed humanity depends upon your fidelity.

Government Asks Churches' Aid in Community Organization

BY REV. EDMUND DE S. BRUNNER

The Council of National Defense is turning to the church in a new way, and in behalf of the nation they are calling upon the church to throw its influence and enthusiasm into the war work of each community, and into the organization of an effective community Council of Defense.

The Council of National Defense in cooperation with the Department of Agriculture, the Bureau of Education, and other agencies, is extending the National Defense organization into the smallest communities, through the establishment of Community Councils of Defense. The school district has been suggested as the unit of organization, and the school house as the meeting place where all can gather on a plane of equality. This school district organization would be on a union basis, and would enable all the different war appeals to come from a single central organization. The Community Council is not to be a new organization, but rather a gathering together of the existing organizations for coordinated war work. As the establishment of Community Councils has been placed entirely in the hands of State Councils of Defense and varies considerably in the several states, it is urged that you communicate with your appropriate State or County Council of Defense for fuller information before taking any action. By this means alone can confusion be avoided.

President Wilson says the Community Council "will weld the nation together as no nation of great size has ever been welded before. It will build up from the bottom an understanding and sympathy and unity of purpose and effort which will no doubt have an immediate and decisive effect upon our great undertaking."

The church is an integral part of every community, and especially in the open country holds a place of strategic importance. The church needs to take part in this work, and, more, it needs to place its resources and its leadership at the disposal of the community. In times like these, no minister will hold back. and no minister will be tempted to use such an opportunity for the benefit of his own organization. Such machinery in the smallest community once set up will never be lost. It will furnish an avenue of approach in each rural community to the great problem of reconstruction which we will face after the war.

"The Baby Who Never Had Smiled"

They called him the Baby Who Never Had Smiled. The lady doctor found him in one of the factory dispensaries to which her Red Cross automobile climbed twice a week, in a smoky manufacturing village near the American front in France, so near that the fire from the guns flashed on the sky at night and on still days when the fighting was heavy the boom boom itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctor to see—and for some babies she gave medicine and for others advice and still others she took in her big car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," she said gently in correct American French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. "He has never been well. First his eyes have been sore,—then he has a rash—and I can not take much care of him. He is always sick—and he is not like my other children—madame, he never has smiled."

Then the Change Began

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long white washed rooms of the barracks. He spent weeks there, growing a little less pale each day and looking wisely at the nurses who brought his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy looking lot—most of them, too, had come from the little villages of the frontier where war bore heavily on the mother and children whom a poilu father had to leave behind—but as their checks grew plumper and pinker they learned to gurgle with joy at the sight of an approaching milk-bottle and to catch the nurse's finger gleefully.

"Never you mind," she would say, shaking that same finger at him, "we'll make a real baby out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

Has Georgette been good today and eaten all her meals properly?" or "I think Guillaume can go back to his mother next week, don't you?" But though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors would say, "How about that baby of yours that never has smiled?" Has he laughed yet?" And the nurse wuld answer, "Not yet, but just you wait till he gets eight ounces fatter and see if he doesn't."

A Mother's Happiness

Parents come to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short

journey in the war zone and came toiling up the hill to the hospital. She rejoiced in the added ounces, in the vigorous fashion in which he could kick, in approaching teeth and other technical details. She was a tired woman in black, but her face would light up as she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder she would show the nurse pointing across the hills out the window) and about his older brothers and sisters at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over—there were tears of happiness in her eyes—and she pointed incoherently to the crib where the Baby Who Had Never Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and puckered his mouth invitingly.

"See," said the mother, "only see! You of the American Red Cross have made my baby smile!"

A Labor-Sunday Message to the Churches of America from the Secretary of War

The needs for production for the creation of war necessities are forcing an industrial expansion upon the country which must be accomplished in as many weeks sometimes as years would be required under ordinary circumstances.

Under such circumstances there is a very great responsibility both upon the government and upon the people of the communities in which these war industries are developed, that there shall be no lowering of the standards which have been acquired so laboriously through years past, but that rather those ideals toward which we have been working shall be conformed to as promptly as possible. Our thinking for the safeguarding of industrial workers against unnecessary hazards ought to act under as great stimulation as does our thinking in regard to creating new and great industrial processes.

There is no point at which such thought ought to be applied more carefully than in regard to the responsibilities which attach to the greatly increased number of industrial processes by women who are thus rendering their war service.

The government is doing what it can in regard to all these matters, but no amount of supervisory work can take the place of a genuine community interest in such problems. The Federal Council of the Churches of Christ in America will be making a very real contribution if it can give its emphasis to the responsibilities which rest upon individuals and communities in regard to vital matters of this sort.

Statement to the Public

Complaints have reached me from time to time of overcrowded trains and unsatisfactory conditions prevailing in some sections of the country in passenger train service. I feel certain that there are grounds for some of these complaints, but I am sure the public will be interested to know that the reasons are twofold:

First, the great number of troops now being handled over the various railroads between the homes and the cantonments, between the different cantonments and then to the seaboard, is making extraordinary demands upon the passenger car and sleeping car equipment of the country. This has caused a scarcity of day coaches and sleeping cars which it is impossible to remedy immediately.

Secondly, the increased demands upon track and terminal facilities for the transportation of the tremendous amounts of coal, food supplies, raw materials, and other things required for military and naval operations, as well as for the support of the civil population of the country, force the largest possible curtailment of passenger train service. The movements of troops and war materials are, of course, of paramount importance and must be given at all times the right of way.

It was hoped that the increase in passenger rates recently made would have the wholesome effect of reducing unnecessary passenger traffic throughout the country. The smaller the number of passengers who travel, the greater the number of locomotives and cars and the larger the amount of track and terminal facilities that will be freed for essential troop and war material movements. Engineers, firemen and other skilled laborers will also be released for service on troop and necessary freight trains.

Among the many patriotic duties of the American public at this time is the duty to refrain from traveling unnecessarily. Every man, woman and child who can avoid using passenger trains at this time should do so. I earnestly hope that they will do so. Not only will they liberate essential transportation facilities which are necessary for war purposes, but they will save money which they can invest in Liberty Bonds and thereby help themselves as well as their country; and the fewer who travel, the more ample the passenger train service will be.

I may add that consistently with the paramount demands of the war, every possible effort is being made by the Railroad Administration to supply the largest possible amount of comfortable and prompt passenger train service.

W. G. McADOO,
Director General of Railroads.

It Isn't Your Town; It's You

If you want to live in the kind of a town
Like the kind of a town you like,
You needn't slip your clothes in a grip,
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new,
It's a knock to yourself when you knock your town
It isn't your town—it's you.

Real towns are not made by men afraid
Lest somebody else gets ahead.
When everybody works and nobody shirks
You can raise a town from the dead.
And if while you make your personal stake
Your neighbors can make one, too,
Your town will be what you want to see
It isn't the town, it's you.—Ex.

Editorial Paragraphs

Millions of human beings starving in Western Asia. Men, women and children are dying daily by the hundreds through massacre, deportation, disease and starvation.

Armenia, the first nation to embrace Christianity as national religion. The Armenian church has had 137 Pontiffs in unbroken succession since 309 at Etchmiadzin, the great monastery in Russian Armenia.

Tragic situation in Western Asia. Personal testimonies received from American Ambassadors, Consuls, teachers, physicians and missionaries recently returned from Turkey. All tell the same horrible story of destruction, starvation and death.

1,000,000 Armenians and Syrians have perished in the last two years from massacre, starvation and disease, the result of the most barbarous deportation ever enacted in the history of the world.

The Sunday School

A Budget of Suggestions

The Autumn months are just ahead of us, and they are the choicest season for Sunday school work. With the return of many of the workers every one should be made to hear with increasing emphasis "To the work."

Promotion and Enlistment Day

Early in September, if not before, efficient officers of the up-

to-date school begin to plan definitely for the reclassification of their students. This involves Promotion Day which is generally but not uniformly observed. But with the larger use of the graded lessons an increasingly large number of schools have come to use the last Sunday of September so that the students promoted to new classes can begin the studies of the new quarter. Where intensive work has been done examinations may be held. If these are not deeemed advisable there may be a review of memory work. If carefully planned for this may be presented before the entire school immediately preceding the presentation of the promotion certificates. Such a plan serves to make both the children and parents feel that the work is worth-while.

At the suggestion of the Sunday School Council of Evangelical Denominations most of the churches are urging a Teacher Training Drive during September. The underlying purpose is to place the urgent necessity of better Bible teaching on the conscience of the people and to inspire them with an abiding desire to improve the teaching of the Bible in the church school. Once these convictions have come to hold sovereign place in the thought of the workers many of them will have a mind to pursue a course in teacher training. Anticipating such results the following plan may be adopted:

1. On the third or fourth Sunday of September let the pastor preach on "The Teaching Ministry of the Church," setting forth the truth scripturally and historically, showing the advantages practically and making an appeal for the consecration of native teaching ability.

2. Follow up every prospective recruit with a personal interview. In a heart-to-heart talk show the interested individual of promise why he should develop his teaching talents and not let them atrophy through the want of use. Make him feel that he is as definitely called to teach as the minister was called to preach and that the "woe of necessity" rests upon both. Then assure him that if God calls one to teach he also calls him to prepare to teach.

3. Enroll these carefully selected persons as rapidly as possible, encouraging them to make an open Enlistment on Promotion Day. This public decision will burn the bridges behind them and serve as an incentive to cause others to enlist.

4. The class membership having been determined provide the members with the best teacher at your command and assign them to the most suitable quarters. Encourage them to begin with the first year's work of the new course. Since Part I of our book is not completed you may begin with Part II, entitled "The Educative Process in Religion" and written by Dr. L. L. Garber, formerly head of the Department of Education in Ashland College. You will be delighted with this excellent production from one of our own men. It is now in the press and may be ordered from the undersigned.

Rally Day

The time for the observance of Rally Day varies considerably. Some schools observe it with Promotion Day on the last Sunday of September, but others have found that it is better to have the rally day service after the new classes have been formed. For this reason the first Sunday of October is being more generally observed as Rally Day. We should commend a simultaneous observance on the part of our schools, as far as possible, and suggest the first Sunday in October as Rally Day Sunday. For some years now Editor A. D. Gnagey has felt that Brethren schools should have a program provided by our own publishers and this year he has decided to publish one. It will be ready for distribution early in September, and will be arranged so as to meet the needs of Brethren schools. We believe that this new departure represents a step in the right direction, and beg to suggest that the proposed program merits your careful consideration and general use by our schools. Brother Gnagey will be glad to supply further information.

J. A. GARBER.

Making Rally Day Worth While

BY W. H. BEACHLER

THERE are those who insist that Rally Day cannot be made worth while, because it is conducive to no practical and lasting results in the school, and should indeed be dropped from the list of annual events of the School. It is urged that if the local school would constantly hold itself to high standards of efficiency and service such a thing as a Rally Day would be unnecessary. It is also urged that the average Sunday School rally is little more than a spasm or a momentary fit of enthusiasm which speedily dissipates into thin air and nothingness, in reality leaving the school in worse condition after the rally than before.

Now I am not going to say that there has been and is no warrant for these criticisms against Rally Day. There is little doubt Rally Day has been much abused in the past and has in some instances been an actual source of harm. However, I am not yet willing because of these criticisms, be they ever so just, to pronounce Rally Day a failure. For I must believe that when a real, serious effort is put forth to make the annual rally worth while it is fruitful of much good.

In a general way I will say that to my own way of thinking the most worth while Rally in a local school is when it is a part of a simultaneous movement among all of the schools in a city or community. I have seen this tried out and am a firm believer in the idea. I point out only one of several advantages gained through this plan, viz., that it brings the cause of Sunday school to the attention of a community with a far greater impact than can possibly be gained when the schools rally independent of each other.

But to confine our thought to the local school, a rally is worth while when it has accomplished its purpose. And I believe we are agreed that that purpose is the enlistment of recruits to the school, to the end that they shall be permanently held in the school. I have no more faith in a rally which does not hold its recruits than has the very sharpest critic of Rally Day. I am saying nothing as to the source from which these recruits must come. It is apparent they must come from everywhere—except from other Sunday schools. And so, holding to the thought that the primary purpose of Rally Day is to enlist and to hold recruits in the school I want to point out a few things which will help toward this end, thus making the rally worth while.

First, the school must want the rally. No school ever had a great rally that did not want it. Unless your school is eager for conquest and enlistment you will have no real rally. A desire, an enthusiasm for rallying and enlistment must be created first.

Second, the school must plan thoroughly and wisely beforehand to "go over the top." It is too late to plan when the moment has come for action. Set a goal big enough to make your pessimists faint; and then swing as nearly as possible every member of the school into action.

Third, all of your plans have aimed primarily up to this time to get the recruits out. And assuming that you have succeeded in getting all kinds into the school for the big day, what are you going to do with them? What sort of an impression are you going to make? Remember, very, very much depends on the impression you make that day. I can only say, everything and everybody must be at their very best that day. Music, superintendent, teachers and all—at their very best. If the rally is to be a representation then use some time studying the lesson; if it is to be a misrepresentation then do not study the lesson.

Fourth, after the rally what? Unless the leadership of the school were willing before hand that the rally shall bring them new responsibilities and work they should have no rally. But assuming that you wanted more work, then you saw to it before the rally that plans were carefully worked out to conserve and follow up. Otherwise what use to have a rally? After some experience I must say it is hard to prepare for a real rally; but it is far more difficult to conserve the results of that rally.

Briefly, to make a rally worth while requires careful planning, prayer, and a vast amount of hard work. Unless you really mean business don't bluff at having a rally.

REVIEW OF

The Thought and Work of the Church

NO PAPER NEXT WEEK. In keeping with the time-honored custom of the Publishing House to drop an issue of the Evangelist at the time of the meeting of the General Conference no paper will be issued next week. When this number reaches our readers all the editors and principal writers for the paper as well as the leaders of the work of the church in other lines will be expected to be in attendance at the Conference at Winona Lake. If it is possible to do so we will endeavor to run "Notes of the Conference" in the next number of the Evangelist.

This week we conclude the report of the Bible and Church conference recently held in Southern California. That this was a notable gathering for the churches of this conference district is easily seen, and that the experiences of the last two years has demonstrated the helpfulness of such conferences is indicated by the determination of the California Brethren to hold a similar conference at the same place, Long Beach, next year.

It will be observed that there is no Four-Year Program Page this week. We are not able to announce at this time what arrangements will be made for the continuation of this page, but we believe it has been one of the most helpful pages of the paper during the past year, and we hope to see it or something to take its place continued another year.

This week our readers are favored with one of L. S. Bauman's characteristically vigorous contributions. These are days that call for vigorous thinking and many of our brethren have been giving their minds to vital things the past year though a goodly number of them have not been as free as we would like to have seen them in passing their thoughts on to others through the columns of the Evangelist. There is always room for virile contributions to its pages.

Brother M. E. Horner has been appointed church correspondent by the Goshen, Indiana church and favors our readers with his first report this week. The work at Goshen is moving along nicely as usual and the faithful workers are expecting to accomplish yet greater things for God.

The letter from Miss Strode of Lost Creek was intended for last week's paper, but it reached us just one day too late to find its way into the paper. We can no longer hold the columns of the paper open as long as we formerly did and hope to get the paper out on time. The increased size of the subscrition list makes this impossible.

The business manager of the Brethren Publishing Company asks the privilege of publishing his annual report of the business of the company in the Evangelist this week. We do not remember that this has been done before, at least for many years, but since the church paper is now going into so many of the homes of Brethren we feel that they will be interested in the report of the business and will be glad to know that, regardless of the stress of the times and of many unfavorable conditions, the past year was the BEST year the Publishing House ever had, so far as we have any knowledge.

While it is a little too early to make definite announcements concerning our Sunday school publications for next year, yet Brother Gnagey will be on hand at the conference with information and plans that will show a marked advance over anything we have ever had before, and we would urge all Sunday school workers to see him at the Conference. He will gladly give a private interview to any one who wishes information bearing upon Sunday school lesson helps, upon which subject he is a past master.

Prof. L. L. Garber is not a frequent contributor to the pages of the Evangelist, but when he does write it is because he has thought seriously of the subject he wishes to present and has deep convictions upon the same. Any one who will read his contribution this week on "The Education that Made the Hun" can readily see that Brother Garber has a firm grasp upon the situation.

Around the Editor's Table

Worthy of His Hire

Not in a good many years has the laboring man been in the position where he could demand almost any compensation for his labor with a pretty good assurance of receiving it as at the present time. In fact we know that never before in the history of the world were such wages paid to laboring men and women as are being paid right now. However as the cost of practically all commodities used by mankind has advanced in proportion that is perhaps equal to or greater than that of labor it is possible that a man may not be able to purchase much more with a day's wages now than he could two years ago when his wages were considerably lower, yet another fact remains and always will remain, and that is that "the laborer is worthy of his hire" only when the labor he performs is worth a little more than the compensation he receieves for his labor. Unless there is some profit to the employer there is a loss, so the honest laborer is willing to earn just a little more for his employer than he does for himself, otherwise it will not be long until his opportunity to labor will have disappeared and he will have been the destroyer of his own job.

But while there has been such a tremendous advance in wages paid for physical and mechanical labor, the same can not be said of those lines of employment that are more of the mental kind. Office and professional men have not shared the advance in an equal proportion with the mechanic and the laborer. Especially is this true of the Christian ministry and of other lines of Christian employment. It is true that churches have generally increased the support they are giving to their pastors and some educational institutions have increased the salaries of their faculties, but it can hardly be said these increases are relatively proportionate to the advance that has been given to common labor or to any other kind of what is called secular employment. This is not the fault of any individual nor of any special class of individuals, but is rather the result of false social and business standards that place a higher value upon physical and commercial production than they do upon intellectual and spiritual production. Illustrative of this principle is a short item from the pen of Prof. Harry F. Ward that recently appeared in The Biblical Review upon the subject:

Preachers or Cloth?

The church is an employer, paying large numbers of preachers, janitors, office-workers in its general church boards, and mechanical workers in its printing and publishing establishments. In this capacity does it make, follow, or lower standards?

The janitor can and does bear witness in the wage-earning group concerning the effectiveness of the Christian teaching of the organization that hires him. The credit standing of a church determines the extent of its moral and spiritual authority with business men.

In its business raltions with its preachers the church as a whole cannot claim to have shown the world the standards of the Christian employer. Its financial realtions with the men in the pulpits have recently been vigorously described by one writer as an economic crime. It is a notorious fact that the average salaries of preachers are less than the average salaries of some sorts of skilled mechanics.

The church is limited here by the standards of wealth-producing nation which has never properly estimated or remunerated the services of those who increase the spiritual good of the community. But the church cannot escape responsibility for passively accepting this false standard of values.

A certain church numbers among its members some professors of theology whose salary is $2,500. It has also in its membership the superintendent of a cotton mill. His salary is $25,000. These facts reflect, not the judgment of the church, but the judgment of the community concerning the respective value of making preachers and making cotton cloth.

The above words of Professor Ward are deserving of the

attention of all leaders in religious or Christian work. The church needs to be regarded in a different light by the men who control the business world. While we would not have the church conducted along the lines of the business of the world, and while we never expect Christian workers to receive any such compensation for their services as the business world gives to its successful employees, yet we feel that the discrepancy is too great and there needs to be made a readjustment of estimated values in regard to human services.

Using Our Pens For Christ

This was the topic for a recent Christian Endeavor Society meeting, and it was a very practical topic too; but as we looked over the notes and helps for the meeting in a leading religious paper we were impressed with the thought that most of the notes and comments were too narrow in their application, as they were confined almost wholly to the use of the pen in letter writing.

It is true that letter-writing has largely gone out of date and the brief post card has taken its place; but there are still some good letter-writers and there is a place for good letters almost any time. However the phase of the subject we would like to emphasize here is that of using the pen for Christ in a way that will reach a much wider circle than that which is covered in private correspondence.

It is universally understood that the great newspaper world and the world of magazines must be fed with the product of a great many pens, though a very large number of them cannot be said to be used for Christ. Some one must produce the articles and stories which fill the columns of these publications, and for this purpose men and women are hired and paid; but there is another class of publications that is hardly in a position to pay for the matter that fills all their pages, but must depend somewhat upon the free use of the pen by men and women who have messages they feel impelled to give out to the world without specific charges or without compensation, and that is the religious journals, especially the denominational Christian publications.

This is one of the hard tasks of the editor. It is not so difficult for him to fill the pages allotted to him. He knows what is necessary to fill these pages and he knows how to fill them, though the quality of the filling may not always be up to the standard, but the thing that does worry him is how to get others to supply the remaining pages of the paper with reports and contributions that will be both interesting and edifying. We know that it is a real task for many people to write for publication, but it is a worthwhile task and a character-making task that should really challenge the best there is in our pastors and other Christian workers.

The readers of a church paper become much more tired of reading the writings of the editor week after week, however formal or however exact they may be than they do of reading the contributions and reports that come from the men and women who are actively engaged in doing Christian service among the people who constitute the field of workers for the churches.

We feel that many pastors do not realize how great service they could render the cause of Christ by using their pens for him. They may not feel impressed with the necessity of writing a full page contribution, but five or six hundred words to convey the best part of a recent sermon would be a real service in the cause of the Master and a very large number of the readers of the Evangelist would greatly appreciate a more widely spread use of the pen for Christ.

Pastors may not realize it, but we are sure that many of their members would enjoy reading in their own chuch paper some of the things they had heard their pastor proclaim from the pulpit, and moreover it would leave a more lasting impression on their minds.

A Real Business Asset

Many pastors have lamented the limited circulation of their church paper among their membership and they have found it difficult to awaken a lively interest in the plans and work of the general church among them. They know this difficulty would be largely removed if they could have their membership as well informed about all the general interests of the church as they should be, but it is a problem as to how this information can be conveyed to them.

They have suggested from the pulpit many times (perhaps) that every family should read the church paper and they may have appointed some good sister to receive (?) the subscriptions of any who MAY care to subscribe for the church paper. But what has the pastor himself done to make the paper interesting to his own membership? How much has HE used his own pen for Christ? Has the average pastor come to realize that his membership is as eager to read the little bits of church news from their own church as they appear from time to time in the church paper as they are to see the item, "Mr. and Mrs. John Smith motored to Brown county last Sunday to spend the day with their married daughter, who with her husband, Frank Masters, is located on one of the finest farms in the county. Grandpa Smith is quite proud of his little namesake that had arrived in the Masters home since their last visit," in their local weekly paper?

There are more human interest stories about us than many of us realize until we have had our eyes opened to them. This is equally true of the work of the church. Such work is full of human interest and the pen that can be consecrated to the service of passing these bits of interesting church news along to others is doing a real service for Christ.

This appeal is to any member of the Brethren church as well as to the pastor, and if you will use your pens in this way it will be a real asset to the Brethren Publishing Company.

The Religious Press and the War

Because the religious papers of the country are not unanimous in giving the winning of the war the FIRST place in their consideration of the great problems that the human race must solve and because all editors and all contributors of the religious press are not militant souls, rabid in their declaraations of support of the Allies in all things pertaining to the winning of the war, the whole religious press of America is charged with being "shrinkers" if not "slackers" by one of their number that is distinctly militant in its tone and temper.

While practically every exchange that comes to our office stands firmly back of the American government in its part in the conflict and lends its support in every way to the things that may properly be the function of the church in times like these some of them may not measure up to the standard of their critic who would subordinate everything else, even the preaching of the gospel of Jesus Christ, to the winning of the war. The critic to which we refer is The Christian Register (Boston) and goes on to say:

"The best they can make of it is that it is the world's sorry way of settling great issues. Their timorous approach to the chronicle of battle, their temporizing with those who may fairly be called pacifists, their omission from their columns of the grim but glorious facts that are being achieved for their security, amaze us and distress us. They are failing ingloriously in their duty.

"Featuring Y. M. C. A. huts and printing the portraits of denominational representatives among Army and Navy chaplains, fellow editors, don't touch the heart of this war, and our duty in it. Not at all. The soldier is winning this victory first, not the man of the Red Triangle, nor yet he of the Holy Cross. The fighting man's is the honor and the glory and the spiritual significance. All that our ministries to him can accomplish—and it is no little thing—is to praise his nobleness, comfort, hearten, and cheer him. One gets the impression from the pietistic fulsomeness of sundry church papers that the chief opportunity of this war is to glorify religion, to tell the men about God, about immortality, about the spiritual credentials that must inhere in their character and conduct, not as means to victory, but as apologetics for the faith.

"Religion's business in this epoch is to win the war. The assumption seems to be made that the religious forces have their separate rights and functions. We need a constant heroic word for the war from both Mr. Raymond B. Fosdick and Mr. John R. Mott. They are reported as being interested in getting clean recreations, decent moral conditions, and high religious influences for the men. Occasionally, as in the article by Mr. Mott in this issue, the proper theme is dominant, but it is exceptional."

The only reason we give our millions to the auxiliary agencies in this war, it is pointed out, is that they shall really be auxiliary and speed the complete victory. The Register denounces "a new variety of religious institution whose glory is in itself, and goes on:

"What we demand more and more is that our spiritual forces

(Continued on page 16)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

What Christianity Has Done for Korea

By Yi Kwang Su, Chosen, Japan

(1) Christianity Made Known to the Korean the Affairs of the West

Formerly the Korean knew of no country other than Korea and China. He had no idea that learning, morality and other forms of civilization existed anywhere outside of these two countries. But since the missionary went about preaching everywhere, the Korean has learned htat there is such a thing as the Western world. He has even faintly realized that the West has developed a peculiar form of civilization and this civilization is superior to that of the East .... The political movement, like that of the Independence Club, may be said to have been an echo of the Western influence. It is, at any rate, an undeniable fact that Christianity brought to Korea the dawning light of that civilization.

(2) The Quickening of the Moral Sense of the People

Toward the end of the Korean regime it was not only politics that were corrupt. Industry and finance were disorganized. As education was neglected, and administration rotten, social morals were indescribably corrupt. A whirlwind of extravagance, selfishness, dishonesty and jealousy swept over the nation. Officials openly practiced bribery, favoritism and cruelty. People sank deep in debauchery. Even children indulged in gambling. Slaves were sold and bought. Everybody seemed to think of nothing but evil day and night. Summed up in one sentence: the Korean degeneration reached the point where life had no ideal and morality, no standard. When I think of what I heard and saw in my childhood, I can't help trembling. To this confused and wicked society Christianity brought a high ideal of life and the dignity of virtue. Intemperance and immorality were forbidden. Dishonesty was denounced. Human traffic was discouraged. To worship God, to seek after righteousness, to teach new ways of living a pure, ideal life—all this has been the gift of Christianity. It is Christianity that has enabled nearly three hundred thousand souls in Korea to enjoy religious consolations and to strive after a morally pure life.

Not only the Christians but, through them, the moral conscience of the whole nation has been awakened and the ethical standard has been raised—another inestimable service which we owe to Christianity.

(3) The Spread of Education

We have now common schools and higher schools at different localities. In Seoul there are even schools for special subjects. Educational facilities are thus being provided. But up to seven or eight years ago, there were scarcely any but Christian schools. Of those who have received the new education, and who are above thirty years of age, the majority are graduates from Christian institutions of learning.

Since the religious revolution in Europe, the Christian church has found it necessary to establish schools. As all believers had to study the Bible, children were taught to read. This became the foundation of the modern system of common education. For the same reason, the Christian church in Korea has given much attention to the founding of schools and hospitals. A church with two or three hundred members has a primary school, as a rule. It is thus that the Christian church has laid the foundation of Korea's new system of education.

Besides school education, the necessity for reading the Bible and hymns has induced illiterate believers to learn Un-moon. Moreover, the reading of the Scriptures has created a taste for reading, with pleasure, such simple religious works as "Pilgrim's Progress," etc. Thanks to this fact most Christians male or female, old or young, have acquired the knowledge of letters and the ability to read.

(4) The Status of Woman Has Been Raised

The distinguishing mark of Oriental ethics is to honor man and despise woman. Especially in Korea a woman was considered no better than a domestic animal. She was denied the privilege of education. To assert her personality or to engage in an independent livelihood was never dreampt of. But it is the blessing of Christianiity that has induced her to attend church services and to engage in acts of worship along with men giving her the conception that men and women are sons and daughters of God on equal terms. A Christian woman enjoys that same power with men to vote for the election of church officers. She shares equally with men the responsibility of supporting the church. In the roll-book of Christians a woman possesses her individuality as well as a man.

The first school for girls was a Christian school and the first girl students were Christians. Now-a-days there are common schools and high schools for girls; but as late as five or six years ago the very mention of a female student was associated with a Christian girl.

Again, it is the Christian church in Korea that has sanctioned the re-marriage of women. By breaking down the notion that it is a great sin for a widow to re-marry according to the literal interpretation of the maxim that "a virtuous woman never has two husbands" Christianity has conferred on the Korean women a precious freedom.

(5) The Hurtful Cusotm of Early Marriage Has Been Rectified

Now we have a legal age for marriage so that early marriage is, at least theoretically forbidden. But formerly it was Christians alone who enforced strict rules against premature marriages.

(6) The Universalization of Un-Moon

It is the Christian church that has given to the Korean the idea that Un-moon is also a form of writing. The translation of the of the precious Testaments, Old and New, and of the hymns has given to Un-moon its dignity and universality .... It is probable that the Korean alphabet and the Korean language have become, for the first time, the medium of high and noble thoughts through the translation of the Bible. When the history of Korean literature shall come to be written by a future historian, the fact that the Bible was translated in pure Korean will find its place in the first page.

(7) The Mental Faculties of the Korean Have Been Stimulated

The Korean mind has been paralyzed, dried up an dstagnated. To this, Christian thoughts, unheard of in former ages, brought a powerful stimulation.

(8) Personal Liberty

The individual is the basis of this religion. In the Confucian system, the sage makes ethical laws for the people who are required to obey them unconsciously. "People should be made to obey but they should not be made to know," is the Confucian doctrine. Hence the Confucian ethics destroy private judgment, and this has hindered the free development of thought. But Christianity teaches that each individual, through his own prayer and endeavor, can find and see God and obtain eternal life. To say that all persons, sons, daughters and slaves in fact every human being has a soul implies that all men are brothers; that everybody is to be respected; and that all persons are equal in status and dignity, however they may differ in abilities. This is the source from which is derived the idea of the equality of men and women. This is the root of modern ethics.—Missionary Review of the World.

Mormon Chaplains

Both Eastern and Western Mormons are urging their soldier boys in the army to miss no chance to spread Mormonism among their comrades. Polygamists B. H. Roberts and a son of Jos. F. Smith, the head Utah Mormons, have secured appointments as "chaplains" and will do their utmost to help this on. Mormonism made a leap ahead in the Civil War because of the diverted attention; it is doing the same now.

Hostesses for Colored Troops

The first of the eight Hostess Houses fo friends of colored troops, which have been authorized by the War Work Council of the Young Women's Christian Association, is

open at Camp Upton. This house is to serve a double purpose as training center for workers in the other houses.

Other houses for colored troops are being built at Camp Dix, N. J.; Camp Jackson, S. C.; Camp Dodge, Ia.; Camp Lee, Va.; Camp Gordon, Ga.; Camp Sherman, Ohio, and Camp Funston, Kansas. At Camp Funston army barracks are in temporary use until the house is opened.

Cleaning Up Newport

The effort to "clean up" the city of Newport, and to make it "safe for the boys" in the Navy Training Station, dates back to 1915, when a mass meeting of citizens was addressed by naval officers and others. But the active work has been carried on since December last, with ministers in close co-operation with naval officials.

In May, 1917, the Ministers' Union had wired Washington asking for war time prohibition and intimating that Newport, with its large number of enlisted men, needed such a measure. Later the Union sent its own representative to the capital to ask Secretary Daniels to make the city dry.



Our Youngest Readers



The Make-Believe

Every time Honorable Miss Teacher met with her little Chinese girls in the afternoon sewing class, she observed the new schoolboy, Jung Er, hanging about the sewing room door or peeping through a hole in the paper window.

Certainly Jung Er behaved strangely for a boy of eleven years. His parents were out-and-out heathens, and that may have explained his bad manners; but there were other things that seemed very unusual. For instance, when his boy companions played ball or leapfrog, he looked upon them indifferently, and when they urged him to join in the sport, he walked away with hanging head. Naturally, the other boys laughed at him, but all their jeers and ridicule did not induce him to join in their games.

Miss Teacher noticed Jung Er's queer behavior; but, most of all, she noticed his spying upon the little girls when they were sewing, and she resolved to speak to him the next time he came over into the girl's school yard. This place was forbidden ground to all boys, large or small.

Miss Teacher had not long to wait, for Jung Er stole over the following afternoon when the little girls were sewing away as busy as bees—that is, as busy as bees would sew if they had time for anything else in the world but buzzing about and making honey.

To make sure that there would be no more peeping upon Jung Er's part, Miss Teacher had pasted a whole new sheet of paper over the inside of the carved wooden window. This done, she went about smiling to herself, thinking that she had settled Jung Er and the peeping business, when suddenly, rip! rip!

It was a tiny sound, almost like a scratch, but the little girls began to giggle and Miss Teacher to frown. Out of the corner of her eye she first saw a rosy finger-tip sticking through the new paper window, then the finger was taken away, and something very black and shining was pressed in its place. This black, shining object was Jung Er's eyes, of course, and Miss Teacher determined right then and there to put a stop to his nonsense.

For the moment, she went on with the sewing class as if nothing had happened—then, rip, rip again! This time the hole in the paper window was big enough for two shining, black eyes, and the little girls giggled louder than ever. Miss Teacher still said nothing. However, she worked her way quietly around to the little girl nearest the door, then suddenly she dashed out and caught Jung Er by the collar.

Now, to catch a boy by the collar has always been considered a perfectly good way to catch boys since boys began to act naughty. And when Miss Teacher grabbed Jung Er by the collar, she was convinced that he should be punished. However, she was not prepared for Jung Er's next move. Instead of pulling away and sulking, he cried out, with a loud voice:

"I want to go in there; I want to sew with the girls!"

"What!" Miss Teacher was so astonished that she let go of Jung Er's collar. "What! You, a boy, wish to sew with the little girls?"

"Yes, I do—O Honorable Miss Teacher!" Jung Er's tears fell. "I do so want a little, shining needle and the pink and blue threads!"

"What!" Miss Teacher's eyes were as big as saucers; but Jung Er had another surprise for her. He beat his little breast and shouted loud enough for every one to hear. "Yes, I want these girls things because I am not a boy; I am a girl!"

Miss Teacher never was so surprised; but, as she looked close at Jung Er, she couldn't help believing him—such soft, shining hair; smooth, rosy cheeks; flashing black eyes and small, slender hands and feet.

"Yes, I am a little girl," Jung Er sobbed. "My parents love me so much that they dresss me like a boy to fool the gods, for the gods love and favor boys, but they hate girls."

Then what did Miss Teacher do? She had come out to punish; but with Jung Er's last words she cried:

"I love girls, too," and she gathered the small form in her arms. Jung Er threw her arms around Miss Teacher's neck, and for a long moment no one said a word. Then pretty soon they went back into the sewing room, where Miss Teacher spent all the hour teaching the new little girl how to sew with the shining needle and the blue and pink threads.

When the class was over, Miss Teacher put on her hat and called upon the head teacher in the boys' school. After this, she climbed into her cart and went to call upon Jung Er's parents.

With them she was very firm. "If Jung Er was allowed to remain in the mission school, she must be dressed properly, and put into the girls' department." This was a hard matter for Jung Er's heathen parents to decide; but finally, because they had a great desire for Jung Er to be educated, they agreed to risk the gods' disfavor and dress her as the girl she was.

So it came about that very next day, Jung Kuniang (her new name) played happily with all the other little girls in the girls' school; but I am sorry to say that every now and then the new Jung Kuniang made naughty faces in the direction of the boys' school.

However, this was not all. So many good things happened to Jung Kuniang after she was put into girl's clothing that her parents began to doubt the power of the gods to help or to harm. And when they began to doubt their Chinese gods, they began to ask questions about the God that little Jung Kuniang mentioned so often.

The strange thing about this was that, the more they questioned, the more they wanted to know. Thus it came about that they kept on asking questions and learning more and more wonderful things. And they are still learning, although many months have passed since the bright Sunday morning when they—father, mother and little Jung Kuniang—stood up and were received into the family of this same true God.—Queen's Gardens.



News From the Field



Riverside Institute

If we of Riverside were as faithful with writing for the Evangelist as with reading it, we should have written before this.

Riverside, as you may know, was this year combined with the "free" school of this district so that we began (as is the custom with the free schools) the middle of July. The enrollment that day was 105—now 115—a thing we have never before had in the fall term. I remember that five years ago, the first week of school there were 3 dormitory boarders. This year there were 13; most of them in the Normal Department.

A thing that Riverside did not have when I went away from here before was the ringing of the Prayer bell. But for the past 2 years they have been ringing the school bell every evening about 7:30, the idea being that those within hearing of the bell pause that moment for prayer. This

was a new thing to me, but among the students on the campus particularly this is very impressive.

The ladies of the Carleton, Nebraska church would no doubt be interested in the work the Domestic Science girls are doing, as they fitted up this department of the work. Over 20 girls enrolled for this. The sewing for the year is to be for the organization of Red Cross at Jackson, Kentucky. We are trying to live up to the reputation of Breathitt county for patriotism. Breathitt with one county of Vermont were the two counties of the United States to have the most enlisted men up to May of this year. There was no drafting in Breathitt county until this June.

May I remark too that the flag is flying everywhere these days is flying every day from a firm, straight pole that was put up of the Riverside campus, July Fourth.

Two weeks ago Thursday we were surprised by a visit from Mr. McBride, of Dayton, who thought he would visit the workers as he was passing through Winchester, Kentucky. We wish that more of the Brethren would do the same.

The same day that Mr. McBride was here, the teacher of the 5th, 6th, and 7th grades was summoned to appear before the exemption board and we are without a teacher for this room. A young man of the neighborhood assisted with the work. If there is some one who is anxious to do something for this work they should offer to teach this room and assume the management of the boys' dormitory.

Sometime ago the doctor pronounced one of the most faithful workers that we have ever had here, a subject of tuberculosis of the throat. This person, Elizabeth Haddix, was among the Ashland students of 1917 and is the kind of a devoted Christian that any church would be proud of. Her strength was weakening and there was a marked decrease of weight till about the last week of June the decrease was at the rate of 4 or 5 pounds a week. Elizabeth requested that she be anointed, so Brother Drushal and Brother Bradfield anointed her. In the few weeks that have elapesd there has been a gain of 3 or 4 pounds weight and she was able this week to ride to the depot, three miles from her home.

There are other things that might be said: things to prove that the work is moving forward with unprecedented vigor. There are others though, who are preparing to report as soon as the present stress of the work is somewhat lifted. We have been praying that the proper matron for the girls' dormitory may volunteer soon and too that the proper one for the management of the boys' dormitory be forthcoming.

GENEVA STRODE.

Goshen, Indiana

Some time ago the writer was elected corresponding Secretary of the Brethren church of Goshen, Isdiana. Much would I have preferred some one who could have done the work better than I can, but since it has fallen to my lot I will do the best I can.

It is generally expected that the pastors of the various congregations will give a write up of the progress of the work, so if Brother Mc. "as we call him," does his part we will be relieved somewhat.

A fine Christian spirit prevailed at the business meeting of this year much business was disposed of in a very satisfactory way, preferring others rather than one's self.

The church at this place has a fine system for its business affairs where every department of the church and her auxiliaries give a report. This makes it interesting and encourages good attendance. Brother Irvin Duker our Moderator with tact and ability was re-elected, also Brother Menaugh, secretary.

Brother Trimmer, treasurer, and others were re-elected to offices they had creditably filled. Brother Roscoe continues to be our Sunday school superintendent, taking a very active interest in all its departments. The Sunday school is one of the live wires of the Goshen church, attended by men and women of silvery locks, down to the little tot. Bible reading is encouraged and reported by each class, sometimes as many as three hundred or more chapters are read by a single class and a thousand by the school in a single week.

The young men's class, the "True Blues," is performing a kind act by presenting a box containing a lunch to all the boys who leave Goshen for United States service. This has been some expense to the boys, but they are doing it in the spirit that merits the blessing, "More blesed to give than receive." God alone knows who may be influenced for good by a small act of kindness like this.

Brother Mc. is taking his vacation at the present. They have gone back to old Virginia to visit parents and friends. Brother Thomas of Milford and Brother Menaugh have been filling the pulpit with fine messages from the WORD.

Brother Wolford of Elkhart, also came to help us by giving us a message from God's book. Come again. During July and August the various congregations of the city unite in union services. They are held in the Court House Park. The meetings have been largely atetnded. Dr. Bradford, of Oklahoma delivered one of the sermons, filled with plain truth for all, fitted for the day in which we are living. We were all glad to know that our dear Brother Furry had a call to speak at the union service and to say the least his was a great message, full of truth. God bless his servants.

M. E. HORNER, Cor. Sec.

Annual Brethren Bible Conference Long Beach, California

(Continued from Evangelist No. 31)

Wednesday, 7:30 P. M.

The evening devotions were begun by such songs as "Lean Upon His Arms," "He is Mine," etc. Brother N. C. Nielsen led in prayer. Sister Leila Nehr of Compton Avenue church sang "Nobody Told Me of Jesus." Brother Stout sang "Poor Li'le Brack Sheep." By request of Brother Darling he also sang "The Lost Ship."

Brother R. E. Darling, pastor at Turlock, Stanislaus county, then preached the evening sermon, subject, "What Will Happen on the First Resurrection Morn." Scriptures used were Rev. 20: 4-6; 1 Cor. 15: 51-54 and 1 Thess. 4. He spoke of the evangelistic use of this uject. There was sorrow in the homes of Thessalonians because of the going of loved ones. They were looking for the coming of Jesus, and feared those who were gone would not share in his coming. 1 Thess. 5: 18,—"Wherefore comfort one another with these words," is based on 1 Thess. 4: 14, "If we believe that Jesus died and rose again."

This service was closed by an invitation hymn and a benediction by J. C. Beal.

No program had been provided for Thursday forenoon, that being set apart for rest and recreation. The conference convened at 2 P. M. by singing gospel songs. Prayer was offered by N. W. Jennings'

P. B. Fitzwater gave his sixth address on the incarnation, "The Humiliation of the Incarnation," or "The Shame of the Cross."

Phil 2: 8; Heb. 12: 2, 3.

(1) The fact of the Cross.

Recorded by Math., Mk., Luke and John. Paul says such a death was a curse (Gal. 3: 13.)

(2) The necessity of the cross. John 3: 14, 15. This lies in

(a) The nature of God. He is absolutely holy, righteous and just.

(b) The nature of sin. Sin is guilt, uncleanness and disease. This must be gotten rid of. Sin is not an abstraction, but is vitally connected with man.

(c) The nature of God's law, must be upheld. Sin cannot be condoned.

(3) The method of the cross.

God became universal man and himself endured the agony of the cross. (2 Cor. 5: 21; 2 Pet. 2: 24).

(4) The issue of the cross.

It is the cross that puts the difference between men, and this has been parabolically enacted in the crucifixion. (John 129: 16-18 and Luke 23: 32-43).

(a) The cross of the unbelieving thief.

1. Sin in him (Ps. 51: 5).
2. Sin on him (Rom. 3: 9).

He yielded to his sinful nature and railed on Jesus.

(b) The cross of Christ.

1. No sin in him (2 Cor. 5: 21 and 1 Pet. 2: 22).
2. Sin on him (Isa. 53: 6).

(c) The cross of the believing thief.

1. Sin in him (Rom. 7: 17).
2. No sin on him (Rom. 8: 33).

Each man has power to decide which cross he shall rest under.

At the close of this address Prof. Stout sang "And He Answered Never a Word."

The second address of the afternoon was by Louis S. Bauman on "The Signs of the Times," "The Great Apostasy." Scriptures, 2 Thess 2: 1-4 and 2 Tim. 4: 3, 4. An apostate is one who has had the rtuth and has moved away from his stand. The speaker asked the question, "Are we now in such a condition as a whole body of people?" and proceeded to show why he thinks we are. One of his conclusions was that this great war is a result of false doctrines taught in Germany, and the war is an evidence of this great apostasy.

The session closed with prayer by Sylvester Lowman.

Thursday, 7:30 P. M.

Professor Stout lead the congregation in singing several popular gospel songs.

A number of the ministers present formed a chorus and rendered, "The Old Wayside Cross," and "Remember Me, Oh, Mighty One."

Professor Stout rendered "The Song the Angels Cannot Sing."

Of all the sessions of the conference the audience on this evening was no doubt the largest, every available space being occupied.

P. B. Fitzwater gave the message, speaking on the theme "The Nature of God as Revealed in His Names."

The name "God"—"I am." It is equal to the Hebrew verb "To be," and means "The Self-existent One," or "The Source of All Things."

God has three primary names. The others are derived from them.

First Elohim, "The Strong One." This is plural in form and suggests plurality in the Godhead. We do not have the Trinity in the Old Testament in name but we do have it in fact. Note it in the first lve verses of Genesis.

Second, Jehovah, "The Covenant One." The reason people do not put their trust in God is because they do not know his name.

If you go to hell, it will be by your own suicidal act.

Several other derivative names were discussed at some length such as

Jehovah—Jirah, "The Lord Will Provide." (Gen. 22).

Jehovah—Rafah, "The Divine Healer." (Ex. 125: 25 Waters healed).

Jehovah—Missi, "The Lord Our Banner." His banner over us is "Love" even the Christ of the New Testament.

Jehovah—Shalem, "The Lord Our Paece."

Jehovah—Rawah, "The Lord Our Shepherd." (Ps. 23).

3. El Shadai, El "Strong" Shad, "Breast," The "Strong One" who has come into the breasted relation, as of a mother. God who gives nourishment and comfort. Think of a mother's tenderness and care. Our God is infinitely more so.

At the close of this very instructive address an invitation song was sung and a closing prayer was offered by Chairman A. V. Kimmell.

Friday, 9:30 A. M.

Devotions were conducted by Professor Stout who sang "The Old Time Fire."

P. B. Fitzwater gave the 7th in the series on the incarnation, "The Demonstration of the Incarnation," or "The Resurrection of Christ."

(1) The fact of—

(a) Testimony of the Evangelists.

(b) Witnesses at different times. 12 Cor. 15: 5-8.

(c) Circumstantial evidences.

(2) What it guarantees to us,

(a) Integrity of scriptures. (12 Cor. 15: 3, 4).

(b) Reality of the Divine Person. (Rom. 1: 4).

(c) Sufficiency of Christ's Atoning Sacrifice. (Rom. 4: 25).

(d) Of life and immortality. (1 Cor. 15: 20). "Because I live ye shall live also."

After a recess of five minutes N. W. Jennings spoke on "Evangelism in Pulpit and Pew."

This interesting and instructive address consisted largely of personal experiences of the author in his evangelistic work throughout the country. Desire will not bring a revival. The need of PERSONAL effort is great. There must needs be word, prayer and weeping.

The morning session closed with a song by Brother Stout, entitled "I Am Going Up, Dear Papa."

Friday, 2 P. M.

The audience sang "If Jesus Goes With Me" and "Lean Upon His Arms." Professor Stout sang "Who Will Answer for Me?" R. E. Darling gave the 3rd of his "Studies on Prayer," "Why Some Prayers Are Not Answered." God does not answer formal prayers. Nor where known sin exists. Ps. 66: 18; Isa. 5: 1, 2. When we do not keep his commands Jesus said, "I do always those things that please him." God does not answer where faith is lacking, if we are unforgiving.

Your prayer may not be answered because you can answer it yourself. | Some one one has said, the Lord answers only those that men cannot.

The second address of the afternoon was by F. J. Reagan; subject, "The Pre-eminent Christ." Col. 1: 18.

The conflict between right and wrong centers around the person of Christ. All of heaven contributes to his glory; all hell opposes. He is pre-eminent in creation (Col. 1: 16), in redemption (Col. 1: 124, 21, 22, 30) in the scriptures, in the church and in peaching. Paul said, "I am determined to know nothing among you save Jesus Christ and him crucified." He may be pre-eminent in us. "Christ in me the hope of glory."

Friday, 7:30 P. M.

After several gospel songs Sister Jennings rendered, "He's Real to Me."

At this time the Chairman A. V. Kimmell, presented the matter of the expenses of the conference and listed the main items of expense which totaled $525.00. An offering of cash and pledges was solicited and the full amount was soon raised.

Louis S. Bauman preached the evening sermon, subject, "The Prince of Peace." Isa. 9: 6. In the face of the terrible unrest and suffering, let us count our blessings, especially here in Southern California, where we have so much to be thankful for. He said the spirit of the Christian was exemplified during the Spanish-American war when a general said to his men, "Boys, don't cheer. They are dying over there."

Saturday, 2 P. M., Business Session

(We note only item of most inteest.)

Albert E. Neher of Compton Avenue church, Los Angeles, was elected a member of District Mission Board by acclamation.

The following resolution of the District Mission Board was adapted on motion of L. S. Bauman.

Resolved, that the Southern California District Mission Board's annual assessment for the year, October 1st, 1918, to September 30th, 1919, be $1,000, and be apportioned among the churches as follows:

Long Beach	$ 450.00
Whittier	137.50
La Verne	137.50
Compton Ave. L. A.	137.50
First Church, L. A.	137.50
Total	$1,000.00

This assessment is to be paid quarterly beginning Octover 1st, 1918.

(Signed) H. V. WALL, Secretary.

On motion of J. C. Beal, a second resolution of the Mission Board was adopted as follows:

Resolved, that the Southern California District Mission Board, in conjunction with the Fillmore church, be authorized to build a church in Fillmore which shall not cost, including furnishings, to exceed $9,000.

(Signed) H. V. WALL, Secretary.

(In this connection we give the Annual Report of the District Mission Board which was not in our possession when the first part of these notes were sent in).

Long Beah, Cal., July 19, 1918.

Report of the Mission Board of the Brethren Churches of Southen California

Your Board considered several places since our last Conference, but it was the unanimous opinion that Fillmore was a needy place and the best place to start a mission at this time.

At our General Conference Brother L. S. Bauman and self had made parital arrangement with Brother S. Lowman of Dayton, Ohio, to do mission work here, and the Board later engaged him. Therefore, Brother Lowman being ready to take charge the Board engaged Brother L. S. Bauman to do the preaching and Professor B. P. Stout to lead the singing at a four weeks' meeting.

We put up our tent and started the fifth day of May, the work for the Lord in winning of souls. It proved to be a most needy place and hard to work, so the working force had a mgihty struggle to get the people to come out, and to get a hearing, because the forces of the enemies of Christ had united in telling all over town all kinds of lies about us as a church, but the workers stood at their guns and volley after volley of gospel truth was fired and by a continual bombarding the third week the enemy had to yield ground and we went on to victory in winning souls for Crhist, our King, whose banner had been held up. At the end of the fourth week twenty-nine souls had made confession of Christ.

The Board bought two lots for $1,800 and pledges were given for this amount the last Sunday of the meeting. On the second of July a church was organized with twenty-four members. There are three more now.

With Brother Lowman as pastor, deacons and deaconesses were elected, and Sunday scohol superintendent and other officers chosen. The Sunday school which was started the second week has an average attendance of forty-three. They had a Sunday school picnic the Fourth of July where eighty turned out.

They also chose a building committee as it is the plan of the Board and the church there to build a house of worship. This committee has plans here and the prices of everything for the building and furniture, and the estimate is that it will cost $9,000. A decision to put up the church building will probably be reached at this conference.

Considering everything and the tremendous power it took through God and the Holy Spirit given to his servant to get a start, things look very good and encouraging.

The Board wants to express its thanks and appreciation to Brethren Bauman, Stout and Lowman and to Sister Lowman, and all the others who helped in different ways to make the mission a success.

(Signed) N. C. NIELSEN,
President District Mission
Board of Southern California
250 Pine Ave.,
Long Beach, Cal.

In accordance with the lart article of the Constitution and By-Laws previously given, a Ministerial Examining Board of five members was elected (one member from each church) which resulted as follows:

Long Beach—L. S. Bauman.
Whittier—A. V. Kimmell.
La Verne—T. H. Broad.
Compton Avenue, Los Angeles—J C. Beal.
First Church, Los Angeles—A. P. Reed.

On motion of Morris Lefler an invitation of the Long Beach church to have the Conference meet with them again next year was accepted.

The Tabulating Committee submitted the following report which was accepted after a correction in the amount of foreign mission money reported:—

Church buildings owned	5
Total Membership	1100
(Male, 443; Female, 657).	
Total accessions for the year	134
Lost by death and letter	39
Value of church property	$70,800.50
Paid for District Missions	683.50
Paid to National Home Missions	301 90
Paid to Foreign Missions	3,253.04
Grand total of all funds	$240,003.86
Enrolled in Sunday Schools	1424
Raised for Missions by Sunday Schools	$ 828.79
Total of all funds raised by Sunday Schools	2,341.58
Y. P. S. C. E' membership	154
Raised for Missions by Y. P. S. C. E.	$ 253.95
Junior C. E. Membership	144
S. S. C. E. membership	100
Total funds raised by S. S. C. E.	$ 2,194.26

T. J. STEVES,
A. E. Neher,
L. A. Ogden, Committee

Chairman E. M. Cobb of the Committee on Resolutions made a report which was adopted. We quote only the last paragraph:

Resolved, that we recognize the fact that our government is a chosen vessel of God, ordained to execute wrath upon the wicked; and is a mighty instrument in the hands of God to be used for the fulfillment of his great purpose an plans; and that, as such, we shall give to her and her great president, our prayers, and every support, moral, financial and otherwise, that we can possibly give, and yet remain true to the spirit of Jesus Christ, and in harmony with his teaching.

The question of fraternal relations with the Church of the Brethren was discussed and on motion of J. C. Beal the following committee was selected: A. V. Kimmell, E. M. Cobb and H. V, Wall. An effort willl be made to hold a joint conference with them next year.

Saturday, 7:30 P. M.

Devotions by Roger E. Darling, Professor Stout sang "The Three R's"—"Ruin, Redemption, Regeneration," a song written by Major Whitney.

P. B. Fitzwater gave the 8th address in the series on the incarnation, "The Present Activity of the Incarnation," or "The High Priestly Work of Christ."

I. What it is—High Priest in Heaven Heb. 4: 14.

II. His qualifications as High Priest.

1. God's Son. Heb. 5: 4.
2. His office unending. Heb. 5: 6.
3. Sinless. Heb. 7: 26-28.
4. Sympathetic. Heb. 2: 16, 17.

III. Issue of his work as Priest. Heb. 7: 25.

Jesus took the nature of man so that he could enter into the most definite realization of nur needs.

Brother F. J. Reagan made the closing prayer.

Sunday, 9:30 A. M.

Sunday school was conducted by the Long Beach officers, D. E. Waller, Superintendent. This was a great day of songs, sermons and fellowship. Among other songs was one by Mr. and Mrs. Stout, "God's Way is the Best Way," which added to the occasion.

N. W. Jennings gave the morning message, "The Only Immortal Winning Organization in the World," which of course is the church. He spoke of the glory of the church, a perfect church, the church immortal, the church a magnet, a lighthouse, to evangelize the world with a heaven born call.

At the afternoon session an offering was taken for the new Fillmore Mission church as per a decision of the Conference at the business session on Saturday.

last of the series on the incarnation, "The

P. B. Fitzwaetr delivered the 9th and Consummation of the Incarnation," or "The Second Coming of Christ."

1. Certainty of—

Proven by

(a) Testimony of angels. Acts 1: 11.
(b) Testimony of Spirit through Paul. 1 Thess. 4: 16, 17.
(c) Testimony of Christ. John 14: 1-3.

1. Natuare of—personal, bodily.
3. Time of—Mark 13: 35.
No one knows.
4. Results of—Mt. 24: 14; 12 Cor. 15: 24. It is to be a consummation.

Sunday, 7:30 P. M.

The evening service was rich with songs and solos. Miss Bly of Compton Avenue church sang, "Say Amen to Jesus," and it was much enjoyed. There were special songs by Miss Hazel Shively and Miss Leila Neher.

Professor Stout imitated in colored singer in "Hear De Waves a Rollin' Near."

L. S. Bauman preached the closing sermon of his present pastorate of the Long Beach church, having planned to start the following Tuesday morning to go by automobile to National Conference and for at least six months' evangelistic tour of eastern churches.

The text was Heb. 10: 12, 13, "Henceforth expecting till Jesus makes his enemies his footstool."

Jesus is expecting something. He has a right to as the sower of good seed expects a harvest, because of the promises of the Father. He wants us to live so as to catch his glory and reflect it to others.

Jesus expects sacrifice. He expects us to bear fruit for him. He spoke of the sacrifice being made by Brother and Sister Rollier in their preparation for and in their going to Africa to assist in the work there. He closed the service with an earnest prayer for the church.

On Monday afternoon, the 29th, there were three addresses on "What the Bible Says About the Love Feast" in preparation for the communion service Monday evening.

There was a good attendance Monday evening at the communion service held in the commodious new basement of the Long Beach church. There were six long tables reaching the entire lenght of the basement, all filled with members from all the churches of Southern California. The tables were tastefully decorated with flowers and ferns. The plates were neatly covered with napkins which were removed at the proper time and replaced when the supper was finished. L. S. Bauman conducted the service, being assisted by A. V. Kimmell, F. J. Reagan, J. C. Beal, J. W. Platt and B. F. Schisler. It was a delightful service which we all hope may be repeated in many places in our brotherhood.

In concluding this write up of this great conference, we present an interesting report which was made during the first day's sessions by our esteemed Brother N. C. Nielsen on "Ashland College, Recruiting and Endowment."

Ashland College has eighteen acres of ground lying nice and high in the outskirts of the beautiful city of Ashland. It is worth at least $150,000 all paid for. But no college can be run in these days without a permanent endowment. Our college has some temporary endowment but it has about all expired. I have been watching the college for the last twenty-five years and all things considered, I think the college has done most excellent.

When I was at the General Conference last year I saw as fine a lot of young preachers as you will see anywhere. Moreover, if we are going to proclaim to the world what the Brethren church stands for, and do our share in teaching the gospel to all the world, and bringing in the millen-

nium, we must have endowment for the college so we can send our boys and girls there to be trained for the Lord's work.

We started out to raise $100,000, but that is just a minimum goal and we hope to far surpass that when the campaign is over, and we want not only some of your money but we want also your boys and girls. We want recruits.

Many of our older brethren have gone to their reward, and others have passed their best days. They did well, but we need recruits an many of them, so if any of our young people will give their lives for the Lord's work and feel called of him, you parents do your part to send them to our own college. Because if we want the Brethren doctrine and that for which we as a church stand, to prosper, we must have our preachers and missionaries indoctrinated.

It is a fact that if our young people go to other denominational schools they will as a rule be of the persuasion of the school to which they go. Take for instance the Disciples, or Christian church,—all the preachers I have heard are just charged with their doctrines, and I think the same can be said at least to some extent of all other denominations. More than that, in my opinion and observation, it is not only the doctrines we believed in as Brethren that make our young people real stalwart Brethren, but the contact at the schools with others of the same faith.

We hear much of a new world after the war. I think the world will be a good deal the same till Jesus comes. But one thing is sure, we need an efficient ministry, and if we are going to have an efficient ministry, we need better college equipment and better remuneration to the teachers there. Our teachers and professors have been giving their lives for the scantiest kind of salaries.

We cannot expect to have always such well qualified Brethren who will offer their lives that way, and we have no right to expect good work even if it is for the Lord, without a fair pay. Therefore, it is our business if we want to do our share of the Lord's work, to do our share in the college endowment, and when Brother Beachler or some one else comes around for the campaign in this district we want every member to be prepared to give something, even if it is not more than $5.00 or $1,000, Brother Beachler will be glad to take it.

And I think it is a mighty good investment to give money for the preparation of our young people for the Lord's work after we have departed for our reward.

N. C. NIELSEN.

Long Beach, Cal.

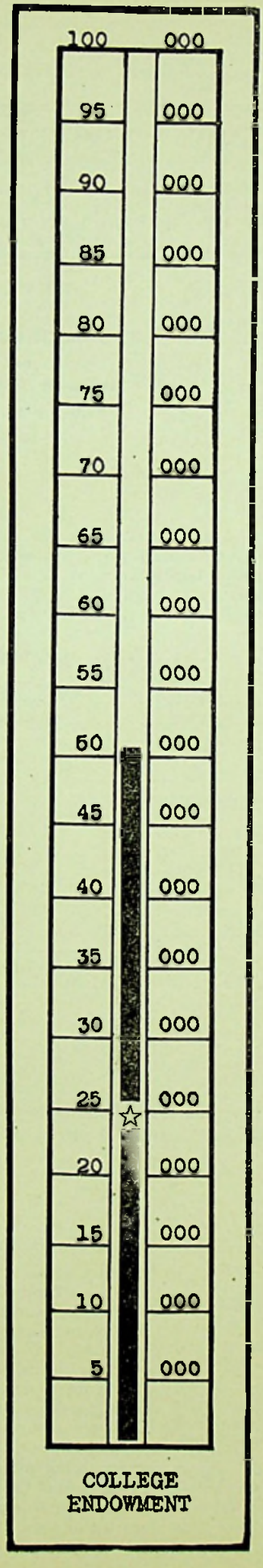
It is evident that Ashland College has a warm friend in Brother Nielsen and this report of his will mean much, we hope, for our College, both here in California and everywhere this report of his may be read.

Having enjoyed this great Conference together this year, if the Lord wills it, we will all be anticipating another one even better and greater next year.

A. P. REED, Asst. Sec.

4910 Wadsworth St.

Los Angeles, Cal.



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

Facts and Figures Relative to the Campaign for Permanent Endowment for Ashland College

Facts:

1. It is a fact that the Campaign is meeting with great success. The mercury is steadily moving upward. We have gone beyond $50,000 and the Campaign is really just well begun.

2. It is a fact that we have learned by experience that it takes time to do this work thoroughly and well. Some things can be done with a rush—experience has taught us this cannot. More than another year will be required to complete the task ahead of us.

3. It is a fact that the Brethren church has made up her mind fully to carry through to a grand finish what has been undertaken. The remaining States and Districts of the brotherhood stand ready to meet Indiana and Pennsylvania half way.

4. It is a fact that the Brethren church CAN DO and WILL DO what practically all denominations are doing today—adequately endow her College.

5. It is a fact that ultimate victory for this Campaign looms big ahead.

Notes:

1. Five churches remain yet to be canvassed in Indiana. Indiana has not yet spoken her final word.

2. At least sixteen churches are yet to be canvassed in Pennsylvania. This will be completed immediately after Conference.

3. The churches of Illiokota will be visited next after Pennsylvania.

Endowment Fund Subscriptions by Indiana Congregations

Burlington, $1,100.00; Clay City, $300.00; Eaton, $600.00; Oakville, $1,500.00; Berne, $1,100.00; Dutchtown, $500.00; New Paris, $350.00; Darwin, $1,230.00; Lorce, $1,000.00; Mexico, $1,341.00; Denver, $900.00; North Manchester, $2,635.00; Sidney, $850.00; Center Chapel, $300.00; Tiosa, $300.00; New Enterprise, $60.00; Milford, $1,000.00; Roann, $1,100.00; North Liberty, $1,000.00; La Paz, $400.00; South Bend, $1,300.00; Elkhart, $400.00; Brighton, $575.00; Goshen, $2,585.00; Gravelton, $175.00; Nappance, $1,600.00; Warsaw, $1,000.00.

Endowment Fund Subscriptions by Pennsylvania Congregations

Meyersdale, $4,000.00; Moxham, $700.00; Bunker Hill, $108.00; Liberty, $232.00; Yellow Creek, $318.00; New Enterprise, $638.00; Martinsburg, $850.00; McKees, $1,000.00; Altoona, $2,200.00; Conemaugh, $5,133.50; Morrellville, $415.00; Rosedale, $650.00; Summit Mills, $2,500.00; Salisbury, $1,000.00; Listie, $400.00; Johnstown, 1st church, $3,000.00; Pike, $630.00; Masontown, (Incomplete) $1,500.00.

(Gifts from other sources)

National S. S. C. E., $500.00; Sophomore Class, $125.00; Class of 1918, $300.00; Voluntary gifts from isolated members, $183.00.

Brethren Home of Ohio

An Incorporation with over $10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

BOARD OF TRUSTEES.

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Brethren Evangelist

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R. R. TEETER, Business Manager

Ministerial and Church Exchange Column

Any Brethren church in need of a pastor for the coming year is requested to write to GEORGE E. CONE, Udell, Iowa.

WANTED—A pastor by September 1 to take charge of the New Lebanon and West Alexandria, Ohio churches. The work is in splendid condition and will offer an excellent opportunity for the right man. Correspondence solicited. Write F. J. Weaver, New Lebanon, Ohio.

PULPIT COMMITTEE.

Our Dead

TENNEY—Lulu, wife of P. J. Tenney of the Dutchtown, Indiana church departed this life on July First, 1918. She leaves to mourn her departure her husband and three sons. The funeral services were conducted by the writer, assisted by A. T. Ronk of Warsaw.

HOMER ANDERSON.

LANDFAIR—Elmer Curtis, son of Earl and Bessie Landfair was born June 25, 1918 and departed this life July 16, 1918.

Brother and Sitser Landfair have the sympathy of the entire church in their hour of bereavement.

Funeral services by the writer.

W. F. JOHNSON.

FINANCIAL REPORT
Of
THE BRETHREN PUBLISHING CO.
For the Year
August 1 1917 to August 1, 1918
R. R. Teeter, Business Manager

Year's Business
Cash and Credit

Cash on hand Aug. 1, 1917	$ 563.00
For Evangelist Subs.	6,274.68
For S. S. Publications	7,353.90
For Commission Goods	1,216.86
For Job Work	1,327.42
For Miscellaneous	226.79
Total	$16,962.65
Cash on hand Aug. 1, 1917	$ 563.00
Received during Year	16,398.46
Total	$16,961.46

Year's Expenses

For Labor	$ 5,195.32
For Composition	2,596.59
For Postage	504.01
For Commission Goods	905.86
For Paper Stock	4,351.09
For Miscellaneous and General Expenses	2,266.08
Total	$15,818.95
Cash on hand Aug. 1, 1918	1,142.51
Grand Total	$16,961.46

RESOURCES

Cash in Bank	$ 1,142.51
Printing Outfit	2,325.00
Furniture and Fixtures	200.00
Paper Sotck, etc.	2,079.77
Accounts Receivable	1,033.39
Bills Receivable	165.00
Total	$ 6,945.67

LIABILITIES

Accounts Payable	$ 1,355.90
Bills Payable	525.00
Total	$ 1,880.90
Total Resources	$ 6,945.67
Total Liabilities	1,880.90
Net stock or Resources	$ 5,064.77
Stock, Aug. 1, 1917	3,265.29
Net Gain	$ 1,799.48

Ashland, Ohio, August 21, 1918.

We have this day audited the above report of the business of the Brethren Publishing Company, and find it correct according to the books of the Company.

Signed J. ALLEN MILLER,
A. C. HENDRICKSON,
Auditing Committee.

(Continued from page 9)

truly show 'force, force without stint or limit,' the spiritual urge that is the determining power in any human engagement. It is the only raison d'etre of our churches' part in the crisis. Is it not, therefore, a subtle and smug and pernicious conceit which our religious press is nurturing in its constituency? Is it not the old sacrosanct wickedness that religion is its own end? We wonder how the fathers and mothers feel about it, who are offering upon the altar of holy liberty their offspring, their faces fresh with morning light, their hearts as strong as steel.

"This worse than impotent business must stop. Our leaders must talk about the war and their passion to help win the war, and not about even Jesus Christ in such wise as to divert them from the duty which is summed up in his own words, 'The truth shall make you free.' Make him the captain, not the pietist.

"In too many cases which come under our view, as we read the alleged religious papers, the policy of religionists is to laud their own work. We have listened to speech after speech by so-called religious leaders, as we have read thousands of editorials and articles in the church papers, and only once in a hundred times does either speaker or writer go to the center and soul of the business and utter a ringing challenge to win the war for God and Christ and mankind. They skirt around the edge of the principal enterprise, urging with fervor and tremulous emphasis the well-being of the souls of the soldiers, and appealing to the sentiment of affectionate religionists instead of championing the heroism of great-hearted soldiers. It is all wrong, shamefully wrong."

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, SEPTEMBER 11, 1918 NUMBER 34

Editorial

At the Threshold

The 1918 General Conference is now history. Those in attendance have returned to their respective fields of labor. A new year for church activities is just before us. With what spirit and with what sort of an outlook do we approach our task? Success or failure will be measured by the answer to this question. It has occurred to the writer that now is the time to consider well several aspects of our work that lend encouragement. Then too, we need to think well of our problems. Doing this wisely and acting as becometh men committed to a great cause we may confidently pray for and expect success.

A Great Year. It is a commonplace saying and yet it needs repetition lest we forget,—This is a great year that is just opening to us as a church. Every day is a great day for any right-thinking and hard-working man; for a man with a serious purpose in life and a task to perform. This is equally true of an organization such as the church. Never a day so freighted with opportunity for service as this day! Never a day in which so great responsibility developed upon men in positions of leadership as today! This is especially true of the church. The pastoral office has an opportunity to exalt itself as never before. Local churches have a resonsibility to direct a manifold ministry such as has rarely if ever been theirs. The big and strong men of the church are everywhere in demand as never before. This is true of both the ministers and the laymen. Few indeed are the great denominations that have not recognized the imperial and inescapable obligations of the day resting upon the church of our Blessed Lord. To meet these obligations and to enter upon the full acceptance of the opportunities presented religious gatherings have appropriated both men and money. It is a great day upon which we have come when such vast sums of money are freely given for the work of the church, sums of money vaster than have hitherto been dreamed of being given. It is a great day in which to live and have a share in its work when the best life of the church is consecrated as never before to the execution of the stupendous tasks that lie just before the church. Does the Brethren church know her day? There is someting inexpressibly sad in the contemplation of lost opportunities. "If thou hadst known in this day ....! but ...."

Let us consider a few factors that bespeak success for us as a church. Others than those indicated here might be named but these grow directly out of observations made at Conference.

First. As a church we have never been so well organized for work. Organization is essential to the successful accomplishment of any worth while task in the church. Great business has at last taught us this. Organization centralizes responsibility. It finds those especially fitted for the work to be done. It saves the useless expenditure of time and money that always attends the lack of concerted and directed effort. In speaking of the organization of the church for work reference is made not only to the General Conference but also to several district conferenes. Our districts are better and more efficiently organized than hitherto. This is also true of the local churches. Only a word of earnest exhortation need here be given to all congregations in which organized effort under competent leadership has not yet been realized. All such must organize to meet the demands of the hour. The very best talent in the church must thus be enlisted and where leadership is wanting leaders must be trained. This is one of the big pieces of work a pastor can do. Out of the most unlikely material by the grace of God leaders can be trained. It is an omen of good for us as a people that we are better organized for our work than we have been in times past.

Second. A second factor that promises success is to be found in our corps of workers. We have the best trained leaders and more of them than we have had at any previous time in our history. Our ministry is almost wholly made up of men under forty years of age. These men are the best educated Brethren preachers the church has had. They are men of conviction and character. They have the enthusiasm and and the strength of manhood at its best. And whether trained in the hard school of experience or the University or both they are men who for the most part can do the work committed to them. Then we have a larger body of efficient laymen who are more and more giving themselves to the work of the church. These are business and professional men of splendid proportions and they are rendering an increasingly valuable service to the church. We find them in growing numbers in our local churches and they constitute the reserve forces of a militant Brethrenism. Add to these the host of consecrated women who have so whole-heartedly given themselves to the work of the church nationally and locally and you have a mighty factor portending success. These women are educated, consecrated and enthusiastic for the work of the Master. They are for the most part thoroughly organized in every local church. Last and most auspicious of all is the growing efficiency of the young people of the church. Let there be no misunderstanding of my meaning here. It is not that we have nothing to desire in leadership. What is said is that we have the best leadersip we have ever had and this augurs well. Let there be no slacking of effort. May God greatly multiply not only the numbers but the ability of trained leaders among us.

Third. The Brethren church is a church of young people. This becomes more and more evident at our conferences. I have visited many congregations during the past two years and I find it true in the local churches. This is the very best indication of a growth that speaks for the future. It also speaks eloquently for our appeal. A church that has no appeal to young people is doomed to die. Ours is a church of young people and this fact alone will ensure success to every faithful effort. Youth has an enthusiasm and a vision that allow no retreat. It belongs to youth to fight the world's battle for right. It belongs to the youth of the church to win for Christ.

Fourth. Let us note one more factor that promises success. It is that as a church we have a great plea. Our slogan, "The Whole Gospel for the Whole World," must be to every loyal and faithful member of the church more than an empty though it may be a high-sounding phrase. To us the "Whole Gospel" means somewhat more than to others. We hold all the fundamental and essential beliefs that evangelistic churches commonly hold. But we hold a bit more. And it is just in this "more" that we hold essential to a full expression of Christian faith and life that our existence is at all justified. It is just this "bit more" that we hold that we believe will make men better Christians. It is just this that will round out and fill up what is lacking so often in the faith and life of the church. It is the plea that what Christ says is much better than any human substitute; that God's way is better than ours and that there is nothing that will do as well as what he directs. Ours is the prestige of a great plea and it surely makes for denominational success.

A Call to Action. Will not the reader again note the four things here named as bespeaking success for the year's work in

(Continued on page 16)

From the Editor's View-Point

A Button-Hole Boquet

The day of the button-hole boquet worn by men has long gone by, and in its place has come the fraternity emblem, the class pin, the Red Cross button, the Liberty Bond badge, etc., without end.

The good old days when men, young and old, wore an old fashioned pink from the garden on the lapel of the coat may not have represented the same degree of culture that is now represented by the more modern decorations and adornments, but thy represented a degree of simplicity and sincerity that is too often lacking in modern life.

But did you never notice that there is what may very properly be called a human "button-hole" bouquet? When any considerable number of men are gathered together from different sections of the country for any special purpose there usually appears on the scene one or more men who have a peculiar knack for "button-holing any one and every one who will be polite enough to endure the annoyance and to listen to their tale. We have said annoyance, for it is almost the universal habit for such "bouquets to have a tale of woe to relate or a grievance to air. Whisperings, bickerings, back-bitings, scandal and slander are their stock in trade, and through their persistent efforts molehills are made into mountains and whisperings of the wind are made into tornadoes of corruption by the scandal-mongers who use this method for peddling their wares.

That these human button-hole bouquets were common in the days of Paul is indicated by his words when he spoke of "busybodies, meddlers in other men's matters, etc.," and as he warned against such in the apostolic day it is well to heed the warning even in these modern days. Some men may regard it as a compliment to be "button-holed" by these disturbers of the peace and good will of men, but it is anything but a compliment. It is a sure indication that the "bouquet" has judged you an 'easy mark" and hopes by this method to accomplish his cowardly work which he is not man enough to come out in the open and advocate.

Luck or Accident

How often do we hear the expression, "He is a lucky dog," or "That was a most fortunate accident." Great things are done or wonderful achievements are accomplished and then because we do not know of the toil and plodding that led up to the consummation we call it luck or accident.

Accidental discoveries may be made, but it is no accident when the discovery is turned into account through the toil of the brain and the brawn of man. Some unexpected opportunity may come to a man but it is not a matter of luck when he seizes that opportunity and uses it as a foundation upon which to build a career, a name or a fortune.

The world has seen the rise and fall of many so-called great men, and to the thoughtless it may seem that large numbers of them have been creatures of luck, or accident, or circumstances; but we are inclined to believe that an acquaintance with their inner lives and an understanding of their purposes and motives will reveal the fact that in every instance there was a strong underlying principle in all their accomplishments that was the spur to their efforts, the motor power that carried them forward.

It was no case of luck that made Lincoln president of the United States at the time when the great crisis came which was to determine whether a government of the people, by the people and for the people should endure or be destroyed by the disturbing factors of that day and generation, and it was no accident that General Grant quit hauling cordwood into St. Louis to lead the Union armies through the Wilderness and on to Richmond. Luck and accident have very little to do in such great events. The most distinguished warrior of the centuries, Marshal Foch, has declared, "The great events of history are never accidents."

It behooves men who are waiting for luck or accident to bring good fortune to them to bestir themselves and to be their own piece of good luck or their own accidental discovery and through personal effort achieve things worth while.

Free Thinking

Not so many years ago it was regarded as an almost unpardonable sin to be a free thinker. All kinds of heresy, skepticism, infidelity, agnosticism, etc., were attributed to the free thinker. He was to be shunned by all right minded men as they would shun a plague, the smallpox or the "cooties" of the trenches of Europe.

The free thinkers of old were those who refused to accept the dogmatic statements of theology as made by the orthodox of their day and undoubtedly the reaction that set in because of the narrowness and bigotry of the narrow minded theologians who were the leaders of the church a few centuries ago did result in a body of men who, calling themselves free thinkers, denied God and any revelation he might have made to mankind. Because of this any one who was suspected of being a free thinker was at once branded a renegade and a menace to society.

However we have now come to a place in the development of the race where it is not considered to be a disgrace to be known simply as a free thinker. The disgrace is dependent entirely upon the KIND of free thinking. One can not defend the doctrine of the freedom of the will and deny freedom of thought; but we are still suspicious of many kinds of such freedom. An American of some note has declared that we Americans fear political free thinking more than the British do, which is no compliment to the American mind. The fact is we are still prone to believe that men who will not accept either our religious or political views are stiff-necked heretics.

When Right Shall Prevail

Right has long been upon the scaffold and wrong upon the throne and it has come to be believed by altogether too many that wrong and injustice shall ever rule the world. Judging from the experiences of many of the nations through the many centuries that have passed, even since civilization has begun, is almost enough to lead one to doubt that right shall ever reign supreme. But one who believes in right and believes that right rather than might shall rule can not help seeing that slow as the progress of right seems yet it IS gaining over might and there are reasonable grounds for believing that it will come to rule after sufficient time has elapsed.

Men have been thinking more of the cause of right since the whole world has been drawn into the great war through the teaching of one mighty country that believes "might makes right," and the world is becoming more and more anxious that right shall prevail. While the ordinary preachers of the gospel have been preaching the principles of right ever since the beginning of the Christian era their preaching has too often been disregarded and counted common, so that when some one of prominence and who belongs to the great body of laymen says the same thing that the preachers have been preaching for generations the people sit up and take notice. Only recently John D. Rockefeller, Jr., said, "As surely as there is a God in heaven right will prevail," and a whole lot of people will be greatly encouraged because this wealthy layman has said what other people of less prominence have said times without number. But there are some people who would like to know how far Mr. Rockefeller is willing to go to help the right to prevail. There are other wrongs in the world besides political wrongs, and other evils besides the great Prussian evil. Society has been menaced by greed and oppression from the days of the Hebrew children in Egypt until now, and the cry of the poor has ever been heard in the land. Yes the right shall prevail, but before it can prevail there are many social, economic, political, moral and religious wrongs that must be righted.

Contributions

Conference Sketches

BY MILES J. SNYDER

The Brethren people, especially the ministers of the church, enjoy a unique privilege which is becoming more largely appreciated each year, namely, the opportunity of attending the great Bible Conference at Winona Lake. Coming as it does, immediately preceding our own General Conference, it is an easy matter to come to Winona a week earlier and get the inspiration, vision, and spiritual uplift of one of the leading Bible conferences in all the world. And, fortunately, increasing numbers of our people are doing this each year.

August 26th was the date set for the opening of the thirtieth General Conference of the Brethren church. The afternoon of that day brought a very agreeable surprise to many people as the crowd began to gather at "the Inn." Some sincerely questioned the wisdom of holding our General Conference this year, owing to the abnormal conditions prevailing, but the attendance from the start clearly showed that such a decision on the part of the Executive Committee would have been most unwise.

President Wilson has repeatedly urged that there be no cessation in the activities of the church. A truly democratic people must be able to think and act righteously, and religious conferences are highly conducive to that end. Dentists and doctors and barbers, the Elks, Owls Eagles, Moose, Mutts, and many other fraternal groups, have their annual gatherings, even in wartime, and why not the church?

Very properly, Conference opened with a devotional song and prayer service on Monday evening, when earnest prayers were ogered for the power and guidance of the Holy Spirit through all the conference, after which W. S. Bell delivered the opening sermon on the subject "The Militant Christ."

Tuesday morning credentials were received from the delegates present and a report of the committee showed an attendance of one hundred and sixty. The Long Beach, California congregation distinguished itself by having thirteen delegates present.

Following the address of retiring Moderator L. S. Bauman, organization of the Conference was effected by the election of W. S. Bell, Moderator; H. H. Wolford, Vice Moderator; Horace Kolb, Treasurer; Dyoll Belote, Secretary.

The delegate attendance on the second day was over two hundred. How could we hold a General Conference without Ford cars?

Tuesday found the various boards of the church busy with their annual grind of routine and constructive work. Little do people unacquainted with their arduous tasks know of the faithful and sacrificing labors of the members of these very important boards.

A new record was set last year when there were seven deaths in the membership of the Brethren Ministerial Association. At the annual election, G. W. Rench was re-elected President of this Asscoiation, and Martin Shively its Secretary-Treasurer. The membership has been considerably increased.

Cool, delightful weather was enjoyed during the Conference, although it is a question whether that is the most desirable kind for the best results. Too many delegates sit around under the trees and enjoy the beauties of Winona with nothing to do but visit, when they should attend Conference sessions for inspiration and uplift. Rainy weather would drive them inside, and quite a number seemingly needed some sort of external compulsion to get them in the auditorium and chapel.

How can people in the audience be persuaded to show speakers on the platform the common courtesy of not finding seats or leaving them while a program number is being given? Proper consideration along this line would be a jewel.

The Brethren Publishing Company made a splendid report of the year's work. The financial showing was very good. Something like two thousand names were added to the subscription list of the Brethren Evangelist, representing an increase of eighty per cent. R. R. Teeter was continued as business manager and office editor. George S. Baer was elected editor of the Brethren Evangelist, and assistant to A. D. Gnagey, editor of the Sunday school literature.

The report given by the Board of Benevolences showed exceptional growth in that direction. Offerings during the year went beyond the goal and were over one hundred per cent more than the previous year. Two new names were placed on the Superannuated Minister's list, and the amount per month to be given to each was materially increased. The officers elected for the coming year were: President, H. F. E. O'Neill. Secretary, Herman Roscoe; Treasurer, J. L. Kimmell.

The sessions of the National S. S. C. E. were very well attended and much good work was done. There were one hundred delegates present, being several more than last year. Offerings during the year were the largest in the history of the organization. The officers for the coming year are: President, Miss Maud Billman; Vice President, Mrs. U. J. Shively; General Secretaries, Miss Marie Lichty and Miss Mae Smith; Financial Secretary, Mrs. N. G. Kimmell; Treasurer, Mrs. Mary Wenger; Editor of Woman's Outlook, Miss Marie Lichty.

Some of the most important work done during the Conference related to the Four-Year Program. That the adoption of this program injected new life and determination in the Brethren church, anyone acquainted with conditions will not deny. Nothing can be said here about detailed results, but doubtless it will be of interest to report that figures covering the year's work showed that there were in the broherhood one front line, four banner, and seventeen star churches. Out of two hundred congregations there were only one hundred and twenty that reported anything. Out of a possible number of 2,800 attainable goals, 772 were gained, 552 were lost, there was progress in 336, and no report at all on 1120. It is easy to see that somebody must get busy. By action of Conference the National goal directors were continued in office until the expiration of the Four-Year Program. Renewed efforts will be made all along the line.

There were no reports given at Conference more thrilling and significant than those of the mission boards, both home and foreign. The appeals during the year were met with splendid responses. Offerings for both boards went "over the top" and then some. Besides, a number of men and women have offered their lives in the cause. The foreign board now has ten workers on the field, six in South America and four in Africa. Two more, Mr. and Mrs. Antoine E. Rollier, expect to sail for Africa late in September; and three others have volunteered for service in South America. Here at home twelve or fourteen mission churches will be assisted during the coming year. The Kentucky work was never more promising, and over $2,600 was raised for this work on Thursday evening. There will be fourteen workers in that field next year.

From reports given it was learned that the work of the College is moving steadily forward, with a promising outlook for the coming year. Two new teachers will be in the faculty. Miss Amy G. Puterbaugh will be teacher in voice, taking the place of Miss Martin who resigned after many years of faithful and efficient service; and Miss Hargreaves, teacher in expression.

The Evangelistic Association elected the following officers for the year: President, L. S. Bauman; Secretary-Treasurer, A. T. Ronk. Any church desiring an evangelist can be helped by writing to Secretary-Treasurer at Warsaw, Indiana.

Gratifying reports were given by the National Sunday School Association. In spite of the invasion of the draft in our schools, the annual report showed an increase of eleven per cent in attendance and twenty per cent in total offerings.

The National C. E. work during the year was commendable. New plans were formulated looking toward increased growth, efficiency and usefulness.

At the Conference the College Endowment campaign was

given new impetus. W. H. Beachler is enthusiastic about it and his enthusiasm is so contagious that the success of the project is certainly assured.

On Saturday evening an opportunity was given to receive offerings to meet the proposition made by the church at Washington, D. C. The raising of the $1500 necessary was completed and the mortgage in duplicate was burned while the audience sang "Praise God From Whom All Blessings Flow." Thus one more mission church becomes self-supporting and goes on its way rejoicing.

With what trouble is a speaker afflicted who comes on the platform with a written fifty-minute addresss when he is clearly asked on the program to limit it to twenty minutes? Should the remedy be applied to the head or the heart?

Because of the order of the Fuel Administration calling for an "Autoless Sunday," the attendance the closing day of Conference was materially lessened. Nevertheless, there was a large Sunday school with a record offering of more than $400. H. F. E. O'Neill was the Superintendent.

Following the annual missionary sermon by H. H. Wolford, there was a very impressive consecration service when Mr. and Mrs. Antoine E. Rollier were set apart for missionary work in Africa.

One of the really great addresses of the Conference was given by Dr. J. L. Gillin on Sunday afternoon, whose subject was "Exterminating Un-Christian Social Forces."

Sunday afternoon Conference was treated with a splendid address by Dr. Sidney L. Gulick, representing the World Alliance for International Friendship, through the Churches, on the subject, "The New Task of the Church."

At the last business session it was decided by the unanimous vote of Conference to hold the thirty-first Annual Conference at Winona Lake at the usual time next year.

The closing sermon of the Conference was preached on Sunday evening by A. V. Kimmell, of Whittier, California. This was Brother Kimmell's first appearance on the Conference program and his splendid message was a fitting close to a Conference of more than usual importance.

One Touch of Jesus

BY S. D. GORDON

Author of "Quiet Talks on Prayer, etc."

One touch of Jesus makes the whole world akin. Or, rather, it would be better put in this way—one touch of Jesus reveals the fact that all the world is akin.

When I went to the Orient I was bothered quite a bit, sometimes, in thinking that perhaps I would not fit in the Oriental way of looking at things. Could I really get into human touch with them? Would my American way of putting things fit in? The American has such a distinctive way, all his own of putting things.

And would my interpreter "get" my American English? For American English is so distinct from English English. And most of the English-speaking people of Europe and Asia have been trained in the literature and verbiage of Great Britain.

Then I had read a few of the books that insist that the Orient and Occident have no point of contact. Kipling's insistence on this is familiar, that East is East, and West is West, and the two never get together.

I recalled how the American puts his coat on over his vest, and the Chinese his vest on over his coat. We read a book from left to right, and our olive-skinned brother of the Orient from right to left. And when one tries to get hold of a Chinese sentence thrugh some expert linguist you feel that if you could stand on your head for a fresh point of view it might help things out a bit, linguistically.

But to my delight I found that my misgivings were all awry. Once again my fears did not have a good footing. I made a great discovery that still makes my heart burn—all the world's akin! And a touch of Jesus, the world's divine Kinsman, reveals the fact.

The East balks at our rule of the clock. Our Western way of organizing is a puzzle to them. The highly inflectional languages of Europe are in strange contrast to the agglutinate languages of China and Japan. And our highly polished, abstractly phrased book sentences are in as sharp contrast with their pictorial languages. And our theology! Our intricate, nicely mortised together systems of theological philosophizings are bewildering to them.

But, but—one touch of Jesus, one warm living touch of the divine Man who belongs to all the race, Son of God, Son of Man, Brother of Man, this draws together all the world, East and West, North and South, Arctic and Equatorial, yellow skins and brown, blue eyes and black, round heads and long.

Then the differences become incidental. By themselves they seem as big and hard as the book makers say. They tower to Alpine heights that bar people from each other. But as one gets into this Jesus-touch of heart it is quickly seen that the world's more alike than it is different.

It is striking that as men come to know, in a simple warm human way, about Jesus Christ, they are drawn to Him. They never think of Him as a foreigner. He is one of themselves, they instinctively think. Wherever I went I felt that I was a foreigner, but Jesus was never a foreigner.

In the south of Japan I went into the churches founded generations ago through the Portuguese priests. I listened as the people were praying. But they were not praying in Portuguese. They had no idea that Jesus was a Portuguese, though the Portuguese had taught them of Him. They were praying in Japanese. To them the Man Christ is a Japanese. He talks Japanese. He is one of themselves. The same is as true in the churches founded by the Americans during the past sixty years.

And so it is everywhere. The Chinese think of Jesus as having a round head like their own, and slanting eyes, and olive skin. The flaxen-haired Hollandish maid praying by the side of her single cot pours out her petitions in Dutch. And that, not the Dutch of the books and the scholars; no, the Dutch of the cradle and the fireside, of the street corner and the market place, the Dutch of love-making, the real language of any people. And if you could listen you would feel that she knows down in her heart that Jesus talks Dutch.

I recall an old Lappish woman far up in Northern Sweden, where the nomad Lapps still thrive, and reckon their wealth not in gold but in reindeer. Despite her seventy years she had come three days' journey alone, over the snow on her long wooden snow shoes or skees, to be at the week's meetings. She used to sit about midway down the hall, with the drapery of white hair over her black eyes that glowed and deepened and flamed as she listened.

Of course I talked through interpretation, as I did almost wholly for about three years. Sentence by sentence, short, terse, simple, the message went in a stream, from my lips through those of the man by my side, to the people.

One night these simple-hearted, earnest Laplanders asked to have an open prayer meeting following the speaking. And so it was quickly arranged. And they spent two or three hours in prayer, one after another pouring out the heart, with intervals of silence. I stayed and listened and joined them in spirit. It's surprising how much you can know of things going on by the feel of the spirit.

By and by, I thought it was my old black-eyed, white-haired woman friend praying. We had come to know each other just through the intercourse of our spirits, during the speaking. I glanced up to see. Yes, she was praing in a low hushed vibrant voice. But she had no need of an interpreter. She was face to face with a Friend, a Kinsman. You could tell by the feel of her voice in the still air that she knew that Jesus talked Lappish. They were alone together in closest kinship of spirit.

I recall a Sewdish friend telling me of an experience he had up in the Baltic provinces of Russia. He was speaking in German, the common speech of most of the crowd of those parts. And in that my friend was quite fluent. But it was the high German he spoke, the language that Luther of the highland country of Saxony had made the standard language of all Germany by his Bible translation.

One day, at the close of the meeting, a woman came to ask my friend a question. She was one of the common, unlettered people,

and spoke the low German still used by great numbers of her class. But my friend couldn't understand her. At length, after many attempts to make herself understood, the woman simply said, "Ugh, well, I'll just ask Jesus. He'll understand. He talks low German."

She felt in her heart that she would get what would satisfy her quest. So often the common, unlettered people have in freer degree, the spirit of discernment which our Quaker friends call "the inner light." Unhampered by the elements in learning which sometimes hinder, though they need not, they seem more open ofttties to Spirit influences

Now Jesus has a universal human heart. Men of all the race come to feel that Jesus understands them. As they kneel in African kraal, or Chinese village, in Indian tepee, or amid Western civilization, they look up, and they know that there is on the throne yonder one who is bone of our bone, whose experience is our experience. He bends over listening with a man's sympathy, with human understanding.

There is more of God since Jesus came down here, and lived our human life, and went back again. He has taken human experience up into the heart of God. And all the world comes to understand it so, when once they get into simple warm human touch with Jesus, without being hampered by some of our over-conventionalized and abstract Christian philosophies.

It's striking, too, to notice everywhere what it is in Jesus that draws men. They admire his teaching, its freshness and originality and comprehensiveness, and its high ideals. They stand in awe of the character of Jesus, its purity and strength. But these are not the things in him that take hold of their hearts most and compel the devotion of their lives.

It is this: that he loves, really loves them; that he pledges his love in the one unmistakable way, by giving his life, and giving it clear out.

Here is the clue to fine missionary strategy. This attitude of men everywhere, east and west, north and south, toward Jesus when they get the warm touch with him, this gives the strategic clue. Take to them the story of the man who died for them, when he was not obliged to do it. The only necessity was the driving power of his great human divine love. This is the finest, the shrewdest strategy in all missionary propaganda.

Of course other things go with this, hospitals and medical colleges, with the best equipment and the latest of western science. Of course we will take these. Educational activities and industrial, and humanitarian, grow naturally out of the Gospel spirit. We will teach them all about better selection of seed, and how to get larger, finer cabbages, and the like.

And we will seek to co-ordinate all missionary effort, so that the field may be studied and planned for in a thoughtful, statesmanlike way. We will naturally insist that men of nations classed as Christian shall at least not be untrue to the more dominant truths of the Christian faith in their contacts, commercial and otherwise, with the non-Christian people.

Yet, of course, all this is part and parcel of the brotherly spirit, the Jesus spirit. It is possible to do all of these good things and utterly miss the mark in the chiefest thing of giving them warm close human contact with the man who died. It is the tremendous subtle influence flowing out of, not Jesus life merely, but his death, his peculiarly distinctive death, that makes the western civilization so different from the characteristic Oriental civilization.

It is not possible to give them Jesus, in the warm living human way suggested, without giving them these other things, too. That is, it is not possible where his spirit in its breadth, its humanness, its practicality, has sway.

These other things in themselves are secondary. They are of incalculable value in themselves. They are well worth doing in themselves from the humanitarian, the brotherly, standpoint. They fully justify all the millions involved. But from the point of the Book, of our Lord's great commission to his church, from the real Christian point of view, to give these, with the other as incidental, is wholly missing the mark of missionary propaganda.

And it still remains true that the one chief thing that fits a man for any part in missionary service is that he has been caught by the Jesus' passion, which comes only as his life and powers and training are flamed and swept by the Holy Spirit. He may have the best that academic course, and specialized technical training, can give. And the more the better. But if he have not the other simple fundamental essential—well, the least that can be said is to question the value of his going as a Christian missionary, however useful he may be in other ways.

This attitude of men toward Jesus when they really get in touch with him, gives the unfailing clue to missionary qualification, and to missionary strategy.—Missionary Review.

Tobacco and Soldiers

Half the newspapers of the country, with thousands of deluded mothers, have joined hands in helping the American tobacco trust to conduct a sampling campaign and fairly smother the American army with tobacco smoke.

The prepared copy which docile newspapers are publishing offers inane and silly reasons for sending the soldier cigarettes. "Soothe the poor, suffering soldier in the trenches," is the pathetic wail of the tobacco trust, one of the useless and destructive business organizations rivalled only by the "whisky ring."

Try to imagine the board of directors of the tobacco trust sitting in their smoke filled office puffing cigarettes and wiping their eyes with tobacco leaves because of their sympathy for soldiers suffering in the trenches.

This hypocritical blubbering is worse than "tommy rot," whatever that is. There are no American soldiers suffering in the trenches. If there were, the air of the trenches and dugouts is bad enough without being contaminated with tobacco smoke.

The soldiers in the trenches need "soothing." Many a babv has been soothed into its last, long sleep by soothing syrups. Tobacco is a narcotic.

The soldier needs the stimulus of good food, warmth, and full possession of his faculties and command of his maximum efficiency. He doesn't need "soothing."

To "soothe" the soldier is to unfit him for his task, to undo the work accomplished by his long and arduous training. "But the surgeon administers 'soothers' to mitigate the sufferings of his patient," said a college professor, "why not have the same consideration for the soldier?"

That's true, professor, we give anaesthetics to patients, but not to the surgeon. The soldier is the surgeon. The more the soldier is soothed, the easier to conquer him. Don't stupefy the soldier.

It is the testimony of cigarette smokers that they derive no positive pleasure from smoking. They only smoke because they are nervous and shaky and fly to the cigarette for relief.

Suppose a soldier in the trenches happens to get out of cigarettes just before an assault on the enemy. He is already half defeated by his after-smoke misery.

If we make cigarette fiends of soldiers, the situation may become such that before the action the commanding officer will have to issue an order for all hands to smoke so as to get steady enough to obey orders.

The cigarette does the soldier no good. It does him harm. It does not lessen his miseries, it adds to them. The smoker is miserable all the time unless he smokes. The non-smoker is not bothered with cigars, he knows nothing of cigarette miseries. He has better wind, better resistance to disease, stronger heart, sharper eyesight, steadier nerves, surer aim, and is able to endure hardships without the aid of "soothers."

Here is food for thought for women who are collecting money from factory girls, girls in department stores, and everybody who can be induced to contribute to purchase cigarettes from the American Tobacco Company.

Army surgeons display growing uneasiness on the subject of excessive cigarette smoking among wounded and convalescent soldiers. People shower cigarettes upon men who are struggling back to health, and by this means retard recovery, and even do permanent injury to health.

A London military hospital superintendent says: "Nobody objects to an invalid smoking three or four cigarettes a day, but there is danger in fifteen or twenty. A patient returning to hospital after a day's leave is often found with an irregular pulse due to too much cigarette smoking."

This interferes with sleep and leads to a general lowering of vitality. The public should remember that a convalescent soldier is more like a boy than a grown man in his power of resisting nicotine.

It should be borne in mind that cigarette smoking injures the soldier just as much before he is wounded as afterward. The harm done before is less apparent but not less real. A man with a cigarette heart is unprepared to stand a bad wound or any other test of endurance.

The tobacco habit and everybody who encourages this death-dealing practice by growing, selling, or distributing the poisonous weed are enemies of freedom and of human welfare.

The American Tobacco Company's sampling campaign, which is being assisted by women's clubs, the Red Cross, and even the Young Men's Christian Association, is against manhood, stamina, and efficiency of the army.

Thousands of healthy boys who left their homes for the front with sound hearts and sound nerves will come back wrecks, cigarette fiends, fit only for a bed in a hospital or a lunatic asylum.

Every cigarette a soldier smokes does him harm. Here are some if the things it does: Cigarette smoking raises the pulse rate and the blood pressure and so weakens the heart. Tobacco is a heart poison.

Smoking makes the soldier short of wind. The men who smoke most are the first to fall out on a "hike." Watch the great smoker. He's a quitter. He can't stand the pace.

Smokers are twice as liable to consumption as non-smokers. Trenches and dugouts are not healthy places at the best. Smoking doubles the danger. Smokers are less accurate in shooting. One smoke cuts down accuracy twenty per cent.

The habitual smoker is shaky and nervous when he can't get his cigarette. Smoking tends to undo everything that training is intended to do for the soldier.

The athlete does not smoke, because he needs a strong heart. Tobacco is a heart poison, nicotine is nearly as deadly as prussic acid. A drop will kill a man by paralyzing his heart. Five minutes' smoking raises pulse and blood pressure. No athlete smokes when in training. The athlete needs a good wind. Smoking weakens the lungs and causes breathlessness. The doctors in the Phipps institute of Philadelphia have shown that a smoker is twice as liable to consumption as a non-smoker. The athlete needs sturdy muscles. Doctor Lombard, University of Michigan, shows that smoking lessens a man's capacity for muscular effort. A single smoke cuts a man's muscular power appreciably. An athlete needs steady nerves. One smoke cuts a man's accuracy in target practice twenty per cent. Regular smoking impairs the eyesight and weakens the nerves. A soldier must be an all-aruond athlete, hence he should not smoke.

Researches of the Phipps institute of Philadelphia prove that smokers assume double risk of contracting tuberculosis, and the cigarette habit cultivated by soldiers stand greatly in the way of recovery.

Such soldiers are likely to be more nervous and irritable than the civilian patient, also restless and despondent, and it is hard for them to get away from the habits of cigarette smoking. Since it is certain that a considerable number of soldiers, probably not less than ten per cent will contract tuberculosis, and whil have to make a desperate struggle to save their lives, it is evident the effort now being made to furnish them with cigarettes will tend to increase the death roll from tuberculosis.—Dr. J. H. Kellogg, in Good Health.

Pepper and Salt

BY A. SHAKER

The chief use of pepper is to cover up the taste of an article of food that is in itself unpleasant and unpalatable. It has sometimes been suggested that preachers should put a little more "pep" in their sermons and that editors should put it into their editorials. But since pepper has no real food value we take it that those who suggest its use do so, not from a sense of hunger, but because the plain truth is distasteful to them and they prefer to have the real thing covered up with something that will hide its identity and remove its unpleasant taste.

While one of the chief uses of salt is simply that of seasoning yet it has great preservative qualities and because of this has proved a great factor in the supplying of food for man both in season and out of season especially for all lovers of salt fish as well as Dill pickles. While Battle Creek may put the kibosh on the use of salt there are still many people who desire all food for the soul as well as for the body liberally seasoned with salt.

The "pep" in many sermons is nothing more than bringing into the pulpit the language of the street and the manners of the auction block. That there is a taste for this kind of preaching can not be denied, but we have our honest doubts about the wholesomeness of the result of such upon the minds of the hearers.

John the Baptist may have been the most popular preacher in the Jordan valley in his day, but we doubt very much if he would meet the requirements of the average "pulpit supply" committee of the modern church. But should he receive the recommendation of this committee we doubt very much if their recommendation would be endorsed by the average modern church. The John the Baptist type of preacher and preaching has evidently gone out of style, but it is evident that everywhere the spirit of John is needed and the preaching of a John the Baptist is needed to call a world to repentance to prepare for the still coming King.

The writer once knew a good sister who regretted very much that she had been induced to sign a pledge to contribute one cent a day for a year to missions although her husband owned two farms. But this was in the good (?) old days of which some of our older brethren love to speak. One cent a day! This would shame a boot-black that made any pretence of supporting missionary work in any systematic way whatever. How infinitesimally small some of our contributions seem when compared with what we spend in useless, if not harmful, indulgences! How can such a one sing,

"I gave, I gave my life for thee,
What hast thou given for me?"

Buzzards and similar scavengers are protected by law because they do what man neglects to do in the way of destroying unwholesome and filthy carrion that is a menace to the human family; but there is another type of scavenger that can hardly be classed with the buzzard, for instead of destroying that which corrupts, he only spreads it out among his fellows and increases the affliction. There are those with a sense of smell as keen as that of a buzzard who seem to delight in ferreting out any ill report that may be circulated about any good man or woman and to spread it from mouth to mouth until the odor of the report resembles that of an old-time country abattoir, or in plain English, slaughter house. Watch out for the human buzzard.

The Sunday School

The Sunday School and Democracy

A Rally Day Program that Rallies

Rally Day comes this year on October 6, but Rally MONTH takes in the whole of September. Rally Day is not quite the right name for it: it should be Rally Month. The Sunday School Journal has this significant paragraph on the subject:

"September is Sunday school Rally Month. No formal action of committees, superintendent's cabinets and boards is required to make it such. It is Rally Month by divine right of the seasons. Midsummer, with its lethargy, its vacations, its recreational diversions, is past. The public schools are opening. Boys and girls are turning again to their books, men and women are giving themselves to the tasks of desk and store and factory with a new zest. A new spirit of diligence, earnestness and business like purpose is everywhere evident. By every law of habit, of association, of natural fitness, of opportunity, September is Rally Month."

Superintendents, pastors, teachers, Sunday school workers,—are you preparing for it? Have you resolved to make the most of it? The need is great, greater than ever. Retreats, diminishing enrollment, and a falling off in attendance from 6 to 20% are reported in nearly all rural districts, and the great cities are not faring any better. We MUST regain our lost ground and advance into new territory. That is the way our Allies on the Western Front are now doing and by that method they will win the war.

"For every reason of need, of opportunity, of patriotism, of devtion to the cause of Christ, we should go forward and not backward."

Pastors, officers, and teachers should plan deliberately and wisely for an efficient campaign. It means work, hard work. You can not have a rousing Rally DAY without a stirring Rally MONTH. The reason why some schools get so little out of Rally Day is that they put so little into it. Do not wait until the day is at hand: Begin NOW. Lay the matter on the minds and hearts of the people. Issue a call for advance and do not be satisfied with anything else. Do something each day, each week, press steadily forward. Start a forward movement that will end in a great climax on Rally Day.

Do not be satisfied with hurriedly arranged programs and impromptu service. The times demand the best there is in your people. A cheaply devised program will not do this year. Enlist the sympathy and the support of the church and the community in a great campaign for liberty and righteousness. Kindle enthusiasm for increased enrollment and attendance during the fall and winter. Fix on something definite, a definite purpose for the day and definite goals towards which the day's observance should contribute. A program which merely entertains, which does not promise permanent results, a permanent contribution to the life and work of the Sunday school and the community is unworthy of use,--it is not commensurate with the cause which we profess to serve.

We heard a lecturer say not very long ago that after we have done our best we can still do better. Sounds paradoxical, but it is true, because of the unused energy that is pent up and not given an opportunity for expression.

A special Rally Day program will be ready in a few days. Send in your order NOW that there may be no delay in transit.

SPECIAL FEATURES OF THE PROGRAM

The program has been prepared and carefully edited jointly by Prof. J. A. Garber and the editor of the Sunday school literature. It is made for Brethren people, by Brethren people, and with the needs of Brethren Sunday schools in mind.

It aims to emphasize the kind of citizenship the world of tomorrow will demand; to show that if democracy is to be safe for the world it must have its root idea in God as revealed in his word.

The program has several special features, one of which is a pageant representing the allied nations (a flag service) the climax of which is the bearing aloft of "By This Sign We Conquer" as the only Banner under which the nations of the earth may unite and secure for themselves a permanent peace, the peace of which the angels sang when the Christ-child, the Prince of Peace, was born.

From beginning to end the program emphasizes the religious element which should pervade all life at all times, but especially during these stirring times.

Send your order for programs at once to the Brethren Publishing Company, Ashland, Ohio. Price, $2.00 per hundred, including ten copies of the Supplement; five additional copies of the Supplement will be sent with each additional fifty coies of the program above one hundred.

Every school in the brotherhood should use this program. It will help you make the coming Rally Day a crowning success.

A Statement and Important Announcement

At the General Conference of 1917 the National Sunday School Association of the Brethren church appointed a committee with instructions to make a careful study of the comparative and relative merits of the Closely Graded Lessons issued by different denominations. At the late General Conference the committee in its report recommended the use of the Closly Graded Lessons published by the Methodist Book Concern. Formerly, these lessons, with slight changes, were used by the Presbyterian people.

These lessons may be ordered through the Brethren Publishing Company, though it is too late now to provide special Order Blanks for use in ordering. If your school wishes to begin the use of the lessons recommended by the committee above named October of this year, please make out your order on separate sheet and mail to us, but DO NOT CANCEL ANY ORDERS ALREADY MAILED, as that would create confusion and much trouble.

Teacher Training to the Fore

In line with the recommendations of the Sunday School Council representing about thirty denominations with a Sunday school enrollment of more than nineteen millions the next four or six weeks will see teacher training given the foremost place. The movement is not only representative but comprehensive in its outlook. It seeks to emphasize five

Specific Objectives

1. The organization of at least one teacher training class in every school to meet at the Sunday school hour.

2. A monthly workers' council in every school, meeting at least ten months out of the year.

3. A midweek training class in every school for the benefit of present teachers. May follow the prayer meeting.

4. Co-operation with the community training school of religious education which presents graduate and specialization work, trains leaders for classes in the local school and provides central training facilities for schools unable to maintain their own classes.

Suggested Plans

1. Every pastor is requested to preach a sermon on "Teacher Training A National Need," on September 15 or 22.

2. Preparatory to this service there should be a workers' luncheon and conference to consider the needs of the local school and to see how they can be supplied through the teacher training drive.

3. On the afternoon of Teacher Training Sunday there may be an interdenominational community conference to consider the best ways of securing trained teachers for each local school.

4. In the evening of the same Sunday there should be an inspirational service, union or separate meeting, having for its theme "The Importance of the Sunday School in the Present Crisis." Call for volunteer teachers who will pay the price of training.

5. On some week day evening of that week have a second workers' conference to perfect plans for conserving these results and adding thereto.

6. Several weeks later a second community meeting might be held to receive reports and further plan for teacher training through co-operative effort.

Viewed thus and planned accordingly there will not be a single Sunday school that does not feel the influence of this united effort. Brethren schools will profit from it in so far as they seriously consider their own needs and graciously share with others engaged in a like endeavor. No one cares to be called a slacker. Few desire to be drafted. Then strive to enlist every available recruit for the teaching ministry through this selective draft process. A class in every school means your school.

J. A. GARBER.

Lincoln's Three Books

Lincoln had only three books in early life—the Bible, Aesop's Fables, and Weems's History of the United States. The Bible was the great Book that gave our martyred President his simple, tender, beautiful literary style, both for speaking and writing. The Fables gave him his story illustrations, while the History made him familiar with the great characters and events of the nation. Leave the Bible out of his life and he might have been a moral wreck; at least, there would have been no Abraham Lincoln as the world sees him today.

Young man, the dust on your Bible may be the cause of your downfall—your failure in this life, as well as in the life to come. If you are not a lover of the divine counsel, you will gradually drop out of the Sunday school, the church, the worship and service of the living God. You will become a stranger and foreigner when you should be a fellow citizen of the New Jerusalem on earth and of the capital city of the Celestials in the heavenly world. When you see this red light warning, heed it; step off the track leading to ruin into the way of holiness, happiness, and usefulness forever. —The Christian Herald.

REVIEW OF
The Thought and Work of the Church

The Winona Conference of 1918 is a thing of the past; it now remains to be seen whether the work of the conference shall justify the time and money spent to make the conference possible.

It was a GOOD conference. Some things occurred that we would have prevented had we the power to do so, but other things were so agreeably wholesome that they overbalanced by far the things that were not as we would have had them.

The doubts as to the attendance that some of us had in our minds were not well grounded, for the number of delegates in attendance was very nearly if not quite equal to that of 1917. The delegates reported for 1917 were 244. We do not have the report of the secretary at hand and will not attempt to give the number present this year, but it was just about the same as that of last year. The Sunday attendance was about 200 short of that of last year which undoubtedly was largely due to the new "gasoline order," but it was still a big day.

The Brotherhood owes a debt of gratitude to Miles J. Snider for furnishing Evangelist readers with a gist of the proceedings of the Conference. It is no small task for any one man, aside from the Conference secretary, to keep "tab" of the proceedings of the various meetings from day to day. With his other duties pressing upon him during the entire Conference the Editor can not do it; but it was well done by Brother Snider and we wish to give him this word of appreciation. The full report will be published in connection with the Brethren Annual and we trust the short sketch supplied by Brother Snyder may create a demand for the complete report that will justify its publication.

G. C. Carpenter's smile after the burning of the (duplicate) mortgage on the Washington, D. C. church was of the "Bill" Taft variety, and now any one who reads his report and appeal in this number of the Evangelist can see that should the churches come to the assistance of the Spokane, Washington mission in the same liberal way the smile will broaden into the "Billy" Bryan kind; but let him smile, it only shows that the church is following his efficient leadership in home missionary work.

The letter from Brother Yoder in South America was received only a few hours before we left Ashland for General Conference, thus it is seen that he made a pretty good "guess" as to the time it would reach the home land. While the letter was five weeks on the road it was not much longer coming from South Amercia than some of our Sunday school supplies seem to be on the way from Ashland to the Pacific coast. The handling of second class mail is one of the serious problems publishers must now face.

Brother Yoder improved his mid-winter vacation from the University by traveling among the villages and cities of Argentina and preaching the gospel and assisting in Bible coach work. We trust the way may soon open for Brother Yoder to be supplied with a motor truck to enable him to conduct similar work out of Rio Cuarto as a headquarters.

While California had the largest delegation in attendance at the General Conference in the history of the work in the far west the workers of this great state were not all present, as the letter from the pastor of the new Brethren church at Fillmore makes plain. If there is one thing Brother Lowman possesses more than other men do it is his faith in God and in the success of the Brethren cause. His spirit of optimism is indeed commendable, and should more of us possess that same spirit we would most certainly be more likely to reach the goals of the Four-Year Program. Confidence and faith are perhaps half the battle in any undertaking in life. The Fillmore congregation is going on with its church building, but it is not neglecting the building up of the spritual life in the meantime as the report of their recent communion services clearly indicates.

Another of the Brethren missions where the spirit of optimism predominates is that of Fostoria, Ohio. This is one of the very promising fields for the Brethren in Ohio and we rejoice at the progress the Brethren there are making. The little Sunday school that for the present must meet in the homes of the members has made a record in its offerings that should make any school feel proud. Not many schools can establish a six months' record of TWELVE CENTS per member for each Sunday for that period of time.

It is also to be noted that this little school observes all the missionary days of the church and that its live missionary superintendent keeps in mind all the fields now occupied by the Brethren and gives them special days in the school. Brother Mack White is now preaching for them twice each month at the morning hour. We wish also to thank Brother Hazen for his expression of appreciation of the Evangelist.

If Mohammed can not get the mountain to come to him, then Mohammad must go to the mountain. This has been the experience of A. L. DeLozier in his efforts to do missionary work among the Italians in Allentown, Pennsylvania. Shut out of a place to hold an Italian Sunday school by the sale of the room he had begun using for this purpose he still finds time to preach and to sing the gospel on the streets in the very center of the Italian colony. In this work Brother DeLozier is greatly helped by a goodly number of the members of the Allentown church who have caught a portion of his vision and would share his enthusiasm as well.

G. C. Carpenter gives our Christian Endeavor readers a few facts this week that should be of real interest to all Endeavorers. Few societies are as welll acquainted with the work of the society at large as they should be, and in many instances they would be really astonished should they learn of the big and practical things some societies are really doing. Of course the BIG thing the Brethren C. E. societies are doing is supporting the Kentucky mountain work. The officers of every society should read what Brother Carpenter has to say and then ask their societies to act accordingly.

This week we publish the program of the Pennsylvania District Brethren Conference which will meet in Johnstown the first full week in October. We have been informed that no less than four district conferences will meet that same week. This will make it impossible for any one representative from either the College or the Publishing House to visit all the conferences, but we feel sure these interests will be well considered at each conference anyway.

W. T. Lytle issues an urgent call to the churches of Indiana to send a full quota of delegates to the conference which meets at Flora during the first full week in October. Indiana has important work to do and no doubt will keep up past records for good conferences. When we remember the little struggling congregations at Flora as it was twenty-three years ago when we took it into our already full circuit as a young preacher and then think of what a magnificent force for God it has grown into we have a great longing to visit this field once more and to rejoice with the Brethren in their success.

Orion E. Bowman gives his final report of funds received by the General Mission Board for the last conference year in this number of the Evangelist. It is a splendid report, but it is Brother Bowman's desire to make a better report next year. Shall we help him to do so? The answer is yes.

One of the most important announcements ever made to the Brotherhood is that of Dr. Furry which appears on another page and has to do with the education of young men who otherwise will be sure subjects to the call of the government to enter the trainnig camps of the country.

Around the Editor's Table

Important Changes

The changing order of the world and of its forces has been called to the attention of our readers on several occasions by some of our writers during the past year. These great changes are felt in every phase of the world's work. The social order is changing,

the educational world is being worked over, the business world has been almost revolutionized and the religious world has passed through and is passing through some marvelous transformations. To meet these opportunities and to insure the fulfillment of its mission the church is forced to take some advanced steps in its plans and purposes.

Realizing the need as well as the opportunity to render a greater service to the church and to the world some changes have been planned for the future work of the Brethren Publishing Company. The work and business of the company have increased during the last three years to the extent that it was felt additional help should be added to the office force of the company and at the meeting of the members of the company at Winona Lake this additional help was provided for. The present editors will remain in office with some changes in the relation they hold to the company. A. D. Gnagey will remain as editor in chief of the Sunday school literature and R. R. Teeter will remain as office editor and business manager of the company, while George S. Baer has been called to the position as editor of the Brethren Evangelist and assistant editor of Sunday school literature.

It is believed that this arrangement and this combination of workers will prove most helpful to the interests of the church and the Publishing Company. Brother Baer was most heartily endorsed by both his senior editors and his selection for the place is regarded as a most happy one. It is only to be regretted that he feels he can not enter upon his new duties before the beginning of the new year. A more formal announcement of the selection of Brother Baer and a sketch of his life and his preparation that has made him fit for this honored position will be given to our readers in due time before he enters upon his editorial duties.

Helping the Business Grow

With the resources of a company limited as the resources of the Brethren Publishing Company are this added expense of its operation means quite a venture from a finanical point of view, and there is only about one way that this extra expense can be met, and that is through the co-operation of all the pastors and churches of the entire brotherhood. If we can be assured of this there will be no danger but what we shall be able to meet this added expense, but unless we can have this, almost certain failure is before us. So, Brethren, the matter is "up to you." We will do our part to improve the output of the office and also to improve the service when this added help comes to our relief, but will you improve your patronage and remember that every little helps, and remember that the business of the Brethren Publishing Company is the King's Business and that its aim is to do the business in a manner that will be well pleasing to the King.

The one feature of the business during the past year that made it even SEEM possible to add this extra help to our office force was the great increase in the subscription list of the Brethren Evangelist, but should this increase prove but an expression or an outburst of enthusiasm that is only temporary in character our plans would all fall to the ground. Not only must the subscription list we now have be made permanent, but there must be a great many new names added to the list to assure success. The list must grow and grow so long as the Brethren church grows. Of course we expect it to grow until the end of the time set for the completion of our great Four-Year Program, but if it ends with the completion of that it has not been a success, it has been a failure, for ground gained in this case, as ground gained by the opposing armies in Europe, must be held to prove a real success. We have established some "front line trenches" in this business, but we can not hold them unaided and alone. We must have the support of the reserve forces that have not yet been brought into action. We must have fifty more churches do work similar to that done by forty-eight churches during the last year.

Help for the Pastors

To help the pastors to reach goal nine of the Four-Year Program and to get the Evangelist into seventy-five per cent of the homes of their congregations a slight modifications of the terms made to such churches last year has been planned and will be put into immediate effect. It is believed that this plan will help a number of churches to win a place on the Evangelist Honor Roll and still prove a paying proposition for the Publishing Company.

During the last year congregations that placed the Evangelist into the homes of 100 per cent of the active families of Brethren composing their membership either by the budget plan or by an every member canvass, or congregations that secured a list of one hundred or more subscriptions were given a special rate of $1.50 per year in addition to a place on the Honor Roll. The above terms will continue throughout the remainder of the campaign, but in addition to that we have decided to offer the following inducement to pastors and churches that want to win this goal and incidentally a place on the Honor Roll: Any church that will through a PERSONAL canvass succeed in placing the Evangelist into 75 per cent of the homes of the membership it reports in its statistical report to its conference will be given the special rate of $1.50 per year along with the churches that have reached 100 per cent of their ACTIVE mmbership by the budget system. We feel that this arrangement will be a just one for from the experience we have had as a pastor we feel sure that seventy-five per cent of the total membership of the average church is equivalent to one hundred per cent of the active membership, but it will give the pastors and churches a little less responsibility in reaching the decision as to what families are rightly considered active or inactive by using this system. And yet we are convinced that it is a sound business policy for the average church to list its families and to send the Evangelist into their homes, paying for the same out of the church treasury as a part of their yearly budget or from a special fund raised for that purpose. Every Brethren family should have the Evangelist just as every pupil in Sunday school has a quarterly or a lesson help and it should be supplied in the same way.

A Cause of Great Rejoicing

It was a source of constant delight during the meeting of General Conference to know how splendidly the churches responded to the many calls from the various boards of the church to supply them with the funds necessary to carry on the work for which they were created. "Over the top, and beyond" was the almost unanimous experience of these boards. The Sunday School Association, the Board of Benevolences, the Foreign Missionary Board—all these had glowing reports to make. Delighted hardly expresses the feeling of those who carry these various projects and activities in their hearts. But how did this come about? Largely through the greater activities of the churches in an endeavor to reach all the goals set for the Four-Year Program to be sure, but how has this enthusiasm been carried from church to church and to the extent the financial reports at the Conference would indicate?

We do not hesitate a moment in stating that it is our firm conviction that the Brethren Evangelist has been one of the largest factors in this success. Not only has it been means of expression for the enthusiastic goal directors who have used the Four-Year Program Page during the past year, which has been no small matter in this forward movement, but since the paper has been sent into TWO THOUSAND new homes during the year, which surely brings it into contact with six or eight thousand more members of the Brethren church, it is not to be wondered at that the greatest offerings in the history of he church were made to the various funds during the last conference year; and we do not feel that we are making idle boasts when we say we are convinced that, if the churches and pastors will see that two thousand more families receive the Evangelist next year, there will be an equal if not a gerater increase in the offerings of the year before us than there was in the year just closed. Information and exhortation go hand in hand in securing finances for the Kingdom of God, and what better or more successful method can be employed to get such information and also the enthusiasm necessary than to employ the columns of the Evangelist for this purpose? There is no better method at present and we not only urge the pastors to co-operate with us in getting the paper into thousands of Brethren homes where it does not now find its way, but we also urge our pastors and mission workers in the fields and on the boards to keep the columns of the paper filled with the news of the field and with the thoughts of the leaders and workers in every department of the church.

The Evangelist is OURS, that is it belongs to ALL of us and it will be just what WE, you and I, make it. Will we do our best during the year that is before us? It is my prayer that each worker may feel personally responsible for the part he should do in this matter.

"Go ye therefore, and teach all nations." MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Teaching the Krus to Keep the Sabbath

BY REV. WALTER B. WILLIAMS
In The Missionary Review of the World

Usually the Krus don't need to be taught to rest. That comes naturally to the native of a tropical country. But to rest on Sunday with our rice farm newly planted, or heading out, and hundreds of hungry birds waiting to take their part—ah, thats' another story!

In this section church members as well as heathen spent their Sundays in their rice farms. We preached for three apparently fruitless years. "The birds no fit to chop (eat) rice on Sundays?" was the universal query.

"Of course, the birds will eat some, but God no fit to let you suffer if you obey his law," we reiterated. It was no use. The idea of letting the birds eat any was too repugnant to Kru nature.

Then a native rebellion and a revival swelled the number of our boarders at the Nana Kru Mission School to about 100. On top of that the European War inflated the price of rice beyond all reach. And rice is the "daily bread" of Kru school children.

Prudence said, 'Cut down your school one-half, or close it." Christ said, Feed My Lambs." We cast prudence to the four winds and laid hold mightily upon God.

We cut a rice farm. True, we had never done such work before. It is not included in one's bringing up in London, England, nor Philadelphia, U. S. A. But, then, neither had we been taught to make soap, nor manufacture a yeast cake, nor build a house, nor sit on a Kru man's head while he carried us through a river up to his mouth. We had mastered these arts—and, anyway, the missionary's motto in Africa is, "You can because you must."

Our boys helped us faithfully. Acres of swamp land were cleared of an eight years' growth of bush. Anxious days were spent scanning the sky for clouds while the debris was drying. One glorious day arrived when everything went up in smoke. Dirty days followed when cleaning the ground by hand was the order of business. Brighter days came when the air resounded with the click of hoes as long ranks of women and girls —in all 220—advanced, cutting the ground, covering the seed, and planting cassava with their toes.

Then came Sunday. We put the newly planted rice farm into God's hands on Saturday night "and rested the Sabbath Day." And then we saw God's purpose in all this toil, for, while the heathen could not close their eyes to the illustrated sermon of an unwatched rice farm on every Lord's Day. A thousand eyes were upon us. Whether or not the birds ate their part, we do not know. The rice sprouted and grew luxuriantly. The heathen waited in non-commital silence. Then came the drought. All around us rice farms withered and died under the blazing sun. Our own rice began to look a little rusty. We went to persistent, united prayer. Rain fell—tons of it—into the greedy sea, but only a light sprinkling upon land. It was as if God said, "See I hear your prayer, but you must wait a little." We saw God's hand in this test of faith when we found out that in the town a devil woman had been engaged to conjure rain.

Our rice, unspoiled by the drought, began to head out. "Surely now you no fit to leave your rice on Sundays," our neighbors plead, almost in tears, for to deliberately waste food in hungry Kruland is the unpardonable sin. Every possible concession was advanced. "Pay our town boys to watch your farm on Sundays while you do your church work," was the popular suggestion. Anything except trust God!

Faithfully was the bird watching done week by week. A score of boys, through drenching cold rain, under blazing hot sun, from daydawn to sunset, six days out of every seven, drove away hte rice birds from the grain. Day and night sessions of school were held by the missionaries so that no student should leave his beloved studies because of the farm.

Not only did our boys watch. They prayed. Earnestly, importunely, every morning and before eating every night, great volumes of prayer went up to God, that he would take care of the rice and show the heathen that he had power. Their own faith grew and deepened, and so did the faith of our native workers.

To adults, with families dependent upon them, with all their people against them, with relatives refusing to let them have seed rice because thy said, "You teach the birds to eat rice," and "You waste the rice by letting the birds eat it on Sundays"—to such adults, leaving their farms untended by any visible helper on the Lord's Day was a sore test of faith. One or two faltered, but most stood firm, and it was given to these to declare: "If the birds chop (eat) all our rice, all right, it be good, God will bring something else for us." Timid Christians went into their farms on Sundays and in every case lost nearly the entire crop, while the farms, unwatched on Sundays, of stronger Christians, right beside theirs, yielded such abundant harvest that men exclaimed, "God can do something!"

We had the best crop of rice in the country, and the natives say that if this Mission rice farm belonged to any one man, they would take him by force and make him king. The visible appeals to the African more than anything else. What he sees he believes in.

This farm was a farm of prayer. Before cutting, it was dedicated by prayer. Before burning, it was dedicated again by prayer. The planting rice was dedicated by prayer. And prayer has gone up unceasingly for it. The results prove that it pleased God.

Why Did They Do It?

BY WILLIAM M. DANNER
In The Missionary Review of the World

A church in Chicago recently took up an offering of $30,000 for foreign missions. They are not wealthy people, but of the middle class. They had not pledged themselves to the work and the unusual demands of the war press on them as on others. They were not obliged to give so largely—

Why Did They Do It?

WHY did this church, composed for the most part of people, who would be called "poor" as to this world's goods, deliberately plan for an Annual Missionary Rally which all knew would mean appeals for money?

WHY did they appoint special committees and workers to plan and campaign unitedly for months in advance?

WHY did these people forget that they had no comfortably cushioned and carpeted church, but were worshipping in a wooden Tabernacle, with sawdust for carpet and were sitting on the soft side of pine boards?

WHY did they bring Missionary representatives from many different foreign mission Boards to present the missionary work and appeal for money for many lands?

WHY did the people crowd the tabernacle for afternoon and evening sessions for four days, and on Sunday come in almost continuous sessions for morning, afternoon and evening?

WHY did 164 young people joyfully join the former volunteers in offering themselves for Foreign Mission service?

WHY did these people give out of their poverty, voluntary offerings, so largely that more than $30,000 was given or pledged for Foreign Mission Work?

WHY did the pastor, without thought of his own needs, pour out his soul in words of entreaty, lovingly and faithfully urging his people to do their best to send the blessings of the gospel to every creature?

THE ANSWER to these questions gives the reason why Christians rejoice in giving themselves and their substance to advance the cause of Christ at home and abroad. It is the consciousness of indebtedness to Jesus Christ and loyalty to his command and compassion for those who do not know his salvotion. Long live the spirit which reflected "the compassion of Jesus' 'in the Third Annual Missionary Conference of the Moody

Church, Chicago (May 29th to June 2nd, 1918). May that spirit stir other churches so that they too may know the joy of being co-laborers with God for the redemption of the world.

Why Send Missionaries to Latin America?

BECAUSE we are commanded by our Lord to preach the gospel "to every creature."

BECAUSE the dominant church there does not teach the real gospel of Jesus Christ.

BECAUSE the people have not been given the Bible or encouraged to read it.

BECAUSE the people have no assurance of salvation and peace with God.

BECAUSE the people have not been allowed "the right of private judgment," in reading the Bible, or in questions of conscience.

BECAUSE the priests, the Virgin Mary and saints are thrust between the sinner and the Savior.

BECAUSE salvation by works is there substituted for salvation by faith.

BECAUSE religious rites are made a matter of money, as, for example, the masses for the dead, marriage, baptism and festivals.

BECAUSE the people are not given that which will satisfy their spiritual natures.

BECAUSE wherever the gospel has been faithfully proclaimed in these lands, there have been conversions and converts have become noble Christian men and women.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Endeavorers Should Know

That in the world there are more Christian Endeavor Societies in Methodist churches than there are in any other denomination.

That in one society in New Hampshire in the last two years twenty-one of the thirty-five members have joined the church.

That one Intermediate Society in Australia sent in one year 626 bouquets of flowers to shut-ins and held 226 meetings in homes visited.

That from many British societies all the men have gone to the battle front.

That there is a C. E. Society on the island of St. Helena, where Napoleon died.

That Hindoo and Mohammedan friends helped to pay the expenses of an Endeavor Convention near Bombay, India.

That British Societies have welcome-home committees to welcome and take care of the boys when home on furlough.

That a young Endeavorer in India sold his buffalo and hired an interpreter that he might go to the Endeavor Convention and know what was said. Who of us would sacrifice his best work animal to attend a convention?

That our Kentucky mission work is facing the greatest opportunities for service since the beginning of the work. The best days are yet ahead.

That every C. E. society in the Brethren church should make and send a pledge for Kentucky missions for 1918-19. Many societies gave pledges at Winona Lake Conference, but about fifty societies have not yet pledged for the new year.

That every pledge for the past year should be paid at once, as they are now on the delinquent list. The Lord's business should be done promptly and efficiently and diligently.

G. C. CARPENTER.

Pennsylvania Adds One More

Several weeks ago Miss Nora Bracken District Secretary, visited the Brush Valley, Pennsylvania church, giving particular attention to the young people. Finding the pastor, Brother E. H. Smith, quite sympathetic with the suggestion, plans were formulated for the organization of a Christian Endeavor Society. More recently Brother Smith reported the organization of a new society with a charter membership of fifty members. Ten of these persons have enrolled in the Expert Endeavor class. The officers are as follows: President, R. A. Crisman; Vice President, Bessie Hooks; Secretary, C. L. Hooks; Treasurer, Eva Hooks; Corresponding Secretary, Alberta Cousins.

Heatiest congratulations go to Brush Valley for a new society with such a large membership and class in Expert Endeavor. We cordially welcome these new Endeavorers into the fellowship of our National Union, a large field of Christian service in which they will find abundant opportunities to use all their powers for Christ and the church.

Our Increase Campaign

The foregoing report forms a fitting prelude to this word concerning our increase campaign. "Increase Campaigns" is the service theme presented by the United Society for September and October. The idea is to encourage the organization of new societies and the enrollment of new members. In harmony with these lines of endeavor we are calling attention anew to the goals of our Four Year Challenge, viz., thirty new societies and an increase in membership of two thousand by 1920. Let presidents call a meeting of the Executive Committee to determine the proportionate share of increase due this year and to perfect plans for the enrollment of these new members. Here is a task for idle Lookout committees. Then wherever there is no Christian Endeavor society the church will do well to consider the advisability of organizing a society. The time for renewed effort on the part of all is upon us.

J. A. GARBER.

From Coward to Hero

It was a fact that John Armstrong seemed to be a misfit in the surroundings amid which he was born. Why this studious, thoughtful boy should have been called upon to live on a Utah ranch and have been expected to ride and tame wild horses when he was deadly afraid of them was one of the mysteries of life. John's father had been born in the East and had been educated with all the care that is given to the son of a more than prosperous man. Not contented to take things easier than most boys were able to do, he surprised his family one day with the announcement that he wished to go West and make a place for himself, instead of dropping into his father's very comfortable shoes. Finally going to Utah, he went onto a ranch, which he took to as naturally as though there had been generations of out-of-door people behind him.

John's mother could not understand where his 'softness," as she called it, came from —certainly not from her, for she could ride any horse in the country and was a better marksman than most of the men. His father understood, and counseled patience. "Do not be in a hurry," he would say to the mother, "I have seen his kind before. The boy is made of good material, and that is the main thing. There are plenty of things for a man to do besides loping around a ranch. Perhaps John was intended to take the place in the East that was mapped out for me."

John was fifteen the year that old Brush Creek went on a rampage and rose higher than it had done for thirty years. It stormed along like an army, taking with it many of the bridges, and at last away went the dam at the head of the canal, which spilled over from end to end, covering the lower fields with six feet of water. The creek, which had never been known to stay up more than three days, was now in the sixteenth day of its flood, and the range riders brought the disquieting news that yet five feet of solid snow still remained at the head of the creek, and it was still raining.

The threatening danger grew greater, and promised to engulf all of Mr. Armstrong's possessions. He and all of the neighboring ranchmen were out, fighting night and day to save their property. He had been away from home for forty-eight hours, and John and his mother had been obliged to look after the ranch and the stock.

The old saying that "it never rains but it pours" proved true at this time also, for John's mother, who had hardly known a day's sickness in her life, became ill. She kept about for a whole day, trying to conceal her suffering from John, but in the evening she went in a heap on the floor. Floods mattered but little to John then, for there was his precious mother, dying, as he believed, and no one but himself to care for her. He managed to get her into bed, but

nothing he did for her helped and the suffering increased. The nearest doctor was ten miles away, and on the other side of the mad, roaring creek. And how could he leave his mother, who probably would die while he was away.

But he knew that he must get help, and that it would not do to delay. The only horse in the corral was Terror, for his father and the men had ridden the others away when they had gone to fight the water. Even the best riders thought twice before mounting Terror. John had a great sinking of the heart, as he thought of what was ahead of him, but he did not hesitate, for he would have gone through fire for his mother.

Either Terror welcomed company on this stormy night, or she was too surprised to resist, for she was easily caught and saddled. But as soon as John was mounted she recovered her senses, and in a twinkling her four feet were bunched, and she tried to make herslf into an aeroplane. But John's fear for his mother had driven all weakness away and he stuck to the horse. He applied the whip so vigoruosly that the animal reconsidered matters and started on a wild run across the plain. But he again used the whip as if to urge her on to greater speed. This was more than her horse sense could work out, and so she decided to settle down to good, steady work John always maintained after his experience that Terror was all right—that she had been looking for a master and had not found one until he had taken this wild ride.

On and on they went at break-neck speed, but never fast enough to satisfy John, for always ahead of him was the white face of his mother and the fear that he might not get the doctor back home in time. He talked to the horse as though she were a human being, telling her that she must not fail him. And she seemed to understand, for she put forth every effort. Once or twice she stumbled into a hole and nearly fell, but she recovered her footing and was on her way again. Once they had to ford a stream which was very high, and the horse hesitated for a second when she reached the bank, but John touched her lightly with the whip and she plunged into the water. Part of the way she had to swim, and John clung to her as best he could. When they reached the opposite bank, she clambered up like a cat, and away they went again.

Now they neared Brush creek, and if the bridge for which John was making was still standing he was all right, but he knew that even the most willing horse could not swim the roaring torrent that was rushing through the channel. John gave a great sigh of relief as Terror's feet struck the first planks of the bridge, and he knew it was still firm or the horse would have hesitated to go on it. They were soon over, and the rest was easy.

John reached the little village where Doctor Royal lived just as day was breaking. The doctor was accustomed to all sorts of calls at all times of day and night; but when he saw John he couldn't help looking startled, for the boy was not one of the type that would take such a ride on a wild night unless the case was urgent. And, when John told him why he had come, the doctor lost no time in starting, for he knew Mrs. Armstrong well enough to realize that she had not given up so long as she was able to stand. He was into his clothes and had the saddle on his horse in less time than it takes to tell it.

—And back they started, Terror leading the way. John slowed up when they reached the bridge and he could see that the water was already on a level with it, and that if they were to get across it must be within a very few minutes. He asked the doctor to go ahead, for if the bridge was to take one of them down it must not be the man no whom his mother's life depended.

As soon as the doctor's big bay horse struck the bridge, he stopped and began to back, for he knew that the bridge was not safe. The doctor dug his spurs into the horse and he plunged forward, tearing a piece of earth away, and leaving a space about three feet wide from bank to bridge, but he crossed safely. John backed Terror and touched her with the whip. The mare took a run and jumped over the hole. The bridge swayed as he struck it, but his horse made the other side in about three leaps. The horses were frightened and the doctor and John were unable to stop them until they reached the top of a hill about a half a mile away. When they looked back, the bridge was gone and the creek was roaring as though rejoicing that it had swept away the last trace of man's control of it.

"A close shave that, my boy," said the doctor; but John did not hear, for already he was again on his way, and Terror was loping down the hill. The doctor chuckled a little and said to himself. "Armstrong has lost a boy tonight and gained a man."

When they reached the ranch, they found John's mother in great pain, and the doctor gave John plenty to do as his assistant. "Can you save her?" was John's first word, his face white and his eyes big with anxiety.

'Yes, John, but we were none too soon. It's a pretty stiff case of pneumonia, and your mother should have been in bed three days ago. But her strong constitution, and more than all that, her 'sand,' will pull her through."

And they worked like beavers for an hour or more, until finally the patient began to respond and could once more breathe without the great effort she had been making to do so. When she was quieter, John slipped away, and when the doctor looked up to tell him what he thought of his courage he found the boy just outside the door, lying face downwards, his head buried in the grass and his body shaking with sobs.

John's father came home in the late afternoon, quite worn out with the terrific strain under which he had been working, but the rain had ceased to fall and the creek had done all the damage it could before another year. He came in with a "Hurrah" on his lips, but it never got beyond them. When he saw the doctor and the expression of John's eyes, he almost fell to the floor himself, and leaned against the door, looking from one to the other, afraid to ask what was wrong.

But his wife called to him, and the doctor reassured him. He told him also of John's going for him, and that but for his son's bravery and quick action the story might have been different. John's father knew that his boy had done a man's work that night. He drew himself up to his full height and held out his hand. As John grasped it and the father and son looked into each other's eyes, they understood that henceforth they were to be man and man.—Caroline Parker, in the Congregationalist.

News From the Field

To All Members of the Ministerial Association

If you have not received your card, showing your standing, from September first, it is an indication of the fact that your annual dues have not been paid. The amount is 25 cents, and it is due in the office of your Secretary-Treasurer before October 1. Nine new members were added to our roll at the General Conference, and eighteen of the delinquents have been re-instated, making our total membership, at present, 177.

Faithfully, Your Brother,
MARTIN SHIVELY, Sec.-Treas.
Masontown, Pa.

Indiana Churches Notice

The District Conference will be held at Flora, Indiana, October 7 to 10. Full Program will be published later. All churches should begin to plan now to send a full quota, all pastors should begin to pray now that this may be the largest and best Indiana Conference ever held. There will be plenty of room and all can enjoy the new accommodations which will be turned over for use to the Conference. There will be royal entertainment furnished, we assure you, and especially at this critical hour in the world's history. We must be more zealous and prayerful in all our activities. So, this conference will give us our place in this community in a larger way if real enthusiasm is manifested.

W. T. LYTLE,
Pastor of Conference Church.

Ashland College

President Wilson says: I would particularly urge upon young people who are leaving our high schools that as many of them as can do so avail themselves this year of the opportunities offered by the colleges and technical schools to the end that the country may not lack an adequate supply of trained men and women."

A unit of the Students' Army Training Corps will be organized in Ashland College. Young men as young as eighteen may enter this unit and receive the full pay of a private and in addition the government will

pay all charges for room, board and tuition. This gives young men an opportunity to remain in college while preparing for the army. It is an exceptional opportunity and ought to be grasped by young men of draft age.

Ashland College is a thoroughly organized institution and offers courses in the Arts and Sciences, Theology, Religios Education, Public School Work, Piano, Voice, Expression, and Business.

For further information address the President, WILLIAM D. FURRY.

Fostoria, Ohio

Nearly a year has elapsed since our last report appeared in the columns of this paper. As to the work, we have made no rapid strides, although we can see some advancement. During the early part of March this year, we discontinued our services with the Church of God. Since then we have been holding our Sunday school services in the various homes of the Brethren. Although we have felt the "summer slump," our average attendance at Sunday school for the second quarter was 25. I like the spirit of a Salvationist I heard on the streets of our city the other night when he remarked that it never got too hot or too cold for him to go to church. Our offerings since March 17th have amounted to $69.17, including 23 Sundays. Our efficient missionary Superintendent is doing splendid work. The first quarter of the year we had South American Day. This introduced the work in South America, giving a description of the country, of the beginning of the work and the splendid band of workers.

Last Sunday, August 18th we had African Day. This was similar to our South American day, in addition to this we lifted an offering which will go toward the support of the work there. Next quarter will be Kentucky Day. We hope to have a missionary Sunday at least once every quarter, introducing the different fields of work and lift an offering toward the work, and thus in this way encourage the people to give. Our Cradle Roll Superintenednt has already added nine members to this department. Brother White has consented to preach for us every other Sunday morning.

Sister Baringer came over from Fremont on the 8th of this month and organized an S. S. C. E. Already four new subscriptions have been secured for the Woman's Outlook. July 21st we dedicated our service flag in honor of two of the boys who have gone from us to serve their country. Our prayer meeting attendance has averaged 25 per cent of the membership this summer. Occasionally we have others coming in to share with us the blessings that come from these meetings.

As to the work elsewhere—doubtless the Brethren from other churches are as interested in the report of the work from other places as we are. It surely does us a great deal of good to hear of the splendid work and the progress made in other parts of his vineyard. Every time I read the Evangelist it inspires me to do greater work for the Master. Personally, I would not want to be without the Evangelist even if the subscription price was $5.00 a year. It seems to me, brethren, that we could do a great amount of good by placing the Evangelist into the Y. M. C. A. libraries and Women's Rest Rooms of our cities in which we have Brethren churches located. Brother Yoder's book—God's Means of Grace would be a fine addition to any public library. (And now Brother Editor, you may expect something like this to happen over in Fostoria.) We solicit the prayers of the entire brotherhood in behalf of the work here.

R. ALGER HAZEN.

Rio Cuarto, Argentina

We are now having our winter vacation in the schools and are taking advantage of it to have special meetings for children every afternoon. We expect to close with the observance of decision day in the Sunday school. This week we are also having preaching every night.

Last week I visited our work in Cabrera and remained there several days to visit among the people. There was a good attendance at the services in spite of the very cold weather and there are marks of progress in the work. Brother Atkinson is now able to use several of the young people as workers in the Sunday school, and is also meeting with good success with the Young People's meeting on Wednesday evenings. A number of the young people are now willing to lead the meetings. One young man, whose home I visited, goes six miles every time to be present at these meetings.

In connection with this visit at Cabrera Brother Atkinson and I began to do something to carry out our program of extension work. We canvassed the neighboring town of Dehessa with gospels, going from house to house through nearly the entire town. This place has about fifteen hundred inhabitants without even a priest there and no religious services of any kind except about once a year when a priest comes in and reaps his harvest of baptismal fees. Nevertheless. a large proportion of the people are still dominated by the "religion of their fathers," although the majority are indifferent and quite a few seem to be open to the gospel.

From this place I went to Cordoba, the capital of the province, where I visited the work of the English Brethren, commonly known as the Plymouth Brethren, being the liberal branch of these Brethren. They were celebrating the national holiday with a Sunday school outing which was attended by about four hundred persons. I had the privilege of addressing this gathering and of speaking again in the evening at the church. They have a nice church near the railway station, and are doing very good work in this fanatical city. We have more in common with them than with any other denomination at work down here and they seem glad to co-operate with us.

From Cordoba I went with the Bible coach along the line to the north toward Tucuman. Mr. and Mrs. Langran have given seven years to this kind of work, six months in the year. They are generally accompanied by some one else who helps with the preaching.

We did colportage work through the country and several towns the last one being a town named Jesus Maria. Here I was obliged to leave the coach in order to return for our special meetings here this week. The experience I had however, more than ever convinced me that it is a class of work that we ought to be doing also. On our way we met many people who had received tracts when the coach passed that way before and they were delighted to have it come again. Here and there were isolated Christians who are trying to do something to interest their neighbors also. The work, it seems to me, is truly apostolic and is the means of doing several important things: first, it gives the gospel to those who are not being reached by the established stations, then it keeps in touch with the isolated believers and sympathizers, and third, it develops centers for the establishment of permanent missions later. The sales of Bibles and portions covers a large part of the expenses of the work, but to most of the people we gave literature gratis. Some refused to receive it because they had already been told by the priests that all our literature is false.

The present Bible coach is drawn by three large horses and there is much work and expense involved in maintaining them. On this trip especially we got into a region near the mountains where water was very scarce and once all we could get was what we could beg from the engineer of a train who left us have some from the engine. Brother Langran is convinced also that an auto would be very much better and is intending to sell the present outfit in order to buy an auto. An auto constructed as we wish will cost about $1100.00 but we have already $245.00 including $15.00 just received through Brother Oxley, and we are confident that if it is the Lord's will for us to have one that the means will be forthcoming.

I learned on my trip that all the missions have been suffering heavy losses during the past few years on account of members moving away to find work. This winter also has been marked by extraordinary cold and the cost of living has increased greatly.

By the time this reaches the Evangelist readers it will be time for the General Conference. We shall not forget you in our prayers and ask again that you be faithful in remembering us also.

I have just learned that three of our young men who have entered the Salvation Army in order to give their time to Christian work have left it again and are supporting themselves in Buenos Aires where they hope to hold meetings together and build up a mission. They have never given up the Brethren doctrine and wish to remain in fellowship with us.

C. F. YODER.

Rio Cuarto, July 16, 1918.

"Over the Top" for Washington, D. C. Concentration Wins

"Think that you can't and nobody is going to take the trouble to dispute you. Believe that you can, and, somehow, folks will take you at your word."

A few people believed that the mortgage on the First Brethren church of Washington, D. C. could be burned (in duplicate) at the Winona Lake conference. It was done. The real legal paper will be burned at a

spcial service in the Washington, D. C. church as soon as all the pledges are paid and the mortgage released.

This is a notice to every one who sent us a pledge before conference in response to the appeal in the Evangelist and also to everyone who gave a pledge at Winona Lake that the same is payable not later than October 31st. Many sent the cash with their pledges, an evidence of faith in the project. Let payment of pledges be made at once if possible; payment to be made to the writer.

The following telegram was sent to Elder W. M. Lyon, pastor of the Washington, D. C. church on Saturday evening after the mortgage in duplicate had been burned: "Over the Top." Amount raised. Duplicate mortgage burned. Great conference." Doubtless there was rejoicing at the Sunday services in the Washington church.

A Proposition—"Over the Top" for Spokane

Others in the brotherhood had planned to help burn this mortgage but were waiting. The writer is making this proposition, to the Home Mission board and to the whole brotherhood, namely, that all the money we receive on the Washington appeal in excess of the amount needed to burn the Washington, D. C. mortgage be given to the First Brethren church in Spokane, Washington, to apply on the $2,000 that will enable them to go forward with the completion of their building. Who will object?

May it be that many will add to their amount actually pledged an additional sum to help Spokane go "Over the Top?" It's all for Washington, whether East or West, on the Atlantic coast or on the Pacific. "Over the Top" for Spokane would be a good slogan.

May it be that many will just send us a splendid gift to swell this excess sum for the far northwest. The reports from the Spokane church are all of the kind that inspire confidence and the expectation of great things. The pastor, Brother Paul Miller, assures us that they can go on with the building of their church, of which only the basement is completed, if they can secure $2,000. This amount ought to be provided in this day of big things without any difficulty. Let us encourage Spokane at once. Let those who thought of helping Washington in the East, but did not, now help Washington in the West where there is an almost unlimited field for the Brethren church. Act now, and place in this fund a fine balance to help Spokane.

G. C. CARPENTER.

Peru, Indiana.

Fillmore, California

Some weeks ago we told something about our new work at Fillmore, California. This work is under the care of the Southern California Mission Board, with the writer in charge. I want to report that our work here is growing. Our Sunday school last Sunday was a record school for any one Sunday yet; in spite of the summer slumps some of our schools are reporting. We now have 7 classes with a corps of officers and teachers that are alive to the situation and the Sunday school bids fair to be one of the leading schools in the town in a short time. We are in the midst of building a $9,000.00 church and hope to have this ready to go into by November of this year. There are some additions to the church every few weeks. Though this is an exceptionally hard field, I think there is a splendid opening for the Brethren with our whole gospel plea. On last Sunday night we had the largest audience since coming here. I have been rather amused at some of our folks back east, talking about our Four-Year Program and saying that 40 new churches by 1920 is too many. Say, Brethren, this is the greatest cause this side of heaven. Why not make the most desperate effort to accomplish this goal?

Southern California had 5 churches, this one at Fillmore makes 6, and we are already talking another one by 1920; you fellows back East hurry up a little and the Lord's work will grow faster. I tell you the King's Business demands haste.

I almost missed reporting our communion here on August 15, when there were 28 members seated at the tables. Many folks had never seen this service as the Brethren observe it. It made a deep impression on some of the outside folks. For this service we had as visiting Brethren, Brethren Neilsen, Warren and Elder A. V. Kimmell, who assisted us in the service. Pray for us. I wish we could be with you at Annual Conference but can not this year.

S. LOWMAN.

Italian Open Air Services

For some time we felt led to conduct open air services in the Italian colony of our city. At last a night was named and we went down into the very heart of the colony. There were fifteen of us. We had no sooner begun to sing than a large crowd collected. Brother Fehnel had charge and gave a brief address which was followed by several ringing testimonies all in English. Also the singing was in English except a solo: "Wonderful Words of Life," which was sung in Italian by the writer. I then stepped into the ring and delivered a brief address in Italian. The meeting ended by inviting all to accompany us to the church where the regular evening service followed.

The following Sunday evening (August 18) we went to the same place and conducted another such service in Italian and English. Again a large crowd greeted us. The interest was good.

Of course no one followed us to the church to worship, but we are not discouraged.

We had the real happy satisfaction of knowing that we had done some sowing. But moreover I was in the colony later and found that a great impression had been made. A Catholic woman came to congratulate me on preaching the truth. She said: "La sua religione e compagna della nostra" (your religion is like ours).

I am glad to report that a cultured Italian woman who corrects my manuscripts, is thinking. The last time I was at her home I asked her if she would accept a New Testament with my compliments. Her answer was that she would not only accept, but read it. Needless to say that I immediately gave her a copy of the beautiful Diodati Italian version. Her willingness to read along with many questions she asked, gives me hope for this family of free-thinkers.

Evangelist readers are doubtless interested in our little Italian Sunday school. But I am sorry to report that it no longer exists. The room we were occupying changed hands and the new landlord refused to let the Sunday school continue. Then we held it in our church. But soon the city quarantine for measles plus the intimidation of parents by the priest, put the quietus on our little school. We hope to win the children back and have them attend our regular English Sunday school.

Indeed, after some advising with workers in other churches who have had experience in imimgrant work, I have decided upon extension work among the Italians. By extension work I mean the attempt to win them right into our little church on Fifth street, instead of trying to establish a separate mission.

A large Evangelical church in Cleveland and a Methodist church in Scranton are succeeding very well in this line of work.

So in a word I may say: There is no Italian mission in Allentown yet, but we are not discouraged. All we ask is your prayers and we shall succeed.

But for the present we get great joy out of the sowing. We will let it to the Lord about the reaping. The day may not yet be here for the Brethren church to have her first real Italian Mission. But when that day comes we shall have such a mission. Only let each one be sure to do his share in bringing it about.

A. L. DELOZIER.

Financial Statements of the Missionary Board of the Brethren Church
Receipts to August 20, 1918

Hagerstown, Md.	$ 6.00
David Augustine, South Bend, Ind.	5.00
Mr. and Mrs. J. Frank Painter, Louisville, Ohio	5.00
Waterloo, Iowa (quarterly paym't	40.00
Tiosa, Ind.	10.00
Aitha Wright, Tiosa, Ind	5.00
John Parr, Berne, Ind.	5.00
Louisa Wooley, Denver, Ind.	5.00
Martin Shively, Masontown, Pa.	5.00
Anna Wolf, Covina, Cal.	5.00
Sarah Bock, Burlington, Ind.	5.00
John A. Miller, Meyersdale, Pa.	5.00
C. M. Pierce, Beaver City, Neb.	5.00
V. Snyder, Canton, Ohio	5.00
Jacob C. Cassel, Lansdale, Pa.	5.00
Idella Will, Rockwood, Pa.	5.00
C. H. Rohrer, Hagerstown, Md.	5.00
Mrs. J. K. Rose, Nappanee, Ind.	5.00
Elizabeth Baker, Sterling, Kans.	5.00
Anna E. Laughlin, Bryn Mawr, Pa.	5.00
S. L. Sperry, Altoona, Pa.	5.00
E. L. Miller, Uniontown, Pa.	5.00
Sylvia Nickerson, Lake Odessa, Mich.	.00
G. L. Maus, Bryan, Ohio	5.00
W. C. Teeter, Dayton, Ohio	5.00
Grace L. Buck, Dayton, O.	5.00
Mrs. C. Greif, Dallas Center, Ia.	5.00
National S. S. C. E.	25.00
F. B. Beachy, Carleton, Nebr.	5.00
Martin Johnson, Massena, Iowa	11.00
J. W. Brower, Huntington, Ind.	5.00
Peter Pontius, Elkhart, Ind.	5.00
Mrs. R. Donovan, Turlock, Cal.	5.00

M. E. Horner, Goshen, Ind.	5.00
W. R. Deeter, Ashland, Ohio	5.00
Joseph Kerr, Bryan, Ohio	5.00
Melvin D. Kerr, Bryan, Ohio ...	5.00
Mrs. C. N. John, Sidney, Ind.	5.00
Martha Armstrong, Atwood, Ind.	8.00
G. C. Carpenter, Peru, Ind.	5.00
Eliza Smith, Philadelphia, Pa. ...	5.00
Nancy Haines, Woodland, Cal. ...	5.00
W. H. Beachler, Ashland, Ohio ...	5.00
1st Breth., Philadelphia, Pa.	100.00
Horace Kolb, Philadelphia, Pa. ...	5.00
Emma J. Kolb, Philadelphia, Pa. .	5.00
William Kolb, Jr., Phila., Pa.	5.00
J. M. Mangold, Telford, Tenn. ..	20.00
John M. Freeland, Terra Alta, W. Va.	5.00
Cora A. Maus, Denver, Ind.	5.00
Nora R. Blessing, Warsaw, Ind...	5.00
C. Rowland, Sunnyside, Wash. ..	5.00
Interest	25.00
N. A. Teeter, Dayton, Ohio	5.00
Falls City, Nebr.	100.00
Rose Johnson, Bridgewater, Ia. ..	5.00
Kate Johnson, Bridgewater, Ia. ..	5.00
Previously reported	4,629.05

Total Receipts for year beginning Sept. 1, 1917 and ending August 20, 1918	$5,217.55

Summary of Receipts for Year

Total Receipts in General Fund,	$5,217.55
Total Receipts in Kentucky Support Fund	3,667.89
Total balance in Sala Farm Fund,	410.56
Total balance in Peru Building Fund	525.00
Total Receipts in Spokane Washington Building Fund	128.00
Total Receipts in Krypton Building Fund	527.34
Grand Total Receipts for year	$10,476.34

REPORT OF AUDITING COMMITTEE

Winona Lake, Indiana, Aug 29, 1918.

We have this day audited the books of the Secretary-Treasurer of the Missinoary Board of the Brethren church and find the same correct.

(Signed' A. C. HENDRICKSON.
(Signed) H. E. EPPLEY.

The past year has certainly been one of success along Missionary lines. We have more than reached the goals and I desire to thank all who have contributed and made this success possible. Next year we have a new "Goal." It is this. (1) Every pastor to urge his congregation to make at least a 30c per member contribution at "Thanksgiving" for Home Missions; (2) To make a total offering in General Fund aggregating $7,500.00.

May every pastor co-operate with us and begin to plan now for the Thanksgiving Offering.

Respectfully Submitetd,
ORION E. BOWMAN,
Secretary-Treasurer.

Communion Service

The Homerville, Ohio Brethren church will hold a fall love feast on Saturday evening, September fourteenth, at seven thirty. All neighboring Brethren are invited to attend.

FRED C. VANATOR, Pastor.

Program of the Pennsylvania District Conference--Johnstown, October 7-9, 1918

Monday—2 to 4 P. M.

2:00—Opening Devotional Service ..... Martin Shively
2:15 Welcome to Our Church and Town ..... H. W. Darr
Response to Same ..... H. M. Harley
Special Music.
3,00 Moderator's Address—Why the Church Must Go Forward J. F. Watson
3:30 What Our District Conference Should Expect From its Ministers ..... Geo. Jones
3:45 Business Methods in Church Work ..... Wm. Kolb, Jr.
4:00 Announcements.—Adjournment.

Monday—7 to 8:30 P. M.

7:00 Devotional Bible Study ..... J. I. Hall
7:15 How Secure Greater Spirituality ..... H. C. Cassel
Special Music.
7:35 Making Christ Our Own ..... Earl S. Flora
7:55 Announcements, Etc.
8:00 Sermon ..... A. L. DeLozier

Tuesday—8:15 A. M. to 12:00 M.

8:15 Morning Prayers and Devotions ..... Miss Nora Bracken
8:30 The Brethren Church and Post-War Conditions Prof. Edw. Byers
8:50 Temperance Teachings in Our Church and Auxiliaries W. T. Hilbert
9:10 Supporting Proposed Temperance Legilsation, Horace Kolb
S. S. C. E. Session.
9:30 Session in Charge of the State President.. Mrs. J. F. Watson
10:45 Our Boys Over There ..... H. F. E. O'Neill
11:45 Business and Adjournments.
12:00 Adjournment.

Tuesday Afternoon

2:00 Devotions ..... Omar Tressler
Sunday School Session
2:10 Reports:
Elementary ..... Mrs. Shultz
Home ..... Miss Wissinger
Teacher Training ..... W. C. Benshoff
O. A. B. C. ..... Martin Shively
2:30 The Prospect ..... Albert Trent
2:45 Our Sunday Schools and the Kentucky Work, Miss Nora Bracken

Y. P. S. C. E. Hour

8:00 Reports of Officers:
President ..... A. L. DeLozier
Secretary ..... Miss Nora Bracken
Special Music
3:30 Things to Inspire the Christian Endeavorer..Mrs. A. R. Baer
4:00 Business and Announcements.
4:30 Adjournment
5:00 C. E. Rally and Luncheon

Tuesday Evening

7:00 Bible Study ..... Alva C. McClain
7:15 Making the Four-Year Program Ours ..... W. C. Benshoff
7:35 Making Up to General Conference ..... M. A. Witter
7:55 Announcements
Special Music
8:00 Sermon ..... H. M. Harley

Wednesday Morning

8:15 Devotionals ..... W. A. Crofford
State Missinos
8:30 Reports:
Treasurer ..... S. A. Snook
Secretary ..... Albert Trent
9:15 Financing the Kingdom ..... Harry Bole
9:35 The Supreme Business of the Church ..... E. H. Smith
9:55 The Relation of Our College to Missions ... Prof. Edw. Byers
10:15 Business and Announcements.
11:45 Adjournment.

Wednesday Afternoon

2:00 Bible Study ..... W. S. Baker
2:15 Our Church and the Present War ..... Martin Shively
Special Music
2:45 How to Make the Brethren Church Have a Future I. B. Trout
3:15 Reports and Unfinished Business
Organization.
4:30 Adjournment

Wednesday Evening

7:00 Bible Exposition ..... M. L. Sands
7:20 The Christ in Whom I Believe ..... L. Garvin Smith
7:55 Final Annuoncements
Special Music
8:00 Closing Sermon ..... E. D. Burnworth

Executive Committee

Edward Byers, Chairman	W. C. Benshoff
E. L. Miller, Secretary	Miss Nora Bracken
J. F. Watson	Mrs. White

Albert Trent

Marriages

STRONG-HOFFMAN—Miss Eva Hoffman and Paul Strong, of Akron, Indiana, were united in marriage August 1st, at Rochester, Indiana by Ora E. Oxley. Mrs. Strong is a member of the Brethren church, New Highland. They will make their home near Akron at present. Mr. Strong is in the draft age and expects to be called into service soon.

ORA E. OXLEY.

STARN-WOOD—At the home of the officiating minister, Muncie, Indiana, August 9th, 1918, Oliver C. Starn and Edith M. Wood were united in the holy bonds of matrimony. Brother Starn whose home is at Sterling, Ohio, is a theological student at Ashland College and is preparing for a useful life in the Brethren ministrly. Miss Wood is a member of the church at Maple Grove and will be much missed by the workers there.

The best wishes of the many friends of the bride and groom go with these noble young people for a happy and successful life.

J. L. KIMMEL.

APPLEMAN-FISHER—Mr. Curtis D. Appleman and Miss Mary Elizabeth Fisher were united in marriage Thursday evening, August 15.

Miss Fisher has worked in the M. E. church for years, but expresses her desire to unite with the church of her husband's choice.

May the blessed Holy Spirit guide them in the safe path of righteousness, peace and happiness as they travel through life together. Ceremony by the writer.

E. A. ROWSEY.

Our Dead

ZOOK—David B. Zook was born at New Enterprise, Pennsylvania, February 19, 1849. He was the third son of Jacob S. Zook and Barbara Bulger Zook. In 1870 the "call of the west" lured him to Fairmont, Nebraska, where he lived for twelve years. During his residence at Fairmont, 1878, he was converted to Christianity while attending a United Brethren revival. He shortly after was ordained in the "Church of God" and took up the call of a minister.

On November 8, 1883, he was married at Lincoln, Nebraska, to Julia A. Crawford and fom 1883 to 1903 he resided in Crete, Nebraska, during which time he followed his profession.

Owing to failing health he moved at this time with his wife and son, Clarence V. Zook, to Sunnyside, at which place he resided up to the time of his demise.

He is survived by his widow, his son, and two brothers.

He passed to the world beyond at 10:30 P. M., June 22, 1918.

JOHNSON—Mary Jane Johnson was born, and lived all her life in Preble County, Ohio near Gratis, being born October 12th, 1838 and departed this life August 14th, 1918, aged 79 years 10 months and 2 days. She was united in marriage to Alfred Johnson on June 5th, 1861. To this union there were born three children. Mr. Johnson and one son preceded her to the Spirit world, leaving two children, three grandchildren and one great grandchild; besides a host of fiends and neighbors to mourn her loss. Sister Johnson was a faithful member of the Gratis Brethren church and will be missed as one of the older residents has said she was one of the best women he ever knew. She was afflicted for many years, yet through all this she manifested that patient Christian spirit, as all good mothers do. Through all her afflictions and helplessness she was tenderly cared for by her loving children, at the home of Mr. I. O. Flory and his good wife Lenora. They can look forward for their reward and reuniting in that world where loved ones never part, Funeral conducted by the pastor C. E. Beekly, Gratis, Ohio.

KELSEY—Robert A. Kelsey was born in Whitley county, Indiana, October 17, 1856, departed this life at his late home near Argos Indiana, July 24, 1918, at the age of 61 years, 9 months and 7 days. He was united in marriage to Ella Young, March 17, 1881. To this union three children were born, one son and two daughters. Brother Kelsey with his wife united with the Corinth Brethren church, Twelve Mile, Indiana, in 1893 and was a faithful member, always ready to do his part in the service of the Master. Eight years ago he removed to Argos, Indiana. Since which time he has been isolated from the church of his choice, but he remained in the faith "once for all delivered to the saints." Just a few days before he departed he called for the elders of the church and was anointed in the name of the Lord. Thus another of our number is gone. He leaves to mourn their loss a loving wife, three children, eleven grandchildren, three sisters, one brother, a large circle of relatives and friends.

Funeral services by the undersigned, assisted by Brother L. W. Ditch and Rev. McMillon of the M. E. church.

D. A. HOPKINS.

Brethren Evangelist

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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(Continued from page 1)

the Brethren church? Will not every reader think for himself what these factors mean? Think it through for yourself, brother, sister. Then remember that no success can come without action. Pastors who are the captains of the front-line trenches of Christian conquest must lead. And they must never lead ar retreat. With courage and faith and undaunted purpose and a clear vision of victory they must lead on. They must "carry on." After these leaders must follow the soldiers of the ranks. After all they must do the hard fighting. Volunteers every one of them and oh, how they ought to "carry on!" And then to carry out the figure a bit further the recruiting officers must be at their task every minute. Evangelists—that means you. Every church ought to have a revival,—must have if progress is to be made. The people must give themselves willingly to the service of the Lord. Men and money must be consecrated. To put in a word,—every member of the church must live the finest Christian life and render the finest piece of service in the name of our Lord Jsus Christ possible and then God's blessing will give success.

MILLER.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, SEPTEMBER 18, 1918 NUMBER 35

Editorial

The Mind of God in the Commission

The mind of God is further conveyed in the HOW of baptism. He says, "baptized them." The action of the verb terminates on "them." Do something to the intelligent subject. Apply the candidate to the water, not the water to the candidate. In baptism we are commanded to handle the candidate, not the water. We can rantize (sprinkle) with water, but we can not baptize with water. We baptize in water. In baptism we are required to put the candidate in the water, not the water on the candidate. Edward Irving, speaking of John the Baptist, says, "This is the first baptismal service on record, the new rite of baptism unknown under the Mosaic dispensation." What of it? John said, "I indeed baptize you in water unto repentance" (Matt. 3:11 R. V.). "And they were baptized of him in the river Jordan" (Matt 3:5). "Jesus was baptized of John in (marginal, into) the Jordan" (Mark 1:9).

Mark HOW is further expressed by the very significant words, "into the name of the Father and of the Son and of the Holy Spirit." People who handle the Word carelessly often say, "into the name of the Father, the Son and the Holy Spirit." But this is not the mind of God. He did not say this, and we must give heed to what he said. "Into the name of the Father and of the Son and of the Holy Spirit" because each one is alike interested, and just in human redemption. "The Father loves, the Son dies, the Spirit quickens. The Father forgives, the Son pleads, the Spirit seals. The plan of redemption originates with the Father, has its essential sacrifice with the Son, and derives its effectual power through the Spirit." The baptism in water is to be into the triune God as named in the commission. When the blessed Trinity is recognized in the rite of baptism as the commission requires, then, those so baptized are said to be in the Father, and in the Son, and in the Spirit. When Paul wrote to the chruch at Thessalonica he said, "in God the Father and the Lord Jesus Christ." Here these Christians were said to be in God the Father. They had been baptizel "into the Father" (Matt 28:19). Paul says to the Galatians, "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). Here Paul separates Christ from the Trinity, and yet speaks of being baptized into him. Again, in Romans 8:9 we read, "But ye are not in the flesh but in the Spirit," if so be that the Spirit of God dwelleth in you." So Christians are said to be in the Spirit. The question is, how do we get in? The commission says, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Now, had Christ intended baptism in the Father, Son and Holy Spirit by one act he would have clothed his language in those words. That he did not use that form of speech, certainly means something. The structure of the language used, other scriptures by inspired men, and the history of the early church establish beyond a doubt the triune baptism of the commission.

The fallacy of the single immersionist in quoting the commission as though it read, "in the name of the Father, Son and Holy Ghost," is that triune baptism is three baptisms. But this is not true. Triune immersionists go into the water but once, and come out of the water but once. What they do while in the water is to recognize the Godhead as three in one, and one in three. While in the water (once) the Father, Son and Holy Spirit, each and alike, receives recognition by bowing the head beneath the wave, "For if we have become united with him in the likeness of his death, we shall also be in the likeness of his resurrection" (Rom. 6:5). Yes, even in the likeness of his death; for "he bowed his head, and gave up his spirit" (John 19:30). Having recognized the Trinity thus, the candidate comes "up out of the water" having completed the one baptism that is recognized by all religious bodies, he has no doubts to doubt, and goes on his way rejoicing. In the department of "Religious Problems" in the Christian Standard of February 9, 1918, after using more than a column of space in one of the numerous attempts to explain away trine immersion, Mr. F. D. Kershner says, "We do not regard trine immersion invalid, for the same reason that we should not deny that a Christian had communed if he partook of the Lord's Supper three times in succession." Thanks, Mr. Kershner; if trine immersion is not "invalid," then it must be valid and that is all we are contending for.

The single actionist shouts, "Christ died but once; he was buried but once; he arose but once." Certainly. If trine immersion were three baptisms, there might be some argument in the analogy. But trine immersion is one baptism; it requires going into the water but once and the coming out of the water but once. But it is the one baptism with three bowings of the head, representing the one God in three—Father, Son and Holy Spirit. Of course it is valid.

We are reminded that Paul says, "One Lord, one faith, one baptism" (Eph. 4:5). Of course, when that is quoted, the implication is that we have three baptisms. But since that has been answered, let us notice how that very passage is a fine argument for the trine action. What word did Paul use for baptism in that passage? Was it the word "bapto"? Not at all. Had he used that word then the Eph. 4:5 would read, "One Lord, one faith, one "dip," for the scholars say that bapto should be rendered "dip". But Paul passes by the word "bapto" and selects as a word to convey his meaning, the word 'baptisma." The authorities say this word "baptisma" means dipping. Then what you find in Eph. 4:5 is not "One Lord, one faith, one dip (bapto)" but "One Lord, one faith, one dipping (baptisma)." The word dipping certainly admits of repeated action. It is left to single actionists to explain why Paul passed by their favorite word, bapto (dip) and selected the word baptisma (dipping). Trine actionists say it is because obedience to the commission requires dipping instead of dip. Of course, a dipping in baptism is valid, as our single actionists admit.

Then between 145 and 220 A. D., Tertullian, one of the church, fathers refers to the mode of baptism as trine immersion. Here is the quotation: "When we are going to enter the water, but a little before in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel." This is finding trine immersion very close to the apostles, to say the least. But to escape the force of this historical testimony, the writer in the article referred to says that Tertullian admits that the thrice immersed is a "somewhat more ampler pledge than the Lord has appointed." In the issue of the same paper, of April 6, 1918, Mr. Creel makes the same charge. But the baptism is not the pledge he refers to. Obeying a command is different from making a pledge. The "ampler pledge" was renouncing in set form the "devil, and his pomp and his angels." Obeying a command of the Lord is one thing, pledging a thing before the "congregation and under the hand of the president" is quite another.

G. W. RENCH.

From the Editor's View-Point

What Law Cannot Do

It has long been claimed by opponents to prohibition that "you can not make men sober by law;" all of which we are perfectly willing to admit, for we know there are many things the law can not do; but there are some things that, while the law itself can not do, it can make possible for men to do.

While the law may not be able to make men sober it is able to prevent other men offering for barter or sale to another that which intoxicates, yes it is able to prevent in a large measure even the giving to another that which is for his hurt. We have never yet seen a man that would contend that druggists should be permitted to sell cocoaine, opium, morphine, etc., to whoever shall call for it. All admit that the sale of such drugs should be in the strictest conformity to the law which has been enacted to control their sale, but many men seem to think the sale or distribution of alcoholic liquors can not and should not be under as strict control of the law as the sale of other poisons. The law may not be able to make a man sober, but it should be able to keep him from getting drunk.

It is also said "you can not make men loyal by law;" the truth of which statement we are also ready to admit. The penalty of the law may prevent one from giving expression to disloyal thoughts or from performing disloyal acts, but law has never yet made a traitor over into a loyal citizen. Law can establish and uphold justice so that men may be inspired to be loyal to the form of government under which they live, but it can not force them to accept graciously its provisions unless this sense of justice which they possess is gratified. There may be many ways suggested to make men loyal, but they will all fail unless the spirit of justice prevails. A prominent American writer has recently said, "Men can not be goaded into loyalty," and he spoke the truth, for men can not be goaded into any thing that is really good. All the nagging and all the sarcasm and all the venom of men and newspapers supporting a government will not make the subjects of that government loyal to it, if that government refuses to recognize the rights of the people who are subject to its laws .

Once again the law can not make men good enough for heaven. The great law-giver of the children of Israel performed a most worthy task for the world, but all the laws he wrote with their combined power have not been able to keep man from sin nor to save him from the sins already committed, but what the law could not do Jesus Christ in fulfillment of the law can do and moreover does do for those who give him the opportunity.

The Brotherhood of Man

It may be a long time before the brotherhood of man is realized in any marked degree. It may seem strange that the much teaching upon this truth for so many years, yes even so many centuries, has borne so little fruit. It is difficult to imagine the world would have been thrown into such terrible struggle for mastery as it is at the present time had the doctrine of the brotherhood of man not only been taught but lived as well. It is difficult for men to call one another brother while they are engaged in mortal combat, and it may seem far fetched to even talk about it while the great world struggle is on, but as it was once said: "In time of peace prepare for war," we may now say, "In time of war prepare for peace."

It may be a difficult matter to establish peace again on the earth, especially an enduring peace. Peace that is forced upon one is not a peace that can be depended upon. It is the peace of good will that is enduring, consequently one of the greatest tasks of the world at the close of the present war will be to establish a condition of good will among the nations of the earth.

It has been said, "When peace is established on an enduring basis, then and not until then can the spirit of brotherhood be extended among the nations, and then it must be extended to include all the nations of the earth."

This peace and this brotherhood can be nothing short of Christian, and in the face of this feeling among men it is high time the churches and the Christian people of the world bestir themselves to make the world Christian so that a real brotherhood of man may be established in the world.

Leading the People

People have always been led and we presume there shall be no change while time shall last. Since this seems to be the lot of man in every age one of the most important questions is that concerning leadership. Proper leadership, good leadership always leads onward and upward, and because of this it is well to refuse to be led by any different kind.

A certain professor says, "The German people are being led by the nose," which statement if true is anything but complimentary to the German people. We have seen rings in the noses of certain kinds of refractory animals that they might be safely handled and led in the way their owners and masters would have them go; but is there any occasion for any people in this twentieth century to fall into such a mental and spiritual state that they must submit to such leadership? Of course it is easy to criticize, much easier than to offer helpful suggestions, so let us not become too severe in our criticism of a people who will endure such leadership.

In the first place it is no easy task to lead any people successfully, and it must be remembered that most leaders are born, not made, and if one knew the inner working of the minds of the great world leaders of the past no doubt one would be amazed at the difficulties they had to contend with in order to get the people to follow their leadership. One of the greatest trials in the life and work of Moses was that occasioned by the people questioning his leadership, and Elijah wished to die because the people refused to allow him to lead them to walk in the way of God.

While it seems easy to lead people into evil it is alogether a different matter to attempt to lead them in paths of righteousness. There is a clamor today for efficient leaders, but it should not be forgotten that intelligent followers are needed to get the best results from efficient leadership, although intelligent followers will soon detect inefficient leaders and will refuse to follow them. This is the one hope for the German people. Although their eyes have been blinded by false teachers and the materialistic philosophers of the past century, yet it is felt that their general intelligence is too great to be much longer deceived by the speciousness of the arguments of their leaders and that soon they will refuse to be longer led around by the nose and will in some way assert their own individuality and in time become a really progressive people.

But it is not good to forget self in one's contemplation of the weaknesses of others, and it might be well to ask, Who leads you, my reader? What is the power or the force that is leading you on in your life? Are you letting the customs and habits of the age lead you around by the nose? or are you asserting your independence and depending upon some higher and more liberty-giving leadership than that? There is a better leadership which, sad to say, is too much neglected. Have we forgotten the words: "For as many as are led by the Spirit of God, these are the sons of God." This is the one and only leadership that can always be depended upon.

Men Who Think

It matters little what line of work one may follow as a profession or as a life work it is the man who thinks who succeeds. It is man's power to think that enables him to obey the command of God and to subdue the earth. Men who have succeeded in life are men who have given thought to their work, but how this great power to think has been prostituted by unholy or unessential uses! Charley Chaplin, the noted actor in comic movies, said of his work, "I took long walks at midnight, thinking, thinking, thinking." No doubt these long walks and these long, long periods of thinking helped him to develop the many diverse and comical situations that have convulsed the movie audiences with laughter, but, what is the good of it all? The world will accept such devotion to one's art of this type and commend it; but, the thing that puzzles us is why can not men be found who are as devoted to developing the things that are really worth while in life? Or are there a great many men who think and think for God at the midnight hour without the world learning of it?

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

What of the Program?

We are going on. We can not do otherwise. Conference never allowed a single thought of retrogression in the Program. We must win the war is the sentence on every lip—almost—in the U. S. A. We must win the Goals was the thought of all the Conference. A few minor changes were authorized which in due time will be made known, but the Program is the program of the church as outlined and expected of the churches by the Conference.

Attainable? Sure enough. What we wish to do can be done as long as it is in line with the plan of the Master. This Program is that. It may not be as large, but is not any bit smaller. We do not please him if we do not attain every one of the Goals.

With only half the churches working, we can not hope to reach the Goals for the thing is planned as a basis of growth for the whole church. Indeed, some of the Goals can not be reached unless 75 per cent of the churches reach them. Here is a big hint to organization leaders. It will be a race for your life, remember to get 75 per cent of the churches in line.

What a pity! Some churches have not reported on a single goal not a single time. They are on the map; they do not wish to be counted dead or dying. But it will be a death mask they wear if they do not report. They can report some; more if they work hard.

BAME.

Report of Secretary of Board of Benevolences

RECEIPTS

California and Coast

Turlock	$ 57.37
Chapparal	2.00
Long Beach	30.00
Ashland, Ore.	3.00
Sunnyside, Wash.	19.31
Total	$111.68

Indiana

Loree	$ 17.75
Tiosa	15.00
Flora	5.90
Nappanee	25.00
Sidney	9.00
College Corners	5.82
Roanoke	1.65
Maple Grove	14.00
Roann	10.00
Oakville	10.00
New Enterprise	5.68
New Highland	2.00
Clay City	3.60
Corinth	6.25
Elkhart	15.50
Denver	8.50
Goshen	71.00
Warsaw	7.25
Mexico	10.00
Huntington	4.88
South Bend	18.63
Claypool	2.39
Muncie	5.00
New Paris	4.11
North Manchester	25.00
North Liberty	11.00
Total	$341.91

Illiokota

Lanark	$ 40.00
Dallas Center	12.00
Dallas Center Bible Class	6.00
Waterloo	40.00
Astoria, Sunday school	1.50
Garwin	10.26
Milledgeville	15.75
Union, Iowa	1.20
Crown	4.25
Leon	7.50
Eau Claire, Wisconsin	1.85
Cerro Gordo	11.58
Total	$163.89

Kanemorado

Mulvane	$ 4.00
Falls City	25.00
Beaver City	20.00
Portis	14.50
Hamlin	9.10
Morrill	27.78
Total	$100.38

Maryland and Virginia

Hagerstown, Missionary Society	$ 25.13
Roanoke	10.75
Linwood S. S. C. E.	10.00
Mauertown	5.45
Limestone, Tenn., Sunday School	6.50
Total	$ 57.83

Michigan

Campbell	$ 32.00

Ohio

Dayton	$ 10.00
Louisville	10.00
Ashland	25.00
Bryan	15.00
Gratis	37.57
Williamstown	2.50
Fremont	17.31
Pioneer	4.00
Mansfield	4.00
Miamisburg	4.00
Fair Haven	5.00
Canton	27.44
Buckeye City	3.00
Fostoria	1.92
Dayton	10.00
Bear Creek	6.00
Salem	4.50
Washington, C. H.	5.00
Total	$192.24

Pennsylvania

Rosedale	$ 10.00
Listie, Sunday School	7.36
Listie, Church	6.00
Total	$ 1336
Conemaugh	$ 12.64
Jones Mills, C. E.	15.00
Myersdale, Church	5.00
Myersdale, Sunday School	32.33
Total	$ 37.33
Masontown	15.00
Uniontown	16.20
Allentown	5.00
Brush Valley	15.00
Philadelphia, Church	13.17
Philadelphia, Church	25.23
Total	$ 38.40
Martinsburg,	$ 10.10
Altoona	12.00
McKee	10.00
Johnstown, Sunday School	65.00
Pittsburgh, Church	27.00
Pittsburgh, Sunday School	23.00
Total	$ 50.00
Vandergrift	$ 4.71
Waynesboro	11.70
Sargeantsville, N. J.	10.00
Total	$341.44

Personal Gifts

Mrs. J. E. Peck, Norcross, Wis.	$ 1.00
Mrs. Mary A. Snyder	5.00
J. S. C. Spickerman	2.50
Miss Ellen G. Lichcty, Ashland, O.	3.80
Mrs. Baughman, N. Tonowanda, N. Y.	1.00
E. E. Roberts, Philadelphia	5.00
Lillie Warren, Silver Lake, Ind	1.00
Rev. Amzi Weimer, Bealton, Va.	2.00
Edwin Boardman	5.00
Al. DeLozier	5.00
Total	$31.50

Summary

Balance on hand, Sept. 3, 1917	$ 60.87
Receipts from church and individuals	1355.67
Borrowed from National Ministerial Association	250.00
Grand Total	$1666.67
Remitted to Kimmel, Treasurer	$1677.21
Unaccounted for	10.74

If the name of some church sending money does not appear in the list, please write the secretary, stating the amount and when sent. It is possible money was received and deposited in the bank without giving credit, hence $10.74 unaccounted for.

H. H. WOLFORD,
Secretary Board of Benevolences.

Contributions

Evangelizing the World

BY HOMER ANDERSON

Upon whom does the evangelizing of the world depend? This should be considered by every ordained minister in the Brethren church. I bring this message because it is of much importance in these dark days when it seems that the devil has come from the bottomless pit. If ever the miinsters of the gospel ought to awake it is now. I am sure that many of the ministers of our beloved church have been called to the ministry by the church, some have felt the call spiritually and some have sought the ministry as a job to make easy money. While this is true and we are condemning no one, for we all have our faults, yet many of the ministesr have not considered the importance of the ministry.

We, the ministers of the gospel of Jesus Christ are his agents to advertise his gospel to the world, and God the Father and Jesus Christ the Son and the Holy Ghost will stand before us at the judgment bar of God, if we fail to evangelize the world.

When we look over our church annual and find over three hundred ministers and the names of two hundred churches there is one hundred ministers not in service. Then we have fifty-seven pastorless churches which could be supplied from this one hundred idle ministerial list; and this is not all, there are some of our faithful ones preaching to two different congregations. There are eleven ministers preaching to 22 congregations in the Brethren churches. Some of the idle ministers are perhaps too old for service and who have done more for the church than many of the younger men and they have a just cause to be out of active work, but there are some of the one hundred that have their names on the ministerial list that have failed to do their duty and they ought to consider what an important office they have neglected. Let us use some of the words of Jesus in connection with our thoughts on how we shall evangelize the world and on whom does it depend? Matthew 10 chapter, Go is the word used by the Son of God. Go, and as ye (go) preach, saying the kingdom of heaven is at hand. These are the words of Jesus as he sent out the twelve apostles and when he sent out the seventy, Luke 10th chapter, comes again the word "Go", and Matthew 28th chapter once more "Go." "Go ye therefore and teach all nations." Once more the word "Go" comes to the broken hearted Mary. As she stood at the empty tomb of Jesus she was told to "Go" tell his disciples. Go is the word that is heard by all of the servants of Jesus. Go tell the world that Jesus ascended into heaven and the signs of his coming are being seen and heard by the believers of the Christ. Go tell the world. Who shall go? God's ministers, the agents of Jesus Christ the Son of God. This is no time to lie down on the job. I look at the great industries of the world. I find that the industry that was well advertized is the one that made good, and through its faithful agents it became famous. Look at the agents that come to your homes telling you the value of the product which they represent. Listen to them and learn a lesson. Just a word—take the name of the Ford automobile. What made the Ford famous? It was the Ford agents telling to the world the value of the Ford with the Ford industry behind the agent to meet what he has represented. But what would Ford have done if his representatives had lain down on the job? Now, I need go no farther. This is enough to prove my point. Ministers are the agents of God, and heaven will be what the ministers have adveritzed it to be and the souls in heaven will be the result of the amount of labor the ministers have done while in the ministry, and the minister that laid the ministry aside to take up an occupation that he might get more of the world's goods than the ministry would give, is not the kind of an agent for the gospel that goes to evangelize the world. I know one town with six ministers, one retired, all the rest all able to go. Go, not stay, but go. Jesus never said stay and I will bring all nations to you. No. Go is his command. Go tell the world of the Chirst. Will you go? You must go. God commands it. Let there be no slackers. A minister of the gospel can not sit and read the call of Michigan with five pastorless churches calling for some minister and not answer the call. When our beloved church calls for her ministers let us be loyal to the church of our choice. If America called you to the trenches you could go to face German guns I believe. But I sincerely believe there is more danger for a minister to refuse to preach Jesus Christ and him crucified than there is to desert from the army of the world. Are we soldiers of the cross? Are we? Then get off the bleachers and get in the game and help raise the blood-stained banner of Jesus over all the world. Jesus has been holding up his arms so long victory has been assured. But his arms are tired brother minister. Won't you volunteer? Come, get under his holy arms and help hold them up until this hellish war is over. Victory shall be ours. God's ministers, upon you the evangelizing of the world depends.

The Christian Sabbath---The First or Seventh Day, Which

BY HENRY WISE

The Sabbath or Seventh Day.—In the first chapter of Genesis we have a description of the creation, and in the second chapter, second verse, we read, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made." This is all we know of the Sabbath for more than 2200 years. The next we hear of it is in connection with the giving of the manna to Israel as bread in the wilderness between Elim and Sinai, Exodus 16: 23, 27. Six days they were to gather it, but they were not to go out to gather on the seventh as here would be none. This was the law Sabbath as given to Israel; and yet some of them violated that law by going out to gather it on the seventh day. Then the Lord said unto Moses: "How long refuse ye to keep commandments and my laws?" Thus God made a covenant with Israel to be a perpetual covenant. See Exodus 31: 13, speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; v. 16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. For the violation of this law Sabbath there was attached the penalty of death. See v. 15. Now if this Sabbath is yet in force when was the penalty removed? If removed, when, how and by whom? If the penalty is removed then the law is null and void. This Sabbath was also a sign symbol or type of their rest in Canaan, to which they did not attain because of unbelief. See Hebrew 4. With whom did God make this covenant? The Lord made not this covenant with our fathers, but with us who are all of us here alive this day. Deuteronomy 5: 4. And how long was it to last? Throughout their generations; when did their generations end? I answer with the generation of Jesus Christ, Matthew 1: 1. The generation of Jesus Christ, "The son of David, the son of Abraham." Abraham begat Isaac; and Isaac begat Jacob. And in v. 16, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Here ends Genealogy. It was during the lifetime of many of this generation Jerusalem was taken, the temple destroyed, and they were dispersed among all nations. If God made any covenant with Adam, Noah, Abraham, Isaac, or Jacob, which had any sabbath in connection therewith, we fail to have any account of it. The old covenant failed, not on God's part, but on the part of Israel. For finding fault with them, he saith: "Behold, the days come, saith the Lord when I will make a new Covenant with the house of Israel and with the house of Judah." (Jeremiah 31: 31. So in the fullness of time God sent his Son, as an Ambassador, or Representative, who took the law covenant and nailed it to the cross, that by his death and resurrection he might bring in a new creation, with which to establish that new and better covenant, even the covenant of grace, in which we are not justified by the works of the law, but by faith in him who the Father justified by raising him from the dead. In the new covenant there is no law sabbath. The new creature in Christ Jesus holds sacred the day of the ended work of the new creation, the first day of the week, the day the Lord hallowed and sanctified by his resurrection, and entered into his rest, as did God when ending his work of the creation on the seventh day. But did Jesus set the first day of the week apart as the Sabbath? Not by precept, had he done so we would have had another law Sabbath, but as a day of the assembling of his disciples he gave sanction to it by meeting with them on that day; see John 20: 19-26: "When therefore it was evening, on that day, the first day of the week, and when the

doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said unto them Peace be unto you." v. 26. "And after eight days again his disciples were within, and Thomas with them, Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you." Thus he showed his approval of their meeting together on the first day of the week, by meeting with them and pronouncing his benediction of peace upon them. Never once do the scriptures speak of his meeting with them after his resurrection, either in the Synagogue or temple, on the Sabbath as had formerly been his custom. He was seen of them forty days, and speaking to them of the things of the Kingdom of God. Five Sabbaths had come and gone during that time; what must be the answer to this strange conduct on the part of Jesus? There can be but one answer to the question; that on the first day of the week, Jesus ended the work of the new creation, by his resurrection, thereby he blessed and sanctified the first day and entered into his rest. At the end of the forty days, he is taken up from them, but before he leaves them, he bids them tarry at Jerusalem, to wait the promise of the Father, which said he ye have heard of me. They waited over one Sabbath, two Sabbaths, and not anything strange happened, but on the first day following the second Sabbath, after his assension, occurred the most wonderful event in the Church's history. They were all assembled waiting according to the command, and the Holy Spirit came on them in a most miraculous way. The number present was about an hundred and twenty. The church was born on the first day of the week, fifty days after the resurrection of Jesus. Up to this time it had been in embryo. It was begotten by Jesus the Christ, the Son of God.

Having been born of the Spirit, she is now under the leadership of the third person of the holy trinity, and being endued with power which was then manifested, she goes forth on her mission of love to carry the gospel to the uttermost parts of the world. So when the Christian church keeps holy the first day of the week, she is keeping in memory or celebrating two of the greatest events in the history of the Christian church: namely the resurrection of Jesus, the bringing of the new creation, and the descent of the Holy Spirit; on the day of pentecost, the birth of the Christian church. The enduement with power, to keep themselves holy, and lead the world up to God. It is not surprising to me that Jesus, never met with his disciples after his resurrection, in the synagogue or temple on the seventh day or Sabbath, which was typical of their rest in Canaan, to which they did not attain as he result of unbelief. Hebrews 4: 4 to 11. But he did meet with them in their assemblies, at different times on the first day of the week, the Christian sabbath. See Luke 24: 33. John 20: 19-26. Which is typical of the believers eternal Sabbath, or rest in the kingdom of God, the inheritance of all who become new creatures in Christ Jesus. It was befitting that the disciples of Jesus should come together on the first day of the week, the resurrection day of Jesus the author of the new creation, the day in which the Father, justified or vindicated him in his claim to be the Son of God, by raising him from the dead; and the church coming together to break bread, in commemoration of his death and suffering on the cross, by which he made atonement for our sins. It was befitting that they should have done it on the day of the week, the day that the Father justified or vindicated him in his claim as the Son of God, the savior of sinners, and that in his justification, all true believers are justified before God. The apostle tells us he died for our sins but he rose for our justification, if he rose not then are we yet in our sins. Hence by his resurrection, he ended the work of the new creation, blessed and sanctified the first day of the week, and entered into his rest, as did God ending the old creation on the seventh day enter into his rest.

To me it is not surprising that the Jews, and all others who accept Moses as a prophet, and the history of the creation as true, but who reject Christ Jesus as the Son of God and who deny the resurrection of Jesus, by which he ended his work of the new creation; I say I can understand why they should keep the seventh day, in honor of the old creation, but why those claiming to be members of the new creation, should prefer to honor the ended work of the old creation, in preference to that of the new is not so easily understood. Why should we walk in the shadow when the better things have come, of which the Sabbath and other hand writings of ordinances, was but the shadow, but was the Sabbath a shadow? Hear Paul, (Colossians 2:16.) Let no man therefore judge you in meat, or in drink, or in respect of a feast day or new moon or a Sabbath day, which are a shadow of the things to come; but the body is Christ's.

Webster defines shadow thus: To represent faintly or imperfectly hence to represent typically. I referred to the law Sabbath as typical of their rest in Canaan, in proof of the fact that Paul, had reference to that rest, read Deuteronomy 12:9, 10, "For ye are not come to the rest and inheritance, which the Lord, thy God giveth you, but when ye go over Jordan, and dwell in the land which the Lord, your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety, etc." To this rest Paul says they did not attain because of unbelief. He says if Joshua had given them that rest he (God) would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. R. V.. So Paul would tell us when Christ ended his work he entered into his rest. Hence, we have the first day of the week, the Lord's resurrection day, or Lord's Day, the Christian Sabbath, emblematical of the Christian's rest in Christ here and now, and typical of the eternal Sabbath, or rest in the heavenly Canaan, or paradise of God.

After what I have said in the foregoing you ask me are the ten commandments binding on us today? I unhesitatingly answer yes, not because they are written in the decalogue, with a penalty attached for its violation, but because of its moral obligation? Paul tells us the law was our schoolmaster to bring us to Christ, so if we have properly learned our lesson from our teacher, the law, that it is morally wrong to have any other god than the God of heaven, and therefore it is morally right as Jesus taught, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Is it not strange that to this first and greatest command, there is no physical punishment attached? The reason is very apparent; God would have voluntary service or obedience, as that is rendered by love. Jesus said if ye love me ye will keep my word. Jesus said the second is like unto the first: Thou shalt love thy neighbor as thy self. On these two hang all the law and the prophets. The first has reference to man's duty to God alone, to whom alone man must account. The second has to do with his neighbor, and with God; a wrong against thy neighbor is a wrong against God, how is that? Well a trespass against my neighbor is wrong, and that which is wrong is an offense against God. To such offenses is attached temporal punishment, not to atone for the offense against God, but for the good of society. If men would follow this second commandment as Jesus put it, then the golden rule would be the law of life. Whatsoever ye would that men should do to you, do ye even so to them." Where these two commands are observed there is no need of the others, there will be no murder, no theft, no false swearing, no adultery to break up the home and disgrace society. . Paul realized that the law was not only a schoolmaster or teacher to bring us to Christ, but would be a teacher to prepare Israel for the new covenant, which would not be written in statute books, but would be put in their inward parts and written in their hearts, his is the law of the spirit, which maketh free from the law of sin and death; Therefore under the new covenant, we are free from the old law with its penalty of death, that is the death that was inflicted as a punishment for adultery, sabbath breaking, etc., but does not release us from the moral obligation, it does grant a respite, during which time if the sinner repents of his sins he has promise of pardon, and peace with God through our Lord Jesus Christ, the author of the new creation, the one who brought in the new covenant. Have we learned anything more from our teacher? Yes we learned that because God ended the old creation on the seventh day he blessed and sanctified it, and rested from his work which he had made. God knew that man made in his likeness would need one day out of seven for the recuperation of his physical being: Therefore when he called Israel to whom he would deliver the law, he made a covenant with them to keep the seventh day as a day of rest, to be perpetuated throughout their generations, as we have shown heretofore. So we have learned from the law that it is morally wrong to work ourselves, our manservant, our maidservant, or our beast, more than six days out of seven; Therefore we are morally bound to keep one day out of seven. If under the new covenant we have as I said before no law sabbath, then how are we to determine what shall be the rest day or sabbath to be kept holy unto the Lord. We have learned from the law that God, by virtue of, or in honor to the ended work of the old creation on the seventh

day, set that day apart as the Sabbath; the natural sequence would be the day the Lord ended the work of the new creation, would be the Lord's day, or Christian Sabbath; and so we find them that first day of the week meeting together and Jesus with them. And then after eight days they have met together and Jesus with them; and then later on we find them coming together to break bread on the first of the week in commemoration of his death and suffering. Acts 27:7. And then we hear Paul, instructing the Corinthian brethren in regard to their collection for the saints, he gave them notice he would be with them on the first day of the week to receive their collection, and for each of them to be ready as the Lord had prospered them. Corinthinans 16:1-2. In Revelation 1:10 John tells us he was in the spirit on the Lord's day, etc. From the above it would appear the change of the day took place with the followers of Jesus immediately after the resurrection. This thought is confirmed by Paul, Collossians 2:16. The Jews who clung to the law condemned them for eating of meats, and not observing their feasts as regulated by the new moons, and their Sabbath days, all was wrong because it was contrary to the law of Moses. Now Paul says, let no man judge you (or condemn) you in this, Jesus had blotted out these things having nailed them to the cross.

By what law then were they governed? I answer by the law of the new covenant which the Lord said he would make with the house of Israel and with the house of Judah. Not according to the law made with their fathers, (which law was written in a statute book) but this shall be the covenant that I will make with the house of Israel. After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. But we are told by those who argue for the seventh day sabbath, that Constantine was the author of the first day sabbath. The facts are Justin Martyr, was the first writer who mentions Sunday as applicable to the Lord's day. This designation the first day of the week, had come into general use in the Roman world shortly before Justin wrote his apology. See Encyclopedia Brittanica—The use of weeks was introduced into the Roman Empire in the first or second century of the Christian era from Egypt, and had been recognized independently of Christianity before the Emperor Constantine confirmed it by enjoining the observance of the Christian Sabbath. See Encyclopedia Americanus.—For some time after the foundation of the Christian church the converts from Judaism still observed the Jewish sabbath to a greater or less extent, at first it would seem concurrently with the celebration of the first day; but before the end of the apostolic age or period, Sunday known as the Lord's day, had thoroughly established itself as the special day to be sanctified by rest from secular labor and by public worship. The hallowing of Sunday appears incontestably as a definite law of the church by the beginning of the fourth century, and Constantine confirmed the custom by law of the state. See New National Encyclopedia.

Here I close, not for want of testimony—I could give many other authors. Hoping this little contribution may help some to a better understanding of our Christian Sabbath or Lord's Day.

Parkersburg, W. Va.

Little Children Deprived of Milk

That babies and little children are directly affected by the decreased sales of milk reported in American cities is illustrated by the findings for Baltimore made public today by the Children's Bureau of the U. S. Department of Labor.

Of 756 Baltimore children between 2 and 7 years of age, only 29 per cent are now having fresh milk to drink as against 60 per cent. a year ago. And only 20, or less than 3 per cent. of the children studied, are having as much as three cups a day. With the babies under 2 the Children's Bureau says the situation is a little less serious. Apparently their needs are more generally understood than the needs of the child over two.

The number of families in this group who are buying no fresh milk at all has risen from 37 a year ago to 107, or 29 per cent. of those from whom information was secured, and these 107 families include one-fourth of all the children under 7. At the same time, the total daily purchase of canned milk by the families studied has increased from 75.5 cans to 84 cans.

Most serious, according to the Children's Bureau, is the substitution in the children's diet of tea and coffee.. Of the 575 children who are not drinking milk, 64 per cent have definitely substituted tea and coffee, and 24 per cent are "sharing the family diet" which may or may not include tea or coffee, or milk in other foods.

The Children's Bureau states: "Taking a pint and a half of fresh milk as the desirable daily allowance for the average child these 756 children were having last year on an average only 40 per cent of what they should have had; this year their daily average has dwindled to 14.4 per cent of this allowance.

Preacher Pensions

The Methodist church is aiming to do for superannuated ministers what society as a whole should do for all men and women who have done an honest life's work. It has been one of the worst indictments against the church that a minister, after a life spent in good work at a small salary, should be cast adrift in old age. The Methodist church should have the support of all its members in its efforts to raise a fund sufficient to pension all superannuated ministers.

But millions of men and women, in all walks of life, are left as helpless and as poor in their old age as are the ministers. It is not merely the church that is to blame: it is society as a whole. Society should see to it that every man, who works honestly through his years of strength, shall be looked after in his old ago, not as charity, but as his rightful due. Many countries are already putting old age pensions into effect. It is high time for the United States to be following suit. In our soldiers insurance business we are building up a force that might just as well take over this other business.—Wichita Daily Eagle.

THE WHITE HOUSE
WASHINGTON 31 July, 1918.

My dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued thrughout the war and that in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be costant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for tained leadeship in all lines of industrial, commercial, social and civil life, but for a very high average of intelligence and preparaton on the part of all the people. I would therefore urge that the people continue to give generous suport to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them.

Cordially and sincerely yours,

WOODROW WILSON.

Hon. Franklin K. Lane,
Secretary of the Interior.

The Sunday School

The Sunday School and Democracy

This caption forms the timely title of our Rally Day Program. It represents a new departure in Brethren Sunday school literature that is designed to fill a need of long standing. Its delay has not been due to a lack of desire on the part of our honored Editor whose indefatigable efforts are well known to those conversant with his manifold work, rather a want of time. This year Brother Gnagey voluntarily took upon himself this added responsibility and

dared to enter the venture of a much needed publication. Certainly our schools willl be appreciative enough to give this initial program the consideration which it justly deserves and thereby show their willingness to go half way in an apparent experiment.

You need not fear any disappointment. The program is sufficiently varied and comprehensive to meet all your needs. It is elastic enough to be used during the Sunday school hour only or to be extended through the period allotted to the church service which follows. The latter plan usually produces the more effective Rally day service. If you adopt that plan you will find time to use practically every feature. The address on "The Sunday School in the Present Crisis" by some good speaker will awaken a real rally spirit. The impressions created thus may be deepened and directed by the pastor while speaking to the theme "Blessed to be a Blessing" which is peculiarly true of the Sunday School and America. What could be more entertaining and inspiring than a clear, concise recital of the outstanding historical facts connected with both? Where else could the minister find the basis of a wider and stronger appeal for devoted Chrisitan service?

A careful examination of this program will reveal the elements of devotion, instruction and inspiration. Each part is so simple that it can be prepared in a limited time. Let all the schools rally and use the first Brethren Rally Day program. Order now, if you have not already.

J. A. GARBER.

How We Kept Open All Winter

On one of the spurs of the Allegheny Mountains, in Pennsylvania, nestles a comfortable schoolhouse, to which the children of the district thread their way around rocks, in paths made by their forefathers, near-cuts to the public road passing the schoolhouse. The road, leading quite over the mountain, sends off branches here and there to small "farms" or clearings, dotted with humble homes, where several generations have been reared. In some of the homes there is real comfort, but life is simple at best, and very lowly in some of the cabins where poor "renters" can barely afford to pay for a shelter, trusting to chance jobs to furnish the rest.

For several months the schoolhouse opens its door for the children who come in all directions to the day school, from one-half mile to two miles, carrrying their dinner in pails, baskets, boxes, or tied up in a cloth, according to the family possessions.

There was a time when the First Day was disregarded, and the Bible neglected. A white haired Presbyterian elder, living in the town four miles distant, saw the need, embraced the opportunity and organized a Sunday school.

On the day appointed a gratifying number gathered about the schoolhouse, some sitting on logs whittling sticks, smoking pipes, or "chewing." Trotter was tied to a sapling, and his rider went among the rows of men and boys with a word for each one. Some boys, with too much curiosity to stay at home, came near enough to see and hear what took place. At the approach of the superintendent they turned and fled like frightened animals, leaping over stones, and cracking the twigs in the underbrush, in their haste to get away! Within a few weeks they ventured inside the door. The friendly welcome and benign smile moved the clumsy hands toward the extended hand of the superintendent in a manner understood to be apologetic by one who could read untutored, shy mountain boys.

Two young women joined the superintendent, one taking charge of the small children, whose classroom was under the wide spreading boughs of the oaks, during the summer. An organ was procured at once, and there was much singing—not all of it music!

A total abstinence society was formed, the meetings held monthly. Occasionally a night meeting was arranged when a speaker or speakers from town cheerfully gave assistance. In time, nearly all became members and wore a blue ribbon, which, in some instances, became so twisted and black it looked like a shoestring. One young man refused a fresh ribbon, saying: "That one was tied on the day I signed." All honor to the black, string reminder of a solemn promise! More than one signature was adorned (not disgraced) with "his mark."

A young people's prayer meeting was also formed, which was held for fifteen minutes after Sunday school. Several boys took fright, supposing they would "be made to pray;" but they came when they found the exercises were wholly voluntary.

A picnic was held in the summer, an occasion of very great pleasure. An entertainment was given one Christmas delighting every one, the boys merrily bringing in the hemlock tree, and the girls assisting in decorating it.

The two young women spent two days among the people, calling upon each family. At one home where they were expectd (without ground) to be guests for dinner, unusual dishes were prepared—then put by, untouched, when the guests did not speak. When they did arrive, late in the afternoon, they were at once told of the disappointment, and urged to stay for supper. The invitation was accepted, and the company dishes were brought forth, this time to be eaten. The friendly visit with the people in their homes was timely; it gave an opportunity to learn of actual conditions. Where destitution and sickness were found, clothing, jellies, etc., were sent. The girls were inclined to be "chummy" with the teachers, and the boys were not behind in showing attentions—awkward, but well meant, all of which was welcomed, as proof that an important point had been gained—they were one. Better still, the people were won.

The respectful behavior, the rapt attention of the whole school, kindled in the teachers an enthusiasm which quickly brought a response. So deep was the interest that the question of closing the school in cold weather never intruded itself. Rainy days found all present, if possible.? Several dear old grandmothers, with their fresh gingham aprons and stiff sunbonnets, were rarely absent.

When winter came, and raging mountain storms swayed the stalwart trees, or biting cold made fingers and toes tingle, or when the snow was so deep that the wee ones came in the arms of their fathers, or big brothers, no one thought of absenting himself. One young man, a hard worker at the coke ovens, came regularly, walking three miles. He came early for a rest before the service. With his had on the desk, his arms his pillow, he slept (and sometimes snored) until the call to "books" roused him.

For three years the superintendent and teachers were present continuously; in winter forgoing the moning church service at home in order to reach the schoolhouse at the appointed hour, and returning too much fatigued to attend evening service. They faced all sorts of weather, over a four mile drive, the last mile typical of the road the rest of the human family are traveling, "up hill and rocky." But the school climbed in attendance until there were one hundred men, women, and children on the roll.—S. S. Times.

A Surprise for Rally Day Sunday

The utilization of the processional idea in one Sunday school brought out the largest attendance on Rally Day of any in the history of the Bible school.

This plan as follows originated with the pastor of the Hyde Park Presbyterian Church of Chicago: Announce a week or two previous that as part of the Rally Day program, the Sunday school is to have a grand procession of all of the departments, the scholars coming from the Sunday school into the church auditorium, each department from the Cradle Roll up to the Home Department carrying a banner, and each department singing a selected song as they enter. The Juniors would sing "Onward Christian Soldiers." The next year it was tried in the Auburn Methodist Episcopal church, and the pastor suggested why not have the official members of the church and Sunday school come in on this same program. This they did and a they headed the processional, their song was "A Mighty Fortress is Our God." They took their places on the platform, reviewing the other departments as they entered. The attendance was the largest in the church's history.

Such an announcement given by the pastor and superintendent two weeks before Rally Day will make this number the most attractive on the entire program.

The idea of a procession will attract the parents and friends of every member of the Sunday school. Beautiful banners for every department of the Sunday school can now be had from all the publishing firms. They are carried in stock and can bo purchased at about half the prices at which satin banners were formerly sold. These banners can be used on other occasions, such as Children's Day, Flag Day, Field Day, picnics, and for decorations at Easter and Christmas time. In the smaller departments banners are frequently used throughout the yer. Thus an investemnt in a few banners may accomplish wonders for any Sunday school.

REVIEW OF
The Thought and Work of the Church

GOVERNMENT ORDERS have been received from the WAR BOARD advising us that, in order to be allowed to receive paper for their publications, all publishers must DISCONTINUE ALL subscriptions at their expiration unless they are RENEWED.

It has been the rule of the Brethren Publishing Company to discontinue unrenewed subscriptions sixty days after expiration, but because many churches have been working toward the BUDGET system for placing the Evangelist in all the homes of their congregations we have not followed the rule closely during the past year; but now we MUST follow it to comply with the orders of the WAR BOARD.

We have sent out expiration notices to all who are in arrears for their paper and we can allow but FIFTEEN DAYS from the date of the cards in which renewals can be made; then unrenewed subscriptions MUST BE DROPPED from our list. Please renew NOW so that no papers will be missed. If not convenient to send the money, sign and return the coupon card attached to your notice.

A great opportunity awaits the Pennsylvania Brethren in October. First of all their district conference is scheduled to meet at Johnstown, October seven to nine, which in itself is a great occasion with the Pennsylvania churches, as this district is one of the really wideawake districts of the brotherhood, and then the meeting place also assures the success of any gathering that may be held there. The close proximity of the final windup of the College Endowment campaign and the presence of campaign secretary, Beachler will also add to the interest of the conference; and then last, but not necessarily least, the Pennsylvania interdenominational state Sunday school convention meets in Johnstown immediately following the close of the Brethren conference. This makes it a great week for the Pennsylvania Brethren.

We wish to call attention to the notice that appears elsewhere in these columns from the secretary of the Evanglists' Association of the Brethren church. This organization plans to be helpful to all the church and it would be well for many churces to accept the service it offers.

One of the very happy occasions in Indiana during the past year was the recent dedication of the new Brethren church in Huntington. For a long time a few faithful brethren and sisters labored earnestly, under great disadvantages to found and build a Brethren church in this thriving little city, and now to see the consummation of their hopes realized is an occasion of great joy. The account of the dedication with cuts of both pastor and the church appears elsewhere in this issue. An evidence that the church's welfare is upon the hearts of the Brethren in Indiana was shown by the large number of visiting Brethren present at the service of dedication, and that there is a place for the Brethren church in Huntington is made plain by the fact that a two weeks' series of meetings immediately following the dedication conducted by A. E. Thomas, resulted in thirty-six confessions. The outlook in this city is good for the growth of the Brethren cause.

The office of the Publishing House has had a number of welcome visitors since the Winona conference, among them being Brother H. V. Wall and son, of Long Beach, California; Miles J. Snyder, Milledgeville, Illinois; E. L. Miller, Uniontown, Pennsylvania; George S. Baer, Louisville, Ohio and E. L. Parsons, Mansfield, Ohio. Come again, brethren, we like to have the Brethren from different parts of the brotherhood show an interest in our work.

The opening of Ashland College for the year's work was accompanied with more than ordinary activities and attendance. In fact the first week's enrollment was larger than at any time for a number of years, and the end is not yet. The provision the government is making for training college students in the colleges rather than in the cantonments is having its effect in many colleges of the land and Ashland is also feeling the effect of this order. A great year is atticipated in the work here at this time.

W. M. Lyon takes occasion to express the gratitude of the Washington Brethren toward all others who have so graciously come to their aid in liquidating the mortgage that has been so long a burden upon that church. A great day is planned to celebrate this happy occasion on Rally Day, Sunday, October sixth. The Brethren in Washington seem to know how to appreciate kindness shown to them and any one who has kept well informed concerning the work in our capital city knows that these people are liberal with their blessings and that they are always ready to pass them on to others.

A classified report of the Secretary of the Board of Benevolences of the Brethren church is made this week. At the request of Brother Bame who has charge of the Four-Year Program page of the Evangelist this report is run on that page. It shows how one of the goals of the Program was attained last year, but the goal for this department of the work of the church has been set ahead and the churches must bestir themselves to reach it another year.

L. G. Wood announces an evangelistic meeting to begin in the Roanoke, Virginia church on September twenty-second under the leadership of Willis E. Ronk. A splendid work for the kingdom is anticipated from this meeting.

A number of our pastors are entering upon new fields of labor this fall as requests for changing the address of their papers indicates. A. E. Whitted goes to Morrill, Kansas; George E. Cone to Hamlin, Kansas; J. D. Kemper to Carleton, Nebraska; D. A. C. Teeter to Cerro Gordo, Illinois; A. J. McClain to Philadelphia, Pennsylvania; I. B. Trout, to Berlin, Pennsylvania, and so the work goes on. We hope to hear good reports from all these brethren in their new fields.

A. E. Thomas has begun his winter's work in the evangelistic field and has furnished our readers with his first report of his work in the field for this year. Brother Thomas will continue these reports during the season and we know many of our readers will look for them at stated intervals. Brother Thomas is now in a meeting at Williamstown, Ohio.

Elder Wm. Keifer was a recent caller at the Evangelist office. He is now past eighty-two years old and is totally blind, consequently his days of activity in the church are over. He is now making his home with his daughter and awaiting the day when the great cange shall come.

The expression of appreciation manifested by the Conference of the work of the Publishing House the last year was well pleasing to the Editors and Business Manager, and we trust that even a better report may be made next year. With the continued cooperation of pastors and churches this CAN be done, and what can be done should be done, and according to the present spirit of the church we believe that what should be done will be done. So press on Brethren. There is still a rich reward before all of us.

This might well be called a Conference Program number of the Evangelist as no less than three district conference programs appear in its pages. We know this is too much for the good looks of one issue of the paper, but the time is so short until the conferences meet that we felt it would not be well to hold any one of the programs back another week. The programs all show that the various districts are awake and alive to their opportunities and that they do not intend to fail in doing their part toward building up the kingdom of God upon the earth.

Around the Editor's Table

The Salt of the Earth

Few finer compliments can be paid to the Christian people of the world than that expressed in the words of Jesus to his disciples when he said, "Ye are the salt of the earth." We know salt is one of the most common household articles in all the earth, used

by practically all people. The figure of speech based upon this article of common use is perhaps understood by as many people of the different tribes and nations of the earth as any figure Jesus used in all his ministry.

Some people may not be content to perform the common duties of life, they may want to do the BIG, the SPECTACULAR thing, but life is not made up of spectacular things, rather the commonplace, every day tasks are the lot of most of us in this world, and the most good can be done where the most people dwell. Salt may be a very common article in the average household, but what would a meal prepared without its use be, whether prepared and served in the kitchen of the poor or served in the dining room of the rich by liveried servants and carried in on sterling silver platters? Some of the most common things of life are not given much thought and their relative importance in the scheme of life is not observed until we are deprived of them, and then it is difficult to describe the feeling that comes over one because of their loss.

Society, like fresh meat, naturally tends to corruption. It must be preserved in some manner or it will "spoil." Society is not exactly what we feel society should be at any time, but how much worse might we expect it to be were it not for some of the preserving qualities at work among men! Christian workers may not be able to convert all men, they may not be able to fully preserve the human race, but Christians by their Christlike influence are to save society from falling to pieces by its own wickedness. "The presence of a good man hinders the devil from having elbow room to do his work." Have we not all known groups of men who have been held back from committing some evil simply because of the presence of some good, Christian man whose unspoken influance as powerful enough to restrain them in their contemplated act?

As salt does its work only by contact with the substance upon which it acts so the Christian must come in contact with the whole social system, if he is to have any worthwhile influence upon men.

Savorless Salt

While salt is good and its goodness was recognized by Jesus, it must not be forgotten that he suggested the possibility of its goodness being lost, for sometimes salt does "lose its savor." On one occasion we heard a lady who had been reared in Palestine explain what savorless salt means to the people of the orient and how it cast out as a useless article and trodden under the foot of man. Few people would like to be regarded as savorless salt; but there is no need of any one becoming such. Some things are kept in good condition only by constant use. Idleness is more destructive to them than action, and they must be kept in constant use or they become "lifeless." This is decidedly true of the Christian life. The inactive Christian is about as heavy a burden as the modern church has to carry. Sometimes one may be led to believe that the church is carrrying too many financial burdens, that it is supporting too many different departments of Christian and benevolent work, that its back is bowed down almost to the breaking point because of this load; but none of these things are true. The great burden of the church is SAVORLESS SALT, members who call themselves Christian, but who bear scant resemblance to Christ. Let me say it right here and loud enough to be heard by the entire Brethren church, THE BIGGEST BURDEN THE CHURCH HAS TO BEAR TODAY IS ITS LOAD OF INACTIVE MEMBERS.

There is no task set before the church today that could not be adequately financed, if its members were all active Christians who have not lost their savor. There is money in the church as never before and there are men in the church also, and in sufficient numbers to accomplish wonders, but too many of us are like the salt that has lost its savor. We are useless. It may be impossible to restore savor to savorless salt, but here is where men are better than salt. Men may have their savor restored.

Sometimes we are inclined to criticise REVIVAL meetings and to say we should rather use the term, evangelistic meeting. We will admit that if all the churches were active and all the members were in working order an evangelistic meeting to reach the unsaved would be the one thing necessary, but one of the great objects of a revival meeting is to restore SAVOR to those who have lost it. This "working over" process may not be ideal, but it is very real in many instances. A new vision of one's mission and a new purpose in one's life are sometimes the result of attendance upon a good spiritual revival meeting; so let the good work go on. Save as many sinners as will turn to Jesus for their salvation, but also keep in mind the fact that many who are now in the church are like savorless salt and they need to have their savor restored that they may become useful members of God's kingdom.

How the Kingdom Grows

Dead matter does not grow. Life is essential to growth, and it is the live church that grows, that has part in spreading the glad tidings to all the earth.

Jesus spoke a number of "kingdom parables," and all of them show it as a growing kingdom. No people, no church should be satisfied with present attainments. An increase campaign is a proper one in every church. No real church becomes too "big" to continue to seek to increase itself. The kingdom of God shall never cease to extend its borders until "every knee shall bow and every tongue shall confess that Jesus is the Christ." What part shall our church, what part shall we have in the growth of this kingdom?

It is well for any church to have an increase campaign, but it should be prepared to care for the increase when it comes. Sometimes the church must do for its salvation what the foolish man did to his destruction, "tear down and build greater" to care for its fruit and its goods; but there is this difference, the rich fool tore down and built up for his own selfish ends, but the live church tears down and builds up for the sake of OTHERS.

It has very appropriately been pointed out by some of our brethren that if the Brethren church wants to have its part in helping the kingdom to grow, and if it wants to reach any or all of the goals establihsed in our Four-Year Program, then there must be a REVIVAL in every church in the brotherhood every year until the time set for the reaching of our goals.

No church should remain satisfied with past achievements or with past records. It is not the "has beens" nor the "going to bees," but the "is nows" that count for the kingdom, and who would not rather be an "izzer" than a "has been" or a "going to be?" The kingdom will grow as we help it to grow, and none of us should be content until we have had part in extending its growth.

What Great Things the Lord Hath Done for Thee

Many of us are inclined to criticize the street methods of the Salvation Army. Often we charge it to their lack of education and culture that they make their religion so common and that they are so free to tell upon the streets what great thing the Lord has done for them. But we should not foret that when the restored demoniac expressed his desire to travel with Jesus he was requested to go back to his own people and to tell them what great thing the Lord had done for him. This might be called a Salvation Army religion, but one had better have the Salvation Army type of religion than to have no religion at all.

It may be true that some of their methods make the religion of Jesus Christ too common and thus bring it into disrepute, but if this is true on their part it is also true on the other hand that many professed followers of the Lord make their profession of religion so exclusive that no one ever discovers they have any.

If the religion of Jesus Christ is good for us, if it has done anything worth while in our lives, then as loyal followers of his we should make that good thing which has come into our lives known to others. Religion is more than impression, it is expression. It is more than a taking in, it is a giving out, and the soul that has been satisfied in its longings should speed to tell others of this wondrous story that meant so much when it first was told to him. The woman who came to the well of Samaria hastened back into the city and told everybody what a great thing had come into her life. Many believed because of her testimony, but many more also believed, not because of what she had said, but because of what they learned directly from the Master after they had been led by her to him. It is an obligation resting on all of us to lead others to Jesus, and then let them learn from him the things they so greatly need to complete their lives for both now and for the hereafter that awaits all of us.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

LATIN AMERICA

Plans for Co-operation

In his valuable booklet on Latin America, Rev. S. G. Inman enumerates among the factors favorable to missionary effort the attitude of increasing friendliness to North America, due in part to the war, and a growing hunger for spiritual things. Among the difficudties, he places the indifference of the educated classes to religion, the fondness of the people for the forms to which they have been accustomed, and the tendency of those at home to generalize, as if all South America were one.

Among the necessities Mr. Inman feels that, in the first place, the emphasis which has hitherto been laid upon preaching must be somewhat lightened and diverted into channels of social service. "Latin America needs a gospel of social power," and to this end the hearty co-operation of all forces, eliminating denominational emphasis should be employed; particularly the scattering of forces in the education of future generations of workers must be avoided. Provision should be made for reaching the people through native workers thoroughly trained. And further, close touch must be kept between the foreign field and the home base. At home the directors must send level-headed and open-minded men to the field; and must have confidence in the recomendations and follow out the suggestions made by those who know the conditions. Especial care must be taken not to awaken antagonism at the outset by injudicious polemics against Roman Catholicism, which is the state religion in all these countries.

Gambling Outfit for Mission

A noted gambler, who came under the influence of the gospel in the Presbyterian mission in Guatemala and was converted, confessed he was in fact nothing but a plain robber—that he had been robing people through his roulette and fortune wheels. Naturally, he wanted to get rid of the implements of his nefarious trade immediately. He couldn't cnoscientiously sell them, so he decided to destroy them. But another thought came to him one day, and he brought the entire outfit to the mission and offered it for the purpose of teaching the sin and folly of gambling.

In front of a group of young men and women, the converted ex-gambler took his machines apart and showed the young people how the magnets secreted inside could be operated at will by the owner, how the dice were loaded, and how in every way the fortune was tourned to the benefit of the man running the game. The exhibit was an object lesson which no one could forget in a hurry, and the outfit is now the property of the mission.

An Argentine Philanthropy.

The report that comes from Tres Arroyos, Argentina, that an evangelical orphanage is being started, which is to be supported locally, indicates not only that a much-needed philanthropy is under way, but that the "evangelicals" has won the confidence of the town. The committee consists of members of the church, but when the people of the town heard about it they responded in a remarkable fashion. No less than three building sites were offered as donations, and at the end of the year £1,800 in cash was in hand. Nor was this all. A lawyer drew up the title-deeds free of charge; an architect contributed the plans and is supervising the building work as his donation; 25,000 bricks and a large quantity of other materials have also been given; while the railway company has offered to carry materials, freight free, and has presented old rails for the necessary girders. The mayor has promised a muiicipal grant of £200 a year toward the up-keep, and nearly forty children are awaiting admission. It will accommodate seventy. The foundation stone was laid in December, and the building is going up, the work being done by a member of the Juarez church and his four sons. The cost will be about £3,500.

AFRICA

The Attitude of Moslems in Egypt

Dr. S. M. Zwemer sums up as follows the results of a questionaire sent out to some forty workers in Egypt concerning the lines along which Moslems are thinking today:

"The war has made Moslems feel very keenly that they are losing ground politically. It has thrown Christendom and Christ into their thouhgts as never before. They are face to face with a new world situation which fills them with dread. . . .

"The battlefield has changed in Egypt within the last decade as regards the line of opposition to gospel preaching. Formerly the arena of the conflict was the Koran and Tradition; now it is the Bible. Moslems are trying everywhere to prove from our Scriptures the incorrectness of our teaching and are trying to read Moslem truths into the Christian gospel. . . The general opinion seems to be that at present there is a greater willingness to converse along religious lines and that the corruption of the gospels and the stumbling block of the incarnation and the atonement are less referred to than formerly. . . There is increasing interest in a comparison of the cardinal points that distinguish the two religions; increasing friendliness in the villages of the Delta is due, we are told, to their appreciation of missionary character and the Christian ministry of kindness.—United Presbyterian.

Sultans in Mission Schools

Canon R. H. Leaky, of the Church Missionary Society, who last year took up his residence at Bukoba, in the county of Buwaya, in German East Africa, says that it is divided into nine sections under "sultans," who resemble the county chiefs of Buganda, save that the office of the former is hereditary. Three of these "sultans," who are minors, have been sent to school in Buganda—two of them to the Kampala high school of the C. M. S., and the third to a Roman Catholic school. Of the others—one, the Sultan of Kiziba, is under Protestant instruction for baptism, two have professed to join the Roman Catholics, and one is a Roman Catholic, baptized in Budu some years ago. Since Buwaya has come under British rule there has been a real movement towards Christianity, and Canon Leakey is constantly being asked for teachers. But they need to be educated men.—C. M. S. Review.

Methodist Work in East Africa

"We have been fighting against great odds," writes Rev. P. W. Keys of the M. E. Mission in Inhambane, East Africa. "Storms and heavy rains have continued through more than twelve weeks. There will be no crops and thousands of people will be compelled to live on leaves, roots and herbs, such as they will be able to find in the forests.

"The great hope for the evangelization of Africa lies in the children. As we bring the message of repentance and salvation to crowds of heathen people, or even now and again to individuals, we often find the older people saying, 'I am too old now. I couldn't change my life, for I am so accustomed to heathen practices.' But even when we fail to win the older people, we usually find them not only willing but anxious for us to take their children and teach them the 'Way to believe.' And that is just what we are trying to do. Hundreds of such children are now in our schools, mostly in the out-stations. In a short time they go about as far as the native teacher can carry them, and they are now clamoring for something more than our present equipment affords."

War Time in Nyasaland

"We doubt whether it is in the power of anyone at home," says the quarterly Tidings of the English Industrial Mission in Nyasaland, "to measure the demands upon the European and the native populations of Nyasaland which have been made by the war. In newspapers lately received from Africa it is stated that no less than 167,000 natives have been called up for the transport service, and though the whole of these have not been taken from Nyasaland, we have to face the fact that many of our most reliable native helpers have gone, in addition to the white missionaries, who are being held in government service. It has become difficult to keep the schools supplied with teachers, while, notwithstanding all the efforts of the missionaries, any adequate visitation of the schools is a physical impossibility. This last is a factor of the utmost importance, for even the best native work-

ers are apt to get slack and discouraged in the absence of effective supervision."

"New Africans'

"This huge industrial center of Johannesburg is a mighty force in the transition of the blacks from the simple communal life of the tribe to the individualism of modern times," writes Dr. F. B. Bridgman in the Missionary Herald. "How to help them make readjustment to the new order is a problem as fascinating as it is difficult. Under native custom, marriage is a tedious, round-about, go-between affair—months of negotiations as to the cattle to be paid, and then years to find the cattle before you get the girl. Think of he shocking directness of this 'ad' by a young Zulu, in the last native paper on my desk. I copy the wording which is in English:

"'WANTED—Smart, respectable attractive young Lady to correspond with a gentleman in good situation (£0 monthly), very good home. View, Matrimony. Please write for his photo with strict confidence to "Chef," P. O. Box 1624, Johannesburg. Applicants must not be over nineteen years of age.'

"How's that for the new native! And now, in this morning's paper, prominence is given to a native boycott of certain storse in a large section of the Rand. The boycott is well organized, with pickets posted about all the tabooed shops."

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Kentucky Mission Report

"Free of Debt"

Our slogan, "This work free of debt," is still waving high for the year just closed found in the treasury the small but most welcome balance of $10.31. Thanks to our God and to all the faithful helpers who gave of their means and of their prayers during the year. And thanks to the faithful workers who gave themselves to the Lord's work in the service of the good people of the hills. They are our neighbors and next-door neighbors at that.

The Kentucky Rally

"Ktntucky Day" at the Winona Conference was one of unusual interest and the special program at the evening hour brought out a record attendance. The messages of Superintendents Drushal and Cook were listened to with unabated interest, as was also the message of William Tipton of Lost Creek, a fine produce of Riverside. He appreciates what our church has done for him and for hundreds of other young people by planting Riverside church and institute in the heart of "Bloody Breathitt" which is becoming more and more "Beautiful Breathitt," but only to the extent that the people are enthroning Christ in their own lives and in the civil, social and religious life of the community.

Bowman's Stereopticon Lecture

One of the most welcome and enlightening numbers on the Kentucky conference program was the stereopticon lecture given by the faithful secretary-treasurer of the Home Missionary Board, Orion E. Bowman, of Dayton, Ohio.

The Stuff Sufficient

Brother W. H. Beachler was the man at the bat who induced the many pitchers in the audience to do some of the finest pitching seen on any Kentucky night. That figure might not suit the Cubs or Sox but the goods were delivered in the form of the largest amount ever pledged for Kentucky mission support. Thanks to Brother Beachler and every loyal supporter of this great work.

Peru, Kentucky Rally

Sunday, September 8, was Kentucky Day in Peru. Brother James S. Cook, of Krypton, Kentucky, preached at the morning service and gave a most interesting address at the evening C. E. hour, while Brother G. S. Baer, of Louisville, Ohio, preached the evening sermon which was a most inspiring and appropriate message and eminently fitting for the close of a great day. Thanks to Brethren Cook and Baer.

Teachers

Miss Charlotte Hillegas has again joined our corps of Kentucky teachers, going from Conference to Krypton to labor in the school there with Miss Ruby Brewbaker, who also enjoyed the privilege of attending Conference, school being closed for the week. Brother Claude Akens is teaching at Riverside, laboring with Miss Geneva Strode, Miss Velma Brumbaugh and Miss Campbell of Kentucky.

August Report of Receipts

A Friend, DeGraff, Ohio	$ 3.00
Mrs. E. G. Goode, Harrisonburg, Va.	1.00
Mrs. A. J. Wineland, Elkhart, Ind.	5.00
Junior C. E. Society, Waterloo, Ia.	1.05
Junior C E., Beaver City, Nebr.	4.00
Rev. Edwin Boardman, Ashland, O.	5.00
A Friend, Pentwater, Mich.	1.00
C. E. Society, Wash. C. H., Ohio	5.00
C. E. Society, Roann, Ind	10.00
Rev. Lyman B. Wilkins, Wash, C. H.	5.00
Mrs. J. E. Voge, Jr., Easton, O.	2.00
Sunday School, Jones Mills, Pa.	3.50
"I'll Try" S. S. Class, Warsaw, Ind.	5.00
A. J. Wineland, Elkhart, Ind.	25.00
C. E. Society, Dayton, Ohio	5.00
Rev. and Mrs. Roy Brumbaugh, Roann, Ind.	5.00
Hattie Ireland, Gary, Ind.	5.00
Jesse M. Stuckman, Nappanee, Ind.	10.00
E. W. Puterbaugh, Lanark, Ills.	50.00
Rev. G. W. Kinzie, Clay City, Ind.	5.00
Brethren church, Ankenytown, O. By F. L. Garber	13.00
Mrs. W. A. Price, Nappanee, Ind.	5.00
Rev. Willis E. Ronk, Lydia, Md.	5.00
Joe and Vida Hossler, Nappanee, Ind	8.00
C. E. Society, Warsaw, Ind	15.00
C. E. Society, North Liberty, Ind.	20.00
S. S. Tombaugh, Arlington, O.	5.00
Willing Workers Class, Waterloo, Ia.	5.00
Young Ladies' Class, Nappanee, Ind.	10.00
Rev. H. F. Stuckman, Falls City, Nebr.	5.00
Bible Class, by I. J. Felix, Flora, Ind.	5.20
Friendship Class, Warsaw, Ind	10.00
A Sister, Elkhart, Ind.	1.00
Altruist S. S. Class, Elkhart, Ind.	5.00
C. E. Society, North Manchester, Ind.	21.00
Mrs. Sarah Riffle, Masontown, Pa.	25.00
John R. Tharp, Wash. C. H., O.	10.00
Josiah Maus, Mexico, Ind.	25.00
Mrs. Cora O. Maus, Denver, Ind.	5.00
I. A. Miller, Los Angeles, Calif.	5.00
Mr. and Mrs. E. F. Miller, Bellefontaine, O.	25.00
Sunday School, Burlington, Ind.	10.00
Wm. Johanson, South Bend, Ind.	50.00
J. Thomas, Mt. Etna, Iowa	25.00
Miss Mabel Mechling, Elkhart, Ind.	5.00
L. A. Walters, Hollidaysburg, Pa.	10.00
Sisterhood Girls, by DeMain Warner, Goshen, Ind.	2.00
A Sister, Fairview, O.	5.00
Rev. L. A. Myers, Denver, Ind.	5.00
Wm. Garwood, South Bend, Ind.	5.00
S. S. Class, Burlington, Indiana, By E. W. Hendricks	3.00
S. H. Keiser, Bryan, O.	5.00
C. Deffenbaugh, Glenford, O.	5.00
F. L. Garber, Belleville, O.	5.00
Mr. and Mrs. E. L. Kilheffner, Ashland, O.	100.00
Mrs. Helena Bogue, Cerro Gordo, Ills.	1.00
Mrs. Emma Herr, Cerro Gordo, Ills.	1.00
Mrs. Arthur Blasley, North Liberty, Ind.	1.00
Mr. and Mrs. J. S. Wisler, Nappanee, Ind.	10.00
Mrs. Norton	1.00
Lillie Jester, South Bend, Ind.	1.00
Mrs. Mary Obenchain, Mishawaka, Ind.	1.00
Glenn Boone, Peru, Ind.	15.00
Rev. Dyoll Belote, Canton, O.	5.00
Mr. and Mrs. S. R. Campbell, McKee, Pa.	5.00
Mabel M. Maus, Denver, Ind.	5.00
Mrs. Barbara Musser, Nappanee, Ind.	2.00
W. H. Sanger, North English, Iowa	5.00
Mrs. Rosebaugh, Conemaugh, Pa.	2.00
Rev. E. M. Cobb, Dayton, O.	5.00
C. E. Society, Mexico, Ind.	10.00
Miss Virginia Juillerat, Portland, Ind.	5.00
C. E. Society, Portis, Kans.	5.00
Mrs. Lulu Gingry, Dayton, O.	5.00
Dr. and Mrs. B. L. Gordon, Frankfort, Ind.	4.00
Conference Offering	75.50

All gifts for the Kentucky Mission work and for the payment of the Washington, D. C. mortgage should be sent to the undersigned.

Peru, Ind. G. C. CARPENTER.

News From the Field

The Thirty-first Conference of Indiana Brethren Churches Will Be Held At Flora, Indiana, October 7-10

Location—Flora is in the central part of Carroll county, seven miles west of the Mich Carroll county, seven miles west of the Michigan Pike, a state auto road. Flora can be reached very nicely with autos for the roads leading from all parts of the state, which connect up with the Michigan pike east of Flora and with the Delphi Flora Pike lead right in to the city.

Train Service: Three trains each way from north and south each day, on Vandalia road, of the Pennsylvania system, direct route out of South Bend, North Manchester and Logansport, North; and Frankfort, Indianapolis and Terre Haute, South.

Meals for Confrence will be furnised at 25c per meal, lodging will be arranged for free with the brethren and friends.

Special Note.—The Flora Brethren are planning for the largest conference the Brethren churches of Indiana have ever held, and the equipment and organization will be in a position to entertain and afford all things necessary for the Coference.

Brethren—Make this a Record Breaker in every way as a Conference.

W. T. LYTLE,
Pastor Conference Church.

"Over the Top" for Washington East and West

How the large audience at the Winona Conference did sing "Praise God from Whom all Blessings Flow" as that (duplicate) mortgage twenty years old on the First Brethren church of Washington, D. C., was burned and the smoke ascended as a sweet savor. Brother H. F. Stuckman made the appeal that brought results. The real mortgage will not be burned however until all the pledges given are paid, every one of which should be paid at the earliest possible date, not later than October 31.

Now why not go "Over the Top" for Washington in the west by helping Spokane to complete her church building. Brother Paul Miller, the pastor, states that $2,000 will enable them to go ahead and complete the building which ought to be done at once. This additional amount can be provided if every pledge given for Washington D. C. be increased and if a thousand individuals and churches and other organizations that did not get in on the Washington, East proposition will get busy now. California has already helped Spokane but come on California, lead the way and others will follow.

This is no time to play at the Lord's work. This is the time to press forward. We are told that our soldier boys who have gone to the front line trenches and have gone "over the top" and some of whom have died—we are told that all of them have to the last had their eyes turned toward Berlin. The whole of the Brethren church if made up of loyal soldiers must keep her gaze fixed on Christ and His church and Victory for his Kingdom on earth. We can do more in our Home Mission work than we have ever done—if we will. Make "Over the Top" your slogan and then do your best. G. C. CARPENTER.

Campaign Notes

Our silence which was due to the taking of a little rest and attendance at General Conference is now broken. And we hope there may be no more lulls until the Campaign is far nearer completion than it now is.

On our return to Pennsylvania we began work at Jones Mills. This is a rural church and one of the oldest congregations in the brotherhood. Here we found a splendid, loyal people, and notwithstanding they have had no pastor for a year I found the work in a live condition. I was impressed with the notion that Jones Mills was a fine example of what a congregation can do by its own effort to keep things going when it is without a pastor. Some churches it would seem, proceed to try to die just as fast as they can when they are pastorless and it is amazing how well some of them succeed; whereas Jones Mills has undertaken with a real determination to keep the fires burning. Under the leadership of Brother A. J. Miller the Sunday school is going forward. The school also has a Cradle Roll. But I was particularly impressed with the Home Department. Here is a rural school with a Home Department membership of fifty members. And the superintendent of this department told me that the quarterly report for lessons studied is highly satisfactory. He also told me that even though many of the Home Department members live long distances on the rough roads of Westmoreland county, (I have reason to know those roads are rough) they get a copy of the Angelus to every member each week. This is splendid work. Then too, there is a Young Peoples' Society of Christian Endeavor with a good membership which meets every Sunday night. I was present in one of their meetings which would have been a credit to any Endeavor society. And there are the agencies which are keeping the fires burning in this pastorless church.

In the matter of permanent endowment Jones Mills gave a very good response. I can report $550 at this time; and when the final results are in it will be better than $600, I am sure.

In past years Jones Mills has sent three of her young people to Ashland College. This may account in part for the warm feeling I found here for the College. And in the years to come I predict other young people will make their way to Ashland from this same place.

I can only say I was treated with uniformly fine hospitality in one of the homes of this church.

In a closing word I want to say as the date draws near for another Liberty Loan drive I feel constrained to urge upon our people to buy Bonds with the express purpose of giving them to Permanent Enodwment. If any in Indiana or Pennsylvania who have already give a note wish to do so, they may pay their note with a Bond. And in the places where I have not yet been, I earnestly recommend that you buy bonds in this next drive and let me have them when I come to your congregation.

WM. H. BEACHLER,
Campaign Secretary.

Pennsylvania! On To Johnstown!

We are having the great privilege of a double bill this year. The Johnstown church has extended the Pennsylvania District Conference an invitation to meet with them on October seventh to ninth, and we have accepted. Now it is up to us to make good and turn out in force. The program that appeared in last week's Evangelist gives promise of being one of the best that you have ever been privileged to enjoy. Then the Pennsylvania State Sunday School convention meets in Johnstown this year using the remainder of the week in which we meet. Surely such a double bill ought to induce every church to see that it is fully represented this year. It is a fact that the more active churches are the ones with a membership fully informed about the things of the Kingdom, and surely no other influence would be farther reaching along this line than our denominational conferences, and such inter-denominational conferences like the Pennsylvania State Sunday School conventions usually are. The folks at Johstown will make full preparation to care for all who come, and their well-fitted building will give us all the conveniences for the conducting of a successful conference. Jonhstown being on the main line of the Pennsylvania Railroad, there is no need of giving directions as to how to reach the place. Let every church be loyal enough to heed the call of our commander-in-chief, President Wilson, to send a full delegation to help "carry on" the work of the church which he has declared one of the most needful and essential of war time works. May we have God's blessing toward the best convention possible. Hoping to see you there, I am your servant,

E. L. MILLER, Sec. Ex. Com.

Washington, D. C.

I desire to express my sincere appreciation with reference to the response of the brethren and sisters throughout the brotherhood which has resulted in the liquidation of the debt on the church property. And permit me to express also the thankfulness of the membership of the church in this city. I can assure you that we are all truly thankful for the service rendered at the suggestion and request of our National Mission Board, and for their kind response, and especially for the deep, personal interest of our dear Brother Carpenter. I can only say, may our heavenly Father's richest blessings be yours!

We have decided to have the first Sunday in October for our Rally Day, not only for the Sunday school, but for the church. One

feature of the exercises of that day will be the burning of the mortgage, yes, this time, the original document itself. "Praise God from whom all blessings flow."

In conclusion permit me to make this suggestion: If there are those who have had part in this blessed fellowship, (Yes, it is real fellowship, mind you, when you part with your money and give to the glory of God in any good cause), if there are those who may desire to do so and have the time, we shall be glad to have a message from as many as will respond, to be read on that happy occasion. This will add greatly to the interest.

Will you not continue to remember us very definitely before the throne of grace?

Again, I say, May God bless you all!

Sincerely,
In His Name,
W. M. LYON.

September 10, 1918.

NOTICE
Evangelistic Association

Churches desiring to correspond with evangelists regarding revival meetings may write to the secretary of this association, stating their preference as to time for such meetings and he will send the names of all the evangelists available for that time.

Evangelists seeking meetings may also write, giving dates open and your name will be sent to inquiring churches. The secretary should have a complete schedule of every evangelists' dates for the winter.

The secretary assumes no responsibility for your selection or satisfaction in this matter.

A. T. RONK, Secretary,
Warsaw, Indiana.

Huntington, Indiana

More than a year has elapsed since the beginning of the building of the new church at this place. Many times it seemed as though our efforts must fail, but by God's help we have come out victorious.

The completion of the church was made possible by the aid of ten churches of Indiana, which helped us to secure the necessary funds. The churches which came so nobly to our rescue are Nappanee, North Manchester, Flora, Loree, North Liberty, Roann, Mexico, Goshen, Oakville and Huntington. May we ever remember them and may God prosper them.

On Sunday, August 11 the church was dedicated. Our dear friend and brother, W. H. Beachler, of Ashland, Ohio, preached the dedicatory sermon, and to say that he did his part would be putting it mildly. We will not soon forget that he so kindly consented to come to us just in the beginning of his much needed vacation and rest, sacrificing the only time he could call his own.

We thank you, Brother Beachler, from the depth of our hearts.

We had with us the following Brethren ministers:—W. T. Lytle, Flora, Indiana; J. L. Kimmell, Muncie, Indiana; G. C. Carpenter, Peru, Indiana; C. E. Kolb, Nappanee, Indiana; A. E. Thomas, South Bend, Indiana, and D. A. C. Teeter of North Manchester, Indiana.

Large delegations from neighboring congregations, Roanoke, Muncie, Flora, North Manchester and others, were present. I am



J. W. Brower

sure God will richly bless these brethren for the part they had in making the day a success.

In the afternoon the ministers of other denominations of the city were present and a praise service was held. Each minister present gave a talk and we were made to feel that we are not considered "one church too many," but that there is "room for us in the city" and a work for us to do. May we have the prayers of the entire brotherhood, that we do the work our hands find to do.

The closing service was one certainly filled with joy. Brother Beachler preached a wonderfully inspiring sermon, the trustees were given their charge and presented with the keys, and the service closed—as one which will be ever remembered by those present—with the singing of "How Firm a Foundation."

God has richly blessed us here for which we praise his Holy Name. We covet the prayers of the brethren as we begin this greater work for God.

Beginning Monday evening after dedication Evangelist A. E. Thomas of South Bend conducted a two-weeks' campaign for souls. Brother Thomas brought the gospel message each evening of the first week from the pulpit and in the homes of the inquiring ones in the day. On Sunday the first invitation was given. Thirteen came forward and made the good confession in the three services of the day.

The second week the evangelist brought the message in his forceful way and as a result of the campaign thirty-six made the good confession.

I want to say for our dear Brother Thomas, I found in him a willing worker. HE IS A POWER IN THE PULPIT. Also as a personal worker he was ready and willing to go anywhere, any time, with us and with open Bible brought the message of the Christ. Many were brought into the Kingdom in this way. May God continue to bless him and use him as in the past.

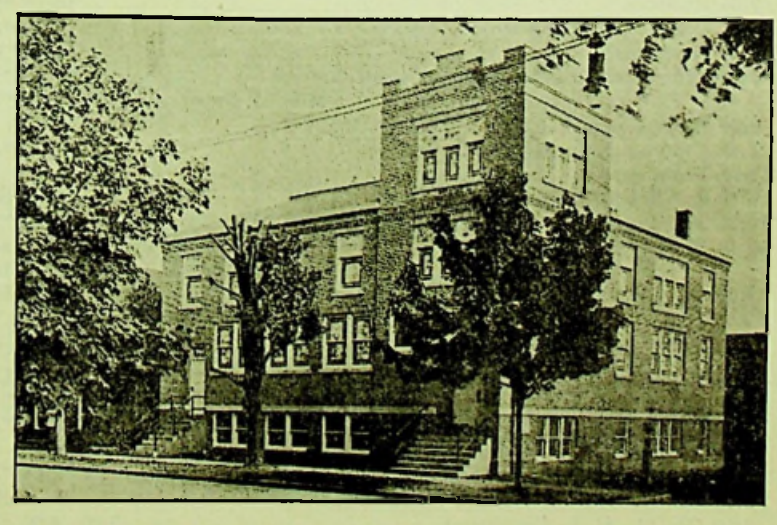
J. W. BROWER.

Keeping the Home Fires Burning
ARTICLE NO. 1
Krypton, Kentucky

After a brief rest we found ourselves in the mountains of Kentucky. We landed in Krypton to begin our warfare on sin with Brother Cook and his able assistants as co-laborers. We surely enjoyed our labors with them. As the meetings have been reported we only wish to add that in five years since we started to send workers to this field, God has certainly blessed the labors of our dear Brother Cook. The town is going to grow in the months that are to follow and we predict that ere long the mountains will resound with the true gospel of Jesus Christ. I can assure those who are supporting this work that Brother Cook is truly a workman that we need not be ashamed of. Everybody in Krypton knows Cook. And that he stands with his clean life as an example to all who comes in his pathway. Does it pay, you ask? One only has to go there and see what has been done to answer this question aright. And really I must confess that it does pay, and that in the years to come we shall see still more results in these parts of God's vineyard.

A Word About Lost Creek

We spent one day there and were pleased with the doings at this place. The school was on in full blast and everybody was busy



First Brethren Church, Huntington, Indiana

and happy. May God bless the work and workers in the mountains of Kentucky is our prayer.

From Krypton we came to Huntington, Indiana to hold a short meeting before National Conference. We arrived in time for the dedication of the beautiful new church which has been erected in this hustling little city. Brother Beachler was the orator of the day—enough said. He made good of course, and the money came in response to his appeal very readily and in a manner which made some of the members of the Home Mission Board present feel supremely happy. For the victory here came after a desperate struggle. We certainly were happy to meet other brethren of like faith during the day.

We began our meeting on the Monday evening following. The weather was very hot and it was hard to get started. The first week no invitation was given, but with the assistance of the hustling pastor and the Ford we made a canvass of the membership. Our efforts were rewarded when at the end of the second week thirty-six confessions were made. We were forced to close with the meetings at high pitch to attend National Conference. The field here is very promising, Impressions are being made for our people which we know is going to bring great results to us. We feel that we will have constant growth during the coming years here. Too much credit cannot be given to Brother Brower and his good family for the work they are doing for Huntington. He has a well established reputation in the business center and is a mighty example for the Lord. Under his leadership we can look for larger things in the coming year.

I am now at Williamstown, Ohio. Report later from here. May, in this season of sorrow and sacrifice, the home fires of religious fervor be kept burning brightly is our prayer.

A. E. THOMAS.

Roanoke, Virginia

The church at this place is still on the map, and trying to follow her Master in rendering service in His name. We are now busy preparing for our revival, which is to begin Sunday, September 22nd. Our esteemed Brother, Willis E. Ronk will lead us in this campaign. We are hoping for great good, and may we all realize our dependendence upon God and that we must all work for his glory in the salvation of souls. We ask an interest in the prayers of our Brotherhood.

L. G. WOOD.

Program Illiokota District Conference of the Brethren Church Dallas Center, Iowa, October 10-13, 1918

Thursday Afternoon

3:00- 4:15 Preliminary Session.
3:00 Devotions.
3:15 Address of Welcome. R. F. Porte.
Responses by Delegates.
3:30 "The Challenge of the Times," or "What I Would Like to See This Conference Do." All Pastors and Others.
4:00 Prayer.
4:15 Announcements and Assignments.

Thursday Evening

7:30- 9:00 Session for Worship and Inspiration.
7:30 Devotions.
7:45 Bible Reading. Z. T. Livengood.
Announcements and Special Music.
8:20 Opening Sermon. Wm. H. Miller.
8:50 Closing Devotions.

Friday Forenoon

7:30 Devotions.
7:30 Devotions.
8:00- 8:45 Simultaneous Meetings.
a. S. S. C. E.
8:45 Devotions.
8:55 "The Status of S. S. C. E. in Illiokota."
Mrs. A. Emmert and Mrs. Etta Gutknecht.
9:15 "What Is Expected of Us The Coming Year.
Mrs. G. T. Ronk.
9:35 Business.
b. Ministerium.
8:45 Devotions.
8:55 "The Minister's Duties and Opportunities."
Miles J. Snyder.
9:20 Discussion and Business.
10:00-11:45 Conference Session for Business.
10:00 Devotions.
10:10 Enrollment of Delegates.
10:20 Moderator's Report. H. L. Goughnour.
10:40 Report of Mission Board.
Secretary G. T. Ronk, and Treas. B. F. Puterbaugh.
11:00 "Can We Reach Goals 4 and 5, and If So, How?"
G. T. Ronk.

Friday Afternoon

1:30- 3:00 Report of the Four-Year Program Directors.
1:30 Devotions.
1:40 "How We Stand in General, and Goals 1, 2 and 3 in Particular." B. T. Burnworth.
2:00 Goals 6 and 8. J. L. Gillin.
2:05 Goal 7. R. F. Ports.
2:10 Goal 9. H. L. Goughnour.
2:15 Goal 10. G. T. Ronk.
2:20 Goal 11. Ernest E. Myers.
2:25 Goal 12. Miles J. Snyder.
2:30 Goal 13. Mrs. C. E. Weidner.
2:35 Goal 14. Mrs. A. Emmert.
2:40 Goal 15. J. H. Burnworth.
2:45 Business
3:00- 4:15 Conference Session of S. S. C. E.
Program Arranged by District S. S. C. E with Mrs. A. Emmert presiding.

Friday Evening

7:30- 9:00 Session for Worship and Inspiration.
7:30 Devotions.
7:45 "How the Church May Serve the Nation Today."
B. T. Burnworth.
8:10 Announcements and Special Music.
8:20 Sermon. Freeman Ankrum.
8:50 Closing Devotions.

Saturday Forenoon

8:15- 9:15 Meeting of Ministerium.
8:15 Devotions.
8:25 "Solving Pastoral Problems." Z. T. Livengood.
8:50 Business.
9:30-11:45 Conference Session on Sunday School Work.
9:30 Singing and Devotions.
9:45 Report of President of District S. S. Association.
10:00 "Elementary Work and How to Do It."
Mrs. Harry E. Stroud.
10:10 "Secondary Work and How to Do It." Robert F. Porte.
10:20 "Adult Work and How to Do It." Freeman Ankrum.
10:30 "Teacher Training and How to Do It." Alice Garber.
10:40 "Missionary Work and How to Do It." Mrs. G. T. Ronk
10:50 "Temperance Work and How to D oIt."
Mrs. Robert Truman.
11:00 "Administration Work and How to Do It."
Pauline Lichty.
11:10 Special Music.
11:15 "The Demands of the Times Upon the Sunday School and How to Meet Them." Mrs. C. E. Weidner, District Director of Goal 13.
11:35 Business.

Saturday Afternoon

1:30- 3:00 Conference Session on Denominational Interests.
1:30 Devotions.
1:45 "Illiokota and Ashland College." B. T. Burnworth.
2:45 "Illiokota and the Brethren Publishing Company."
Miles J. Snyder.
2:34 "Illiokota and National and Foreign Missions."
2:50 Singing and Special Music.
3:00- 4:00 Final Business Session.
Election of Conference Officers and all Other Business.

Saturday Evening

7:30- 9:00 Session for Worship and Inspiration.
7:30 Devotions.
7:45 "The Why and How of Christian Endeavor." George E. Cone.
8:15 Announcements and Special Music.
8:25 Sermon. F. G. Coleman.
8:55 Closing Devotions.

Sunday Forenoon

9:30 Sunday School. Dallas Center Supt. in Charge.
10:30 Sermon. G. T. Ronk.

Sunday Afternoon

2:00- 3:30 Session for Worship and Inspiration.
2:00 Devotions.
2:15 "The Church and Tomorrow." C. E. Weidner.
2:45 Special Music.
2:55 Sermon. J. H. Burnworth.
3:25 Closing Devotions.

Sunday Evening

7:00 Model C. E. Meeting. Led by George E. Cone.
8:00 Devotions and Special Music.
8:10 Closing Sermon. H. L. Goughnour.

Program Thirty-First Conference of Indiana Brethren Churches to Be Held at Flora October 7-10, 1918

Monday Evening. Opening Session. October 7

7:15 Song Service and Devotions—E. A. Myer.
7:30 Welcome Address and Introduction of Incoming Pastor of Conference Church, Rev. W. T. Lytle.
7:45 Response by Moderator Rev. C. E. Kolb.
8:00 Special Music.
8:10 Conference Sermon—Rev. J. A. McInturff.
Benediction—Dr. G. W. Rench.

Tuesday Morning, October 8

6:15 Prayer Meeting. Rev. W. E. Thomas.
8:00- 9:30 Ministerium and S. S. C. E. Conference

Ministerium:

Theme of the Hour:
"Today's Preparation for Tomorrow's Work."
A. "The Preacher's Preparation of Himself." Rev. C. E. Kolb.
B. "The Preparation of the Church." Rev. J. A. McInturff.
C. "The Bible's Place in Preparation." Rev. L. A. Meyers.
Closing Prayer. Rev. L. W. Ditch.

S. S. C. E. Session.

Devotions. Flora S. S. C. E.
Business.
President's Report.
Treasurer's Report.
Report of Delegate to Summer School of Missions.
Round Table. National Field Secretary.
Special Music. Mrs. Cora Stuckman.
Three minute talks by delegates on best things accomplished by our S. S. C. E. this year.
Closing Prayer.

Conference Session.

9:30 Devotional Study of the Bible. Prof. J. A. Garber.
- 9:50 Moderator's Report. Rev. C. E. Kolb.
-10:30 Report of Credentials Committees.
-10:40 State Mission Report.
Secretary. Rev. J. L. Kimmel.
Treasurer. J. A. Collins
-11:00 Report of Mission Pastors.
Huntington. Rev. J. W. Brower.
Peru. Rev. G. C. Carpenter.
Muncie. Rev. J. L. Kimmel.
Clay City. Rev. George Kinzie.
-11:40 Election of President of Mission Board.
-12:00 Adjournment.

Tuesday Afternoon, October 8

Sunday School Session.

-1:30 Devotional Study of the Bible. Prof. J. A. Garber.
-2:00 Reports of Indiana Sunday Schools and Suggestions. District President L. L. Kilmer.
-2:30 Sunday School, Address. H. H. Wolford.
-3:00 Four-Year Program Hour, conducted by Dr. C. A. Bame
- 4:00 Business Session.
- 4:30 Adjournment.

Tuesday Evening, October 8

Missionary Session.

- 7:15 Devotional Song and Praise. Rev. O. E. Oxley.
- 7:30 Stereopticon Lecture—Kentucky Views. Rev. G. C. Carpenter.
- 8:10 Missionary Address. Prof. J. A. Garber.
Benediction. L. W. Ditch.

Wednesday Morning, October 9

- 6:15 Prayer Meeting. Rev. C. A. Stewart.
8:00- 9:30 Ministerium and S. S. C. E. Conference.

Ministerium.

Devotions. Rev. J. W. Brower.
Theme of the Hour. "Brethrenism."
A. "What Brethrenism Is." Dr. C. A. Bame.
B. "Does the World Need Brethrenism?" Rev. W. T. Lytle.
Closing Prayer.

S. S. C. E. Session.

Devotions. Loree S. S. C. E.
Election of Officers.
Business.
Method Hour. National Field Secretary.
Special Music.
Three Minute Talks by Delegates. "How we started and maintained interest in our mission study class."
Closing Prayer.

Conference Session.

- 9:30 Devotional Song and Praise. Rev. George Kinzie.
- 9:45 Public S. S. C. E. Session. Mrs. U. J. Shively, Leader.
-10:15 Brethren Publications. Dr. R. R. Teeter.
-10:45 Brethren College. Prof. J. A. Garber.
-11:15 Business Session.
-12:00 Adjournment.

Wednesday Afternoon, October 8

Christian Endeavor Session

- 1:20 Devotional Song and Praise. Rev. A. T. Ronk.
- 1:50 Reports of Christian Endeavor Societies by Districts.
North. Miss Cora Culp.
South. E. A. Myer.
2:20. "The Christian Endeavor's Opportunity." Rev. D. A. C. Teeter.
2:50 Four-Year Program Hour, conducted by Dr. C. A. Bame
3:50 Business Session.
4:30 Adjournment.

Wednesday Evening, October 9

Patriotic Session.

7:15 Live Enthusiastic Patriotic Sing by the audience.
Short Special Patriotic Program.
8:00 Patriotic Address. "The Church and the World War."
Dr. Morton C. Pearson,,
Executive Secretary of Church Federation of Indianapolis.
Benediction. Rev. S. C. Henderson.

Thursday Morning, October 10

Morning Prayer Meeting. Rev. J. W. Brower.
8:00- 9-30 Ministerium and S. S. C. E. Conference.

Ministerium.

Devotions. Rev. D. A. C. Teeter.
Theme of Hour. "Self Help and Helping One Another."
A. Should the Reading Course given by the National

Ministerial Association be accepted by the Indiana Ministerium?
Discussion led by Rev. H. H. Wolford.
B. Some helpful books and magazines which I have read. Dr. G. W. Rench.
Business Session.
Closing Prayer.

S. S. C. E. Session.
This Session will be in charge of the Officers of the Sisterhood of Mary and Martha.

Conference Session.
- 9:30 Devotional Song and Praise. Rev. L. A. Meyers.
- 9:45 Report of Committees.
Committee on Constitution and By-Laws,
Dr. G. W. Rench. Dr. C. A. Bame.
Rev. G. C. Carpenter
Report of Student Fund Treasurer. Henry Rhinehart.
Report of District Evangelists.
11:00 Business Session.
Election of all Conference Officers.
12:00 Adjournment.

Thursday Afternoon, October 10

1:30 Devotional Song and Praise. Rev. P. M. Fisher.
1:45 Address. Prof. J. A. Garber.
2:20 Mission Board's announcements of budget and apportionments, with suggestion to the district given by newly elected President.
2:45 "The Grace of Giving as a Christian Privilege." Rev. A. S. Menaugh.
3:15 Four-Year Program Hour Conducted by Dr. C. A. Bame
Closing Business Session.
Adjournment.

Thursday Evening, October 10

Evangelistic Session.
7:15 Inspiring Evangelistic Singing. Leader, Rev. A. T. Ronk.
7:30 Public Testimony and Expressional meeting. Leader, Rev. J. L. Kimmel.
8:00 Closing Sermon, Rev. C. C. Grisso.
Parting Word and Benediction. Moderator Elected.

EXECUTIVE COMMITTEE.

Program of the Kanemorado District Conference, Carleton, Nebraska October 8, 9 and 10, 1918

Tuesday Evening

7:30 Song Service and Special Music.
8:00 Sermon, by Vice Moderator, H. F. Stuckman.
8:30 Closing Song.
Announcements and Appointing of Committee on Credentials

Wednesday Morning

9:00 Song and Praise Service.
Reception of Credentials by Committee.
9:15 Address of Welcome, N. C. Eastabrook.
Response by Delegates.
Report of Credentials Committee.
10:00 Moderator's Report.
Discussion.
10:30 Organization.

Wednesday Afternoon

1:30 Song Service.
1:40 Report on District Missions, John Lichty, President of Board.
General Discussion.
2:00 Field Reports.
2:15 Election of Board Members.
2:30 Our Four Year Program. A. E. Whitted Dist. Goal Director.
Discussion by Delegates.

Sunday School Session

3:00 The Model Sunday Scohol. Mrs. Belle Seibert, Beaver City.
3:20 The Successful Teacher. C. W. Yoder, Morrill, Kans.
3:40 Teen Age Methods. Mrs. Lewis, Falls City.
Round Table. N. P. Eglin, Hamlin, Kans.
4:00 to 5:00 S. S. C. E. Session. To be supplied by Mrs. Kemper.

Wednesday Evening

7:00 to 8:00 C. E. Session. To be supplied by Lilla Johnston.
8:00 Special Music.
8:10 Sermon. C. E. Pierce, Beaver City, Nebr.
Closing Song and Prayer.

Thursday Morning

8:00 Song Service.
Unfinished Business.
Adjournment.

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GEO. S. BAER,
}...Associate Editors

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The Laborer Is Worthy of His Hire

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support and guidance, and comfort to souls in desperate need. Now it is time to measure the work and needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and ship-builders, munition-workers, telegraph operators, automobile-makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade-unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit or fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his task. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor also, must be the successful head and center of your organized church activities, business, social and spiritual. On occasion, or as a regular part of his task, he must be an expert money raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs and institutions and methods. He must be able to interpret the Word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amout your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only $793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pays his bills, and performs the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of the Literary Digest are active and substantial members of thousands of the churches throughout the United States. To them this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the iniative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800, it ought to be made at once $1,200. If it is $1,000, it ought to be raised to $1,500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the

(Continued on page 16)

From the Editor's View-Point

The Last Ditch

It has been ever regarded as an indication of valor for either party to a conflict to fight "to the last ditch." One party to the conflict may be fighting for an unrighteous cause and in time it may be shown that it is a losing cause, but in desperation its supporters fight on hoping against hope that something will yet turn up to alter the situation and to again give them the supremacy in the fight. Such now seems to be the situation in regard to the liquor forces of America.

To an unprejudiced onlooker it would seem that the saloon is a doomed institution in America and that it is a waste of time and money to wage longer a fight for its retention of a place among the institutions of America; but its supporters are fighting with desperation, and what at times seems to be a lull in the battle is taken by prohibition leaders as nothing more than an attempt to throw the prohibitionists off their guard and to give the wet enemy time to "dig in" for another stand in defense.

Knowing that this war against the liquor traffic is a war unto the end, or until a "victorious" peace has been established, and recognizing the fact that many people hold to the old saying: "all is fair in love and war," perhaps we should not lay too much blame on the supporters of the liquor business who in desperation employ any methods they can devise to protect what is so dear to their "alcohol pickled" hearts. For more than thirty years the writer has been an ardent prohibitionists and he has watched the slow growth of this sentiment among the populace with more or less impatience; he has also been contending from platform and press for this same cause for considerably more than twenty-five years, and from what most of the leading daily papers of today have to say about the question in contrast to what they had to say twenty-five years ago one is justified in the conclusion that a real prohibition revival is on in America extending from whiskey bound New York to wine soaked San Francisco.

The enemy has not yet surrendered, nor will it do so so long as a leg is left to stand on, and we would urge the Brethren wherever they have an opportunity to exercise their right of franchise in helping to determine this question in the fall elections to help settle it once for all in any state where an election is held.

We know that such labor leaders as Samuel Gompers stands strong with the brewery interests of the country, but we rejoice that such men as John Mitchell are brave enough to say, "Almost every disturbance in the ranks of organized labor can be traced back to some connection with the saloon." And we would accept the judgment of John Mitchell above that of Samuel Gompers every day in the week. John Mitchell knows as every other unprejudiced, intelligent laboring man knows, that the saloon is one of the greatest enemies to the prosperity of the working people they have to face, and he knows that the complete overthrow of the liquor traffic will prove one of the greatest boons to working men that the labor world has seen in a generation. Yes, the wets are fighting in the last ditch; let us cover up the ditch and end the matter.

On the Cheaps

Recently a new play was put on in a New York theater that apparently did not strike the fancy of the critic who was designated to review its first performance for the press. In the first place the title of the play was not such as to command the attenion of the average theater goer. "A Very Good Young Man," might be an appropriate title for a Sunday school story, but who goes to a theater to observe the character of either a good man or a good woman. The theater has not been built up on the virtues of men and women, but rather on their vices, and a play that does not deal with some of the moral lapses of society seldom proves popular and, in fact, is not regarded as true to life. Play writers, like the average novelist, take it for granted that no depiction of human character can be true to life unless some phase of the "eternal triangle," or "the other woman" can be rung in on the scene; but from the character of the "best sellers" among novels and the best patronized plays one is led to judge that the American public really likes it, and as most writers seek to cater to public opinion rather than to create it, perhaps we should withhold judgment against the writers until the door yards of the public have been given a good sweeping.

Possibly the title of the play under criticism was only given in irony; but anyway the critic described it in the tersest language possible by simply saying, "Cheap farce, cheap characters, cheap furniture, cheap humor, for cheap people."

Sometimes one fails to recognize how real values are lowered either in character or commerce. It is not always the best form of economy to cheapen the produce one has to offer for sale, and yet how frequently this very thing is done in the name of economy. For the sake of character a little self denial is better than cheapening one's output in order to practice economy. The world really does not want to live on the cheaps.

Unto Caesar the Things That Are Caesar's

Less and less recognition, as the days go by, is given to individual opinion in America. Practically everything is now going on the principle that we are in the war, that we have been in it for more than a year, and no matter how much we may regret the circumstances that brought it upon us, there is now but one thing to do, and that is to end it as soon as possible, but to end it only after the great cause that brought it on has been brought into subjection to reason and common sense.

The August primaries all over America permitted the people to speak in no uncertain sound their sentiments concerning men who held public office, but who by their voice and vote opposed the forward steps the government has taken to secure a victorious peace in the termination of the war.

There was no serious objection offered if one expressed a hope, two or three years ago, that America might not be drawn into the great struggle; our President himself tried hard to bring about this result and he was honored for his efforts, but when it was finally determined that America must get into the fight, then every energy of the executive and legislative branches of the government was called into action and any man in any department of the government who stood in the way was regarded as an objectionable obstructionist, and most of them were gotten rid of in the August primaries.

There is no dishonor attached to being a strong peace advocate in time of peace and in propagating peace principles energetically, but when Caesar (the authorized government) is at war there is nothing left for the subject of that government to do but give unstinted support to his government. One may feel that he cannot take up arms against another human being, but that will not free him from responsibility to serve the government in any way he may be called upon to serve where he is not called upon to take human life. There are multitudes of ways in which loyal subjects may support their government aside from that, but all must serve.

Converting by Force

The Moslem religion has been spread over vast sections of the world by the power of the sword, but this method of converting individuals or nations to Christianity has never been successful. The religion of Jesus Christ is spread by the principles of love and through the power of the Holy Spirit or it is not spread at all.

Recently an English Lord said, "We are fighting not only to overcome Germany in the ordinary sense but to convert her also." The quotation does not make it clear to what they would convert her. If it is to Christianity it will not be a success, but if it is to a democracy or a representative form of government and to a sane view of international relationships it ought to be a success. This Germany needs; but she needs to be converted to a real appreciation of the gospel of Jesus Christ even more. However this conversion must be accomplished as an after the war work by the Christian forces of the world and not by force of arms.

Contributions

The Eucharist

BY E. M. COBB

That great, immeasurable, gulf, impassable and unfathomable that lies between the holiness of Jehovah and the depravity of man, caused by the great adversary, may be through the Eucharistic Miracle, recrossed by three great processes—reconciliation, consecration, and communion. Any estrangement from God, be it great or small is sin. "The wages of sin is death." That's final; and it is a wonderful reality. It is not an exception to a rule. There is no rule. It is an axiomatic truth. "For all have sinned and come short of the glory of God." Romans 3: 23. So we are "dead in trespasses and sins." Eph. 2: 1-4.

1. RECONCILIATION.

For a human being to live in this world, two things are necessary. He must be given birth to bring him into life, and he must be given nourishment in order to sustain life. While these two things are absolutely necessary, yet they are entirely independent of each other, and relatively, one necessarily precedes and the other follows. Exactly the same is true of the spiritual birth or regeneration. The unsaved soul is brought from degenerate oblivion by being given birth, just as the human child is given birth by his parents without his knowledge and consent. Not even of ourselves did he believe on him, because we were dead in our trespasses and sins, Eph. 2: 1-4, until God by his most sovereign grace chose to speak the lifegiving word. Never was I so painfully conscious of this as upon one occasion while standing at the tomb of Lazarus in Bethany, and beholding the place where the partially decomposed body of poor Lazarus lay, silent in the embrace of death, unable to think or reason, or to do any works of righteousness, or even to believe, methought I could hear the Word of the living God fall from the lips of the Incarnate Son, "Lazarus, come forth," and Lazarus came forth at his word alive from the dead. "And you hath he made alive who were dead in your trespasses and sin." Eph. 2: 1. "To as many as receive him gave he power to become sons of God, even to them that believe on his name." John 1: 12. "For by grace are you saved by faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Eph. 2: 8-10. "The wages of sin is death but the gift of God is eternal life through Christ Jesus our Lord." Rom. 6: 23. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. "For all have sinned and come short of the glory of God." Rom. 3: 23. "But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath made us alive, together with Christ. Through grace have ye been saved," Eph. 2: 4-5, and hath raised us up with him and seated us with him in the heavenlies." Eph. 2: 6-7. "That in ages to come he might show through us his wonderful grace, for we are his workmanship, created in Christ Jesus that we might work for him after we have been made alive," Eph. 2: 7-10. "Therefore, if anyone be in Christ Jesus he is a new creation, old things are passed away and all things are become new, and this is the work he has given us to do, to act as ambassadors, telling all men everywhere of this wonderful grace of God, whereby he is able to offer to all a perfect righteousness," 2 Cor. 5: 17-21. "For God commendeth his love toward us in that while we are yet sinners Christ died for the ungodly." Romans 5: 8. "He was made sin in our stead, he who knew no sin, he who had no sin in his nature, for he was very God who took upon him the SIN of the kosmos and bore it to the cross. There he, standing in our place, received the judgment of God's holy wrath upon SIN once, and for all," Romans 5: 12-21. "There, upon Calvary's cross, man beheld the Lamb of God, who taketh away the SIN of the kosmos, John 1: 29. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, has everlasting life, and shall not come into judgment; but is passed from death unto life." John 5: 24. "We were reconciled to God by the death of his Son, having been justified through his blood, now being reconciled, we shall be saved by his life." Romans 5: 9-11.

'Twas not enough that sinful man should be justified not only pardoned but justified, exonerated as if he had never sinned——but now he must needs be clothed. Sin robbed him of the robe of righteousness which God gave to the first Adam, and he dare not come naked into the presence of God, even though the sin question has been settled forever, and every claim has been settled by another. So God provides him with his own righteousness, "which is by faith in Jesus Christ, Romans 3: 22; 2 Cor. 5: 21. Our old sinful nature God nailed to the tree with his Son, and now since we died in him, we shall also live in him, Romans 6: 8-10. "So God raised him from the dead, the first fruits of them that slept, and when he raised him, he raised us up with him, clothed now in his righteousness, and seated us with him in heavenly places, and our new created life is hid with Christ in God," Col. 3: 1-4. "There is therefore now no condemnation, no more judgment to them that are in Christ Jesus." Romans 8: 1; John 5: 24.

The necessity of the new birth grows out of the incapacity of the natural man to either "see" or "enter into" the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth and impotent to enter into the Kingdom; for he can neither understand, obey nor even please God. Therefore, "marvel not that I say unto thee, ye must be born again." John 3:7. This new birth is not a reformation of the old nature, Romans 6:6, but a creative act of the Holy Spirit, John 3:5. By this, then, it should be evident that those who are eligible to partake of the Eucharistic Emblems of his broken body and shed blood, are the reconciled, regenerate, twice-born sinners saved by grace.

2. CONSECRATION

After the child is born, he must eat to live. There is no choice as to what he shall eat. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, we have no life in you whose eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me." John 6: 53-57. However, before he shall eat the flesh of the Son of Man and drink his blood, he shall have an opportunity to test his own degree of consecration that he will not eat and drink "unworthily and be guilty of the body and blood of the Lord." 1 Cor. 11: 27.

Spiritual things are only spiritually discerned. When a child of God is not wholly and completely consecrated, he fails to that degree to "discern the Lord's body." Necessarily, then, he eats unworthily, and therefore eats and drinks condemnation or judgment to himself. Now, in order to avoid this awful dilemma, a self-examination or judgment is tendered the communicant that he may stand acquitted before God. This self-judgment is not so much the believer's moral condemnation of his own ways, conduct or habits, as it is of himself for tolerating such habits. This self-examination avoids chastisement, but never judgment. John 5: 24.

And again, how eminently fair is this self-examination. The communicant is never examined by a set of church officials, or by the presbytery, or even the church, but "Let a man examine himself," and after the examination, eat according to the results of the examination. The good Lord turns the whole matter over to his children who are sinners saved by grace. In this examination the communicant becomes the criminal being tried, the star witness in the case, the prosecuting attorney, and the judge on the bench; after the Lord turns the whole court house over to us and if we do not do a good job in this work preparatory to the Eucharist, whose fault is it? And yet how many falter just here, not discerning the Lord's visible body! "And for this very cause, many are weak and sickly among you, and many sleep." 1 Cor. 11: 30.

Is not the same true from the natural standpoint? When a man pays no attention as to what, when and where he eats, how long does it take to impair his digestion, absorption and assimilation? In the same manner, therefore, when a child of God eats and drinks unworthily, how long is it until he manifests weakness and ill health, and is sooner or later reported dead? In this matter, there are just three things that may be done by the communicant.

1. He may stay away from the Lord's table and die; or

2. He may eat and drink unworthily and be guilty of the blood;

3. He may examine himself, discern the body, and eat and live. Had I the skill of an artist, I'd paint an immeasurable canyon, in which flows an unfathomable and overwhelming torrent representing sin. Across this great chasm, from the blood-stained summit of

Calvary to the glory-crowned summit of Olivet where sits the King under the shekinah of Jehovah, I would paint a suspension bridge high, strong and safe, characterizing THE EUCHARIST.

3. COMMUNION.

Then, after the child has been regenerated and born from above, and after this new reconsecration, rededication and sanctification or setting apart of one's self, then, and only then, comes communion. Behold the Eucharist which is, literally translated, "Thanksgiving." Yes, thanks for the "Blood Covenant." There can be nothing better said than is said by our brother Paul to the Jews in Hebrews IX, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new Testament that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For where testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined upon you." This evidently is why Jesus said, "This cup is the new testament in my blood, which is shed for you." Luke 22: 20.

When we can really appreciate this blood covenant, we really have communion. A new covenant had been promised through the prophets with the house of Israel and with the house of Judah. The Lord said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8: 8-12; Jer. 31: 31-34. God showed mercy to "their "unrighteousness" by laying their sins on Jesus, who died for his own people,—"to the Jew first,"—and thus the blood covenant was duly sealed and confirmed. The Gentiles who believed, are also made recipients of the great salvation, since the Lord Jesus Christ was not only "a minister of the circumcision for the truth of God, to conform the promises made unto the fathers, "but it was also a part of the eternal purpose, "that the Gentiles might glorify God for his mercy." Romans 15: 8, 9.

The blood of the Cross was necessary, both in order to show God's righteousness in the passing over of sins done aforetime, in his forbearance, and also to make it possible for him righteously to save men in this present time; "that he might himself be just, and the justifier of him that hath faith in Jesus," Romans 3: 21-26. The blood covenant speaks also of the eternal safety of the saved who "being now justified by his blood shall be kept safe from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be kept safe by his life." Romans 5: 9, 10.

It is God's chief desire that we should have fellowship with him, and with his Son Jesus Christ, and that in this communion our joys should be full, 1 John, 1, 3, 4. The faithful Lord has called us unto the fellowship of his Son, Jesus Christ our Lord. 1 Cor. 1: 9. Communion is fellowship; these words are identical. Christ himself is the basis of our fellowship with God. It is in Christ and through Christ that the Father meets with his people. The Father delights in Christ, he feeds on Christ, he finds satisfaction in Christ; and it is only as the believer also finds delight, food and satisfaction in Christ, that he can have fellowship with the Father. This is exactly what the communicant should be able to discern at the Eucharist. He should be able to see Christ upon the table, broken and bleeding, while the father and his children sit together around the table in sweet and satisfying fellowship. And, remember, it is Christ crucified. The bread is his broken body; the cup, his shed blood. The cross is the meeting place between God and man, where hangs the Lamb of God as a vicarious substitute.

To feed upon the flesh of the Son of Man and drink his blood we must be able to discern the word of God. The incarnate word must be devoured. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man life." Deut. 8: 3.

Real fellowship and communion at the Eucharist demand sanctification or separation from all that hinders communion with God. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread ..... ye cannot drink the cup of the Lord, and the cup of demons ..... whether, therefore, ye eat or drink, or whatsoever ye do, do all for the glory of God." 1 Cor. 10.

If we, then, the communicants, according to Hebrews 10: 22, have drawn near with a true heart and in full assurance of faith, having our hearts sprinkled once for all from consciencieness oppressed with sin, and our bodies bathed in pure water from the guilt of sin, and if we have washed the saints' feet from the defilement of sin from the daily walk of life, and if we have partaken of the Agape, Lord's Supper, or the Feast of Love, in anticipation of the great Marriage Supper of the Lamb, then we may sit down to the great God-given Eucharist, and, by faith, go back to blood-stained Calvary and follow carefully, but confidently and securely, this great suspension bridge of God's grace to glory-crowned Olivet where the Substitutionary Lamb will become KING OF KINGS AND LORD OF LORDS.

Dayton, Ohio.

Killing the Officers

BY GEO. H. JONES

During the Civil War in certain regiments where officers whose treatment of their men, in the rank and file, was more like that of brutes than gentlemen. As a result feelings were aroused that very often resulted in officers being shot in the back by their own men in time of battle. The same conditions prevailed in the Russian armies prior to the great collapse of their armies, in the present war, we are told. How deplorable such conditions are only the commanding officer can tell. Not only is the morale affected, but it becomes increasingly difficult to secure officers.

It is the closing clause of the preceding paragraph that is needed by the writer as a text for this preachment.

Particular Cases

We know of a number of cases but will only cite a few. A certain minister in a small town, the half of a charge, was accused by the merchants of being "slow pay" and sometimes forgetful. It became such public talk that his usefulness was over as pastor and he was compelled to resign. He secured another place and as he was able to secure a large enough salary to keep his family, he was able to avoid debts. Today he is an honored and useful minister in that city. But the church he left had to face the accusing looks and talk of many people because of those debts he left behind. They were later paid. But in the interim the church suffered. The membership, be it understood had bargained as closely as they could when they secured his services and most of them were in comfortable circumstances. The poor fellow found it impossible to live on a salary which was irregularly paid and so small that the best kind of management upon the part of his wife failed to cover his expenses. That congregation deserved worse than it got.

Another one was that of a young man who brought his wife and family to a church to which he was called and found upon his arrival that certain members had "pocketed" the church and he had to please that little group first or his salary would be slow and his pastorate short. He tried hard and failed, not as a Christian, but as a sychophant of the "bosses." He would not "lick their boots," as an amused observer laughed. He found another pastorate and made good.

Another one found the members fondly calculating that the small salary was wonderfully augmented by so much being donated. They prided themselves upon the fact that donations were so good that the preacher got his living through what was carried in. Only the preacher's wife knew how foolish such talk becomes when her tally of donations amounted to less than a month's salary for the year, even at market prices. His shabby clothes soon made them so much ashamed of him that he had to change to experiment on short rations in another charge.

Still another was that of a splendid fellow who left college with a debt of several hundred dollars, which a kind friend had loaned him. He worked hard for several years trying to save enough to liquidate his obligation, but failed. His friend needed the money and wrote again and again. It goaded the poor fellow into all sorts of expedients to try to get the money and in the meantime the worry and the consequent neglect of his pastorate compelled a change, hoping for a better opportunity to save where a higher salary was paid, but only to find that a city had a higher rental as well as a higher living cost. It was "Out of the frying pan into the fire for the poor fish," if the comparison can be used..

These cases could be multiplied a hundred fold, but these are singled out that we might get a glimpse of a general condition that is getting worse all the time. How many observers at General Conference noticed the increasing loss of men from our ministry? No, it isn't altogether the war conditions, as it is a penuriousness upon the part of the churches. They are sad incidents of a church life that are significant of the future trouble which can be looked for unless there is a radical change of attitude upon the part of the churches toward a minister's salary. In self defense these men have had to look out for their family needs.

Labor Advances

With unskilled labor getting $1.50 to $2.00 per day in 1916, to the $3.50 to $4.50 in 1918, we have an amazing advance. From 100 to 200 per cent. With corn selling at from 100 to 200 per cent. more than in 1916, wheat the same, pork and every other farm product in the same proportion, we all think it is only right and just that the farmer get these prices. We then discover that in less than two years the laborer and farmer have had their incomes doubled and in many cases trebled because of the high cost of living and of production.

Religion

But how about the church? Your church giving? Of course your gifts have doubled and trebled. The preacher's salary likewise? or has the cost of living for him remained the same?

Business Costs

Clothing and notions, groceries and necessities have all had their advance. The rise has been proportionate.

Breaking the Preacher

The preacher, poorly paid before the war, as every one admitted, where is his income now in buying war goods at war-time prices? Debt and heartache have already driven a number of men into other callings and in scores of cases forced them to ask for an advance in wages to meet these increased costs. What has been the result? In many cases grudgingly given and then at the rate of about 10 per cent. and not one case exceeding 20 per cent. What a magnificent appreciation of the work of the ministry! What consideration! What generosity! How can the congregation ever make up such a large advance out of their new incomes? How our preacher's wife is rejoicing (?)! Even merchants outside the church are surprised. The question is a good one—Is there something wrong with these ministers? They are finding it harder than ever to get the preachers to pay their bills. The working bees of the church hive must have found them to be drones and are "stinging" them to death. There is no other explanation of the universal complaint. "Church and Sunday school are dropping off alarmingly in numbers and effectiveness. From 25 percent. and up," is the Pennsylvania report.

This is such a delicate matter with the average Christian minister that he keeps silent and "Trusts in God" for a more generous attitude upon the part of his people and they are failing miserably to live up to his ideals of them. What says the Word? To the Law and the Prophets! James is stern, his fifth chapter is worth reading from beginning to end.

A Heart to Heart Talk

The writer of this lives in a valley filled with industrial workers, whose wages rise from $3.65 per day to $10. A fair general average for an electrician or mechanic ranging about $7.00 per day. This represents the needed advance to meet the increased cost of living here. But the preachers in this valley have had from $100 to $200 per year advance over their 1916 salaries. What a comment on religion! And all the denominations are about as generous. There are no exceptions.

Among the farmers the claim is often made that there is more religious life than among the city dwellers. Are conditions any better? Would mill worker, laborer or farmer accept in these times of soaring prices an advance of from 10 to 20 per cent. and feel thankful? If not why are officers of the church forced to it? It is a dangerous condition. What is happening to the preacher in the eyes of the world? They are valuing him at his congregation's valuation. It is simply a question of how long our ministerial forces can hold together and keep out of debt to save the reputation of the church. What encouragement to push the goal for the addition of new ministers in our Four-Year Program! There is no better way to kill off our ministerial laborers.

Johnstown, Pa.

The Y. M. C. A. Under Shell Fire

The Y. M. C. A. man's job on the western front is no sinecure. Under German shell fire much of the time, he is called upon constantly to sacrifice his comfort and safety for the sake of carrying his peculiar ministry to the boys along the front line of battle.

But the job of dodging German shells appeals to many red-blooded American men who are now in the service of the Y. M. C. A. overseas. More than 500 of them are now doing their part to sustain the morale of the American troops in the trenches of France. One of these, Sanford L. Porter, of California, has written a vivid word picture of his life as a Y. M. C. A. worker and says he enjoys it.

"For weeks I have been under German shell fire (almost hell-fire) on the American front," says Mr. Porter in a communication to ————————, general secretary of the Young Men's Christian Association of this city. "My Y. M. C. A. hut is between the second and third line trenches. Some days we get no shells, but most of the time they whistle over me day and night. We are ordered to carry gas masks all the time indoors and out. Cannot step out without the steel helmet on the head. The English mask must be carried always in the alert position, as one can get it on the face before he breathes, in case of gas alarm. The second mask is carried so that if a bullet goes through No. 1 the other is available at once. The helmet protects from bursting shrapnel, which often falls, especially from the air battles. Sometimes the sentry awakens me four or five times in a single night for a gas alarm. That gas is terrible.

"My little town has been captured twice by the Germans (before I came), and each time regained by the French.

"The ground is too level where we are for dugouts, so my "Y" is in a grand old residence. Of course, we have small bombproof dugouts for safety. Only a few feet from my door is one used by two officers besides myself and assistant in case of fierce bombardment. We stayed in it one night.

"I am in constant danger, but somehow one hardly feels that way at the time. One afternoon last week nineteen high explosive German shells struck directly in front of the Y. M. C. A.. They were '105's and, believe me, they tear some holes in the ground.

"Our movements are in the nights mostly. If one goes on the street in daytime he is obliged to walk close to the side of buildings, as the planes are out for photographs, etc., so much. The aviators are having battles overhead often. Some people think a Y. M. C. A. secretary's job is a snap! Let such follow me for a week and

out of the trenches into the infantry, etc., and I'll guarantee they'll be taking nerve tonics for a month afterward."

Life on the Y. M. C. A. line develops a most sensitive sense of humor. One secretary slept for weeks in the upper story of a house over which the Germans were lobbing their shells to reach a battery in the valley below. It semed to him, he said, that the shells did not pass more than four feet above the ridgepole. The funny thing about the affair to him, was that he developed a blind faith in German efficiency. He was quite sure they would not fire a "short" and smash through that ridgepole and secretary. Nor did they. He thought this was very, very funny.

Churches Will Pay Their Way

An important meeting of the Joint Committee on War Production Communities with the Home Missions Council and the Council of Women for Home Misisons was held in New York September 11. The Joint Committee reported on fifty-five centers of war production in which surveys had been made, and for which the Joint Committee made definite recommendations. These included ship yards, government ordnance reservations and a large number of miscellaneous centers of war industry.

The Joint Committee recommended the immediate assignment of thirty-one whole time community organizers, eleven of whom were women, six whole time pastors and three women assistants. The committee also recommended the erection of a Liberty church, representing all the Protestan bodies at Nitro, W. Va., and reported that it is probable that there will be need of several like churches in other ordnance reservations. In all but two or three of these reservations it will be possible to erect but one church for the Protestant denominations. It was the judgment of the committee that these churches should have strong staffs. At Nitro it was recommended that there should be a chief pastor, a director of religious education and at least one visitor, and that one of these should be a capable musician.

The twenty-two community organizers recommended are for established communities to assist the churches in working out the problems involved in caring for these thousands of workingmen and their families, including not only their religious welfare, but their health, recreation, protection against vice and other needs. They will attempt to bring the religious forces into relationship and cooperation with the government, and with loyal community organizations working for the same purposes.

The women organizers were suggested for communities where women have entered the factories in great numbers. It is plannd that the organizers shall study the needs of these industrial women, and that they shall assist in interesting and organizing the women of the churches for their welfare. It was recommended that these women should be furnished by the womens' boards represented in the Council of Women for Home Missions.

The recommendations of the Committee on the Nitro church are written by one of the home boards, but that the direction of the work shall be left with the Joint Committee, representing all the boards. The denominational affiliations of members are to be kept separately on the rolls of membership, and provision will be made for special denominational services when desired, and for receiving people into denominational fellowship according to the customs of the various churches. These recommendations were approved without revision. It was realized by those present that the conditions of these reservations force some such joint action.

The Joint Committee also recommended the addition of six persons to the staff of the central office; a secretary each for rural work, very important. They provide that each church shall be under-surveyors. It was estimated that the office budget would total $50,000, and that an emergency budget of $10,000 should be provided. This was approved in principle and referred with power to the Joint Committee and its Finance Committee.

The government is prepared to build the churches in the ordnance reservations, but the conference took unanimous action that the churches should request the government to be allowed to pay for their own buildings. This seemed to those present to be a patriotic duty, on account of the high cost of the war, and it was also thought to be a wiser policy to preserve the historic principles of religious liberty and separation of church from the state, for which American Protestantism has consistently stood. The Joint Committee was also agreed upon the importance of organizing churches in these industrial centers for seven day service, and of setting up work to meet the needs and point of view of working people.

The conference was memorable on account of its spirit, the quickness with which the representatives of the boards acted, and the sense of opportunity which pervaded the meeting.

Prayer for the General Clergy Relief Fund

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for Thy ministering servants, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts through the same Jesus Christ, our most Blessed Lord and Savior. Amen.—The Retired Minister, Chicago, Ill.

The Sunday School

The Value of Teacher Training

The day is past when any one may question the statement that Teacher Training is the key to the problems which have puzzled Sunday school workers for a whole generation or more. Within recent years the matter of Teacher Training has made tremendous strides in practically all denominations, but it has not yet come to its own. We are just beginning to be awakened to the need of better trained teachers and that other equally important fact that better trained teachers can be had in one way only,—that is, to TRAIN THEM.

That adequate provision for Teacher Training will solve our otherwise unsolvable problems has been demonstrated many times over, but never more strikingly and convincingly than in the story of a Sunday school which makes the astonishing announcement that it has too many teachers. It is not an imaginary story, but the record of something that actually happened,—no, it did not just happen, for such things do not happen. There was something back of it that brought it about,—a purpose, a plan well organized and systematically executed.

The story of the Sunday school which announces too many teachers appeared in a recent issue of one of the many journals devoted to the work of the Sunday school and religious education that come to my table. It is now a school of a thousand members. Five years ago it was struggling with the problem of having sufficient teachers for a school of four hundred. Today it has so many trained teachers who want classes that it has divided its beginners' circles into four smaller ones, has added a Cradle Roll class, and has a waiting list. (The story in full appears on the fourth cover page of the October BRETHREN TEACHER.)

How was this accomplished? Note again that we do not ask how it HAPPENED. It does not belong to the things that happen, if any such things there are in this universe. It was an accomplishment, an achievement.

The whole story is told in SIX WORDS, namely, THEY STARTED A TEACHER TRAINING CLASS. They graduated one class, then another, and still another, and yet another. The demand for trained teachers in that school kept on growing and so did the "output" of trained teachers. At last the demand was fully met and more.

Today that school numbers 1,000 members instead of 400, and from first to last is equipped with thoroughly trained teachers and

workers,—and WORKERS, "get that," as Dr. Miller would say. It is a mark of real progress that we have come to realize that teacher training is not enough. The superintendent, the assistant superintendent,—all the officers of the school need special training if they are to do their best work, no less than teachers. We are now looking about for a substitute term, more inclusive than Teacher Training. Training for Leadership has been suggested, even if it is a bit awkward.

The importance of Teacher Training is set forth in a single paragraph by Bishop Thomas Nicholson, as follows:

"ADEQUATE TEACHER TRAINING, MAKING FOR AN EFFICIENT TEACHING FORCE, CAN ENHANCE THE VALUE OF THE SUNDAY SCHOOL AN HUNDREDFOLD. THE INTERESTS OF THE CHURCH, THE SALVATION OF THE INDIVIDUAL, THE PERPETUITY OF THE NATION, ALL UNITE TO PRONOUNCE TEACHER TRAINING A THOUSAND TIMES WORTH WHILE."

These words of Bishop Nicholson ought to be printed in large enough type to be easily read across the street and a card containing them hung up in every Sunday school room and church auditorium in the Brethren church.

TESTIMONY OF TWO TRAINED WORKERS

Number One is the testimony of an adult who for the last year has been sitting in a class of which a trained teacher is the instructor. This is what he says:

"The effect of teacher training is far-reaching in a Sunday school. The trained teacher is prepared to present the truth in a manner and form better adapted to the pupil he teaches and to handle his subject with more confidence. No one is quicker to recognize ability in a teacher than is the pupil himself. In my opinion no Sunday school can be truly aggressive without trained teachers and a Teacher Training department training future teachers."

Number Two is the testimony of a high school girl who has taken the complete teacher training course. She says:

"The training class has opened my eyes to such an extent that I am able to see as never before into the realm of Christian service. I have a vision that I never thought it possible to have. I have a larger conception of God's will and what he wants me to do. I have an inspiration for the study of God's Word that I did not have before. The course has given me a real vision on the nurture of the child and the material to be used in successful training. I can see the child today as I have never seen him before. I can see his needs and prepare to meet them better when I come in contact with them. I cannot see just now how we have managed as well as we have in the past without the training. I can see that there is no other way to meet the needs of the child of today but by trained service. Just what it has done for me I am sure the study will do for others. I recommend it to others as a very present help in service. So great and extensive has been my vision that I am inspired to say to the church, Here am I; send me."

A. D. GNAGEY.

Home Department Superintendent

To the Readers of the Brethren Evangelist:

I am glad to introduce to our Sunday school friends, Brother Whitted, who has been chosen to take my place as national Home Department Superintendent. I desire for him a hearty co-operation of the District Superintendents for he has a permanent address. My interest in the Home Department has not waned but my address has; and at present I haven't any—waiting at the crossroad, a road well named. I stopped at Conference on my way to Spokane to fulfill my promise to the people, when the Mission Board requested my return to Baltimore for a time. With no settled address and no opportunity to get next to the Sunday school body at General Conference, I saw no other way by which I could do justice to so important a line of work as the Home Department.

Brother Whitted will announce the goals decided upon at Conference, and I shall be among the first of local workers to make the effort to reach that goal, whether my field will be on the Atlantic Coast or the Pacific, everywhere the greatest need is for Bible reading in the home.

Home Address
Ridgely, Maryland.

VIANNA DETWILER,

Goal Announcement

I am sending these goals out early that they may appear before the October District Conferences. I trust that each District Superintendent may get in line and see that they are given due attention in your different conferences.

1. A working Home Department in 75 per cent of the Brethren Sunday schools.
2. An increase of 40 per cent in Home Department membership.
3. A full record kept in each school.
4. A report from each school to the district superintendent who in turn will report to National Superintendent.

Morrill, Kansas. E. A. WHITTED.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.,	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO, 2nd Yr.	(Supplied)
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, IND.,	ROY BRUMBAUGH
TIOSA, IND.	ORA I. OXLEY
NEW PARIS, IND.	ORA I. OXLEY
FREMONT, OHIO	H. M. OBERHOLTZER
FOSTORIA, OHIO	M. S. WHITE

REVIEW OF
The Thought and Work of the Church

The Evangelist Honor Roll is brought into use again this week, and we must admit there has not been a church added to the Roll for many months that has given us any more delight than the one that is added this week. This is the newest Brethren church in Ohio and is the First Brethren Church of Fostoria.

The Brethren in Fostoria have not yet had a pastor in full charge of the work, but Brother Oberholtzer has been giving them what help he can in connection with his regular work at Fremont, but now Brother M. S. White of Fostoria who has been retired for several years will look after their preaching services for a time, and R. Alger Hazen their young Sunday school superintendent who is so full of zeal for the work will see that it is not allowed to lag in any way. This church has gone the SECOND mile in placing the Evangelist in every Brethren home in the congregation, for we are told that it shall be placed in the home of every member, active or inactive, and also in the reading room of the city library and of the Fostoria Y. M. C. A. This is service with unstinted measure.

The first page contribution from Brother Baer as it appears in this week's paper deserves special mention. This article was read in the Literary Digest by the Editor several weeks ago and he was contemplating reproducing it in the Evangelist, but before this was done it was sent in to this office in connection with the very pointed contribution from the pen of Brother Jones, and now it comes from Brother Baer with editorial comment, so we take it for granted that this is ONE piece of REPRINT that our critical brethren in the ministry will not object to. At least it shows what some people besides the preachers themselves think about the compensations of the ministry. The article is worthy the closest consideration from the lay members of the church.

The contribution from the pen of Brother E. M. Cobb this week is deserving of special mention because it treats one of the great doctrines of the church of Jesus Christ. We hold that doctrine is one of the things necessary to the life and growth of the church and we have felt for a number of years that our Brethren are somewhat neglectful in contributing doctrinal articles to the pages of the Evangelist. So we welcome this contribution from Brother Cobb, and we trust he may find time to write upon a number of the other vital doctrines of the church for the good they may do all who read them.

Brother Watson, Moderator of the Pennsylvania Brethren conference makes an important announcement this week relative to the opportunities and work of the coming meeting which is scheduled for October seventh to ninth at Johnstown. If the time can be possibly found to do so the Editor hopes to be able to be in attendance at this conference for a part of the session and he hopes to make the acquaintance of many of the Pennsylvania Brethren whom he has never before met.

G. E. Drushal writes interestingly of the work at Lost Creek as he finds it since his return from the General Conference to the field where many of the best years of his life have been spent. Lost Creek has become a real center from which goes out in many directions influences and forces that will tell for good on the lives of the coming generations of many of the citizens of Kentucky.

We are sure our readers will rejoice to know that the gospel is taking such deep hold on the people of South America that come under the ministrations of C. F. Yoder. As a result of a recent two weeks' meeting sixty-seven confessions were made in Rio Cuarto. This means sixty-seven babes in Christ that will need careful nursing to enable them to grow up unto real Christian manhood and womanhood. Brother Yoder also writes of the splendid work being accomplished by Brethren Atkinson and Bock. In South America the harvest field is surely great and the laborers are indeed few. We should constantly pray for the Lord of the harvest to send forth laborers into his harvest.

After two and one-half years spent as pastor of the Carleton, Nebraska church Brother Livengood with his wife has gone back to his old home at Lanark, Illinois, retired from the active ministry. While Brother Livengood has given more than thirty-five years to the ministry and has accomplished more in his work than the average minister accomplishes he still possesses too much vigor to quit preaching altogether and we trust he may yet decide to put on the harness once again and come to the help for a few years more of some needy yet fertile field for the Brethren.

J. A. Garber has a message this week for the Endeavor Societies of the Brethren church. Faithful efforts were made to effect a forceful national organization of the young people's work and the co-operation of all the societies is solicited to make the work effective.

Thomas Allen of Haddix, Kentucky who preached several years ago for the Brethren at Limestone, Tennessee, recently had occasion to make a business trip through that section of the state and spent several days visiting among the Brethren and preached for them on Sunday. Brother Allen reports the work at this point in very good condition even though they have been without a pastor for some time. Pastoral care is always needed, but faithful work on the part of the laity often makes up for lack of pastoral care.

J. D. Kemper, pastor of the conference church at Carleton, Nebraska, has a good word and an important message to the churches of the Kanemorado district. Those of us who have visited the Carleton church in the past know that what Brother Kemper says about the care and entertainment by the Brethren of that place is all true, and as the stress of the times through which we are now passing demands the utmost vigilance on the part of the entire church and we trust the hopes of the workers of this district may be realized.

The reports from the work at Zion Hill and Ankenytown show that Brother Lynn has not been idle as a pastor during the past year even though he may be carrying heavy school work. The mid-summer revival at Zion Hill resulted in a splendid work being accomplished. Twenty-two members were added to the church as a result of these meetings under the leadership of the pastor. Brother Lynn also feels under obligations to the Ankenytown Brethren for the kindness shown himself and wife during the latter's illness in the past year.

Sunday, September twenty-ninth, is Home Coming Day for the Flora, Indiana Brethren church. This is planned to be a big day for the Flora church and Sunday school. It is also to be the closing day of the pastorate of Brother Lytle who has served them so faithfully and successfully for seven and one-half years.

G. C. Carpenter reports the amounts paid by the subscribers to the Washington, D. C. church mortgage fund. As Brother Carpenter states every pledge should be paid before October first so that Brother Lyon and the Washington congregation may be able to celebrate this victory on their fall Rally Day. Brother Carpenter also makes a plea for that other Washington church in the far North West.

Beachler's campaign notes make it plain that he is still busy at his job, and that the people in Pennsylvania are willing to co-operate with the College workers when opportunity is given them. Since his last report he has canvassed Mt. Pleasant and Uniontown with unusual results at the latter place. Any one who has ever seen Brother Ed from Uniontown knows exactly how that smile Brother Beachler mentions looked; but we do not blame Brother Ed for smiling nor can we blame Brother Beachler for his hearty laughter which we can imagine we hear accompanying Brother Ed's smile. It is a mighty good work they are engaged in.

Brother R. Paul Miller reports the progress of the work in Spokane, and while it is delayed somewhat because of a shortage of funds to enable them to complete their building yet as we learn how they sacrifice and how they labor we are almost led to exclaim, "Lo, we have not found so great faith, no not in all the Brethren church!" But such devotion to a good and worthy cause is sure to bring a rich reward.

There is still a great need in the work in Kentucky. Will not our readers give special attention to the call that is made by Brother Carpenter, and will not some pastor take it upon himself to find some one to fill that place that is so urgent?

Around the Editor's Table

Don't Mix the Babies

Many comedies and some tragedies ars supposed to have occurred in the world through incompetent nurses or more incompetent fathers and sometimes even mothers getting the babies left to their care mixed with somebody else's baby and then not being able to tell "which from t'other." Of course this occurs more frequently in movie performances or in theatrical farce than in real life; but similar things occasionally occur in real life and in the business world.

Sunday school officers frequently mix "the babies" in ordering their quarterly Sunday school supplies. We frequently receive checks or orders intended for David C. Cook or for the Meigs Publishing Company, and these companies receive orders intended for us. Of course we have no trouble in identifying our own babies and thus the exchange is easily made, but if those who order the supplies would exercise a little more care in making out their orders and in putting them in the proper envelopes these "mixings" would occur less frequently.

Of course when such things occur we learn where some of our schools are buying a part of their supplies, and to this practice we have no objections when their order includes something we do not have for sale, but why not order all your supplies, even those secured from Cook, from us? We order some things from Cook for a number of our schools every quarter, and while it does not cost the school ordering one cent more for the goods it does give us a little profit, though the profit is small. However, we feel sure that if every Brethren Sunday school that orders even a small part of their supplies from the Cook Publishing Company would order through us there would be some material gain in our business during the year. Only yesterday we received one of these "mixed baby" orders. Of course we forwarded it at once to the proper firm at a cost of only three cents, but had the order been sent originally to us it would have not cost the school any more but instead of the Brethren Publishing company being out THREE cents it would have been ahead ONE DOLLAR and SEVEN cents.

Now Brethren you expect the Business Manager to make the business of the Brethren Publishing Company pay its own way in the world, and it can be done, too, with your cooperation, but that means that every Brethren Sunday school and every Brethren church should buy all the supplies they use from publishers with whom we constantly do business through us.

There is no profit for us in taking a single order for one dollar's worth of supplies to be secured from the Cook publishers, but when that one order is included with a number of larger ones to be cared for at the same time at the beginning of each quarter then there is some profit to the Brethren Publishing Company in handling it. The only way to build up a denominational publishing business is for the denomination to cooperate in that business, and it is hard to make bricks "without straw." But Brethren, if you will keep us in "straw" we will make the bricks.

An Irresistible Force

One of the questions that used to be at times sprung upon us was, "What would be the result should an irresistible force come in contact with an immovable object?" And hot and lively were the discussions sometimes, when it was not understood that there can be no such conditions in the process of nature. Either there is no irresistable force or there is no immovable object. There may be neither, but there can not be both. However, so far as the resisting power of man is concerned there are a great many irresistable forces.

One of these forces is now looming large before the entire publishing business of the world. The advance in the cost of labor, coupled with its scarcity, the shortage of essential materials for the manufacture of paper and the accompanying rise in the price of the same are making it more and more difficult to supply the wants of the reading public.

Two years ago when the price of paper advanced nearly eighty per cent. many publications were suspended because their publishers could not meet the advanced cost of material with the price for which they could sell their finished product. The subscription price of other periodicals was advanced to meet this added cost of production. Practically all church and Sunday school publications were advanced in price, those of the Brethren church included, and the breakers ahead were avoided. But now comes another manifestation of this irresistable force of "price of paper" together with the government's limitation of the supply to be secured by publishers.

The Brethren Publishing Company was fortunate in being able to place an order last February for a goodly supply of paper before the great advance in price and the government orders occurred, but this supply will not last very long after all, and last week another order was placed by us for paper to be delivered in January, but the price is practically FIFTY per cent. above that of the last shipment we received. This is the irresistable force we must face. Now what might be considered the immovable object would be a price of periodicals that can not be advanced. If the question is asked, what will be the result if this irresistable force comes in contact with immovable prices it will not be at all difficult to answer, there will be one big SMASH. But we are not looking for the smash, rather we are planning to avoid it. We have received notice from other publishers with whom we do business that all their Sunday school publications including those for both the New Improved Uniform Lessons and the series of Graded Lessons, will be advanced in price beginning with January 1, 1919; and we see nothing left to do but to follow suit.

This matter has not yet been taken up with the Prudential Committee of the Publication Board, but we feel safe in assuring our readers that the price of the Evangelist will remain unchanged for the present, and what changes must be made will be made in the price of the Sunday school publications. This seems to be the inevitable, a force to which we must all bow and which we should all accept graciously. More about this will be said later.

What Is Religion?

We are told that there is more religion in the world today than ever before, but (and what a wonderful significance is sometimes attached to that word but) that it is not of the staid formal type that has been held by the regular orthodox churches for the past number of centuries. So free have men become in expressing what they THINK religion is and what they THINK is all that is required to assure one entrance into heaven that a great many people who had thought they knew in the past what religion was are no longer assured in their own minds and they find it more and more difficult to give "a reason for the hope" that is in them.

In the first place it should be remembered that there is a great difference between religion itself and the Christian religion. The world has always been more or less religious. The heathen world is religious, sometimes deeply so, but of what value to them or to the rest of the world is their religion? There were religions in the world when Abraham was called out of Ur of the Chaldees to become the head of a people whose God should be Jehovah, but these religions lacked the one essential element that makes a religion valuable to its followers, the atonement of Jesus Christ, and lacking this all religions are in vain.

It is not enough that one should be religious, it is required that his religion shall be the Christian religion. The question very naturally arises, Is this world religion that is now spoken of so frequently Christian religion? Natural religion is lacking in the saving power that the world of mankind so greatly needs and it is in supplying this great want that the supernatural Christian religion finds its way into barren and desolate hearts. When the Christian asks the question, What is religion? he can find a final answer in the words of the editor of the Sunday School Times: "The eternal bond which binds him to Jesus Christ as his glad and grateful 'bondservant.'"

Now, what is this eternal bond but the atonement which Jesus accomplished on Calvary? There are many principles of good in the teachings of Christ and they prove helpful to any man or to any group of men that live according to them, but the only really saving principle of Christianity is the shed blood of the Savior, for "Without the shedding of blood there is no remission," and what the world needs today as much as it needed it when sin first entered into the human heart through the serpent trail in the Garden of Eden is that its sins shall be remitted.

Questions of theology may confuse the layman as they have confused the minister a great many times, but the greatest question of theology that concerns the average man in this life is answered in these words: "In Jesus dwells the fulness of the Godhead bodily," and when we have this truth and live it in the fulness of the power of the Holy Spirit all other questions become of none effect.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Does Mission Work in South America Pay?

South America is one of the least productive fields. A nation is not being born in a day here as in some fields, and native workers cannot be obtained for a few cents a day as in India, for instance. From year to year in the general there is often but a slight increase. This leads to discouragement on the part of God's children, both in the home land and on the foreign field. But does this mean that nothing is being done?

Some twenty years ago, through the instrumentality of one of our veteran missionaries, Dr. J. F. Thomson, an almost illiterate Italian immigrant, Louis Ferarini by name, became thoroughly converted. He became a regular St. Francis, his soul was constantly on fire with the Savior's divine love, and every one who came in contact with him could not help but feel his mysterious influence. He was sent out as local preacher to a town called Chivilcoy; this town is about four hours' distant from Buenos Aires. Here this faithful servant of the Lord laid the foundation for a flourishing congregation.

One day Jose Di Leo, also an Italian immigrant came to the preaching service. For years he had been a drunkard and a gambler. He was absolutely wretched when he came into this meeting. During the first prayer God's spirit broke up the depths of his heart. He felt that he was utterly lost and began to cry for mercy. The cry of his heart was heard immediately, and the dear loving Savior came in and took full possession. The gambler and drunkard became a true and efficient worker, his family life was wonderfully transformed, and now he and his wife are having constant proofs of God's transforming power in their children.

Signor Di Leo's first thought after his conversion was for his brother Pedro (Peter). Pedro had excelled his brother in wickedness. If any one had asked the street urchins of Chivilcoy twenty years ago: "Who is the worst gambler in Chivilcoy?" They would have answered, "Pedro Di Leo." If any one had asked: "Who is the worst drunkard?" he would have received the answer, "Pedro Di Leo."

This drunkard and gambler came to the Methodist church at the invitation of his recently converted brother. Our half-illiterate Italian local preacher took for his theme, "The Prodigal Son." Every word that he spoke seemed to pierce poor Pedro's heart and he became mightily convicted of sin. He went home with a heavy heart, and so that his wife might not hear him, he locked himself up in the kitchen to pray. The Savior knew what Pedro wanted and he also knew how great Pedro's need was. And that same night, there in the kitchen, the terrible load of sin and iniquity was all taken away. Oh, what a happy day that was! How he ran to his dear wife, who had suffered blows, hunger, and almost starvation on account of his bad life. Not long after she also found peace and then a real home was begun, whose cornerstone has been up to the present time Jesus, the sinner's friend. Surely, if any man be in Christ, he is a new creation.

Pedro soon found that in order to make progress in the Christian life he must be able to read his Bible, so he went to work and began to study with all his might. In these twenty years he had made such progress that the Sunday school board elected him as superintendent. His brother Jose is a class leader and is very active in all church work. Did it pay to take the trouble to gain that Italian immigrant for Christ? Did it pay to send him out to preach the gospel to his fellow countrymen in Argentina? Did it pay to bring about this wonderful transformation in the homes of these drunkards? We who know their sweet, pure family life today have no doubt of it.

Not long ago a young man came to the parsonage to have a talk with me about the welfare of his soul. He told me the following sad story: He had not seen his mother for twenty years, although she lived within about forty squares of his workshop. She had abandoned her husband and seven or eight children, the youngest of whom was only two years old. Ever since she has been living with another man and has had children by him. "Now, what can I do for my mother?" he asked. "My father tells me never to call on her, but I should very much like to see her again, although she will certainly not recognize me." We got down on our knees and prayed for his mother, and we hope to see a speedy reconciliation brought about between her and her legitimate husband.

Several months ago I called on a Swiss family; they had come to Argentina about twenty-five years before. The father for many years has been a confirmed drunkard, and the mother had lost the little religion she had had in former days. She told me how different things were now from what they once had been. How for years she had practically abandoned the church, because she could not understand Spanish preaching very well. And having left off uniting herself with God's children, her own religious life had suffered more and more. "Oh, I am so unhappy, I want to go back to the Savior, I must have peace in my heart." I read passage after passage from her own Bible, and she seemed to be more at peace. The following Sunday she came to the altar and surrendered her life to God. "I have such a wonderful peace now," she said, "I must visit my married daughter and be a messenger of peace to her as you were to me."

When I was pastor in one of the provincial towns a few years ago, an Englishman who had been wandering up and down this country began to attend our services. He soon became aware of the fact that he had not lived up to the Baptismal Covenant of his boyhood days. For a long time he did some pretty hard thinking, and finally made the great decision of his life. He did so well that he was soon elected superintendent of the Sunday school, and as class leader he began to do valiant work for the Master. Recently he was married to an Argentine lady, and judging from a letter received from her lately, she is well under way towards accepting Christ.

Is it worth while to send missionaries to this far-off southland? Ask the families whose lives have been so wondrously transformed; ask these redeemed sinners, whose love can never forget those who first brought them the good tidings. From all parts men and women are saying: "Come over and help us." Who will say, "Here am I, send me?"

—Ernesto N. Bauman, Buenos Aires, Argentina.

Items Gleaned from The Missionary Review of the World

Conversion of a Japanese Woman

The line of thinking which led Madam Hirooka, a prominent Japanese woman, to become a Christian is thus reported in her own words in Asia:

"I wanted women to be good and I wanted to help them to improve their lot. I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. They for example, teach that fools and women can not be educated. A woman can not be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppresed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. I did not like some parts of it any better than I like the religions of the East. . . . When I read the gospels I found that Jesus made no distinction between sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

St. Bernard for Japan

Some students of church history and of missions might find it of interest to analyse the value for the Christians of the Oriental races of the lives of various saints of the Early Church. One Japanese pastor had clear views on the subject, as the following incident shows:

"Mr. Ikeda, whose health had broken down, devoted his time to a translation of 'St. Bernard and His Times,' believing that the book would be a message of inspiration to Japanese Christians. To a friend visiting him in his poor lodging he confided his difficulties in finding a publisher because of the size of his work. The friend suggested

that St. Bernard was but little known and that a life of St. Francis of Assisi would be more acceptable to both publisher and public. Mr. Ikeda acknowledged the force of this view and said that he, too, revered St. Francis, 'but,' he said, 'St. Francis stood for love alone—selfless, gentle, self-sacrificing love. There is great power in that, but it is not enough. There is evil in men's hearts and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis but St. Bernard is the man who combines in himself both these principles, love and the aggressive fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church.' "—

A Lay Missionary to Japan

The visit to Japan of Capt. W. H. Hardy has been described by a missionary there as "one of the most brilliant chapters of unofficial missionary service in the history of modern times." He says: "All sorts of records have been broken by this 'simple sailor.' He is a hero of three wars, who carries ten bullets and five silver ribs in his body besides a silver plate in his scull; he is one of the two survivors of Commodore Perry's famous band of voyagers who opened Japan during the past five months in ways that no other commoner has ever been; and he has chosen as his pet name for himself one given him by admiring friends,'The Grandfather of Modern Japan.' But these and similar facts concerning the old hero which have been stressed in the papers and magazines are not the things that have impressed us most. What has touched us most deeply is the five-months-long sermon he has preached and practiced on God and international good feeling. He has preached from scores of platforms and written in hundreds of albums 'God is Love.' In many ways he has set an example that regular missionaries might well follow."

Working at Her Religion

A faithful Bible woman in Taiku, Korea was very ill last year, and went to the Japanese hospital for treatment during an entire summer. At the end of the time, when she asked for her bill, the Japanese physician in charge said, "I am a Buddhist and you are a Christian, but I see that you are working at your religion and so there is no bill. Shortly after that the Bible woman came to one of the missionaries in great distress and said, "How can I repay him?" and then suddenly her face brightened and she said, "Oh, I can pray that he may become a Christian, and then he will be fully repaid."

The missionary tells also how, soon after the Bible woman began to pray, this physician, who is a man of high rank, having been decorated by the Emperor for bravery during the war with Russia, began English lessons, reading the gospel of John, and soon became so interested that he asked to have the way of salvation fully explained.

How a Leaflet Bore Fruit

At the close of the service one morning in the church at Chungju, Chosen, a woman came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" Upon inquiry he learned that she was a former beer seller, notorious for her vile language. The next morning, as the missionary sat on the little porch in front of her store, she told of her conversion. "Some one handed me a leaflet one day as I sat here selling beer. I said I could not read it but he told me to have my son read it to me. After my son read it he said: "Mother, we must become Christians.' We talked it over and a few Sabbaths later I went to church and when the pastor asked all who wanted to believe to stand, I stood. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."

A Family Day in Japan

In North America, the observance of a special week in February as Father and Son Week has taken firm root in thousands of churches and Young Men's Christian Associations. This year for the first time the idea has been transplanted to Japan, and true to the genius of the Japanese, it has been modified into Family Day. By a happy thought it was decided to tie the observance up with boys' festival which comes on May 5th. Accordingly, a number of churches and Y. M. C. A.'s celebrated the occasion on May 4th or May 5th by special suppers attended by parents and children, mostly men and boys, by public addresses and special sermons, and by athletic and other entertainments. The festival bids fair to become an annual event and may in time give a Christian content to the boys' festival.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

General Conference and Christian Endeavor

More than ordinary interest was manifested in Christian Endeavor during the late General Conference. The departmental and general sessions were well attended. With one exception the spakers were present according to schedule and all sought to inspire their hearers with a deeper desire to promote the training of young people and to attain our goals.

Even though time was at a premium by reason of numerous sessions and engagements the periods for social fellowship were not allowed to go wholly by default. If the rain did keep us from Indian Mound on Saturday morning we found shelter in the Island Pavillion where we enjoyed the delicious breakfast prepared by Brother E. A. Rowsey, Miss Kanauer and Miss Wilcox, members of the "eats" committee. An entertaining and uplifting program was directed by Brother Boardman, during which he called upon representatives of the several districts. Grouped in a circle all joined in sounding the note of patriotic loyalty by singing "America."

Almost every year witnesses a few changes in the personnel of the National Cabinet. Those of us who have been privileged to share their fellowship are always loath to sever official relations with colleagues whose friendship and fealty we had learned to value. But the chief purpose of Christian Endeavor is to train for service, and those who faithfully apply themselves in this school of training are soon recognized. Our Junior-Intermediate superintendent, Mrs. J. D. Kemper, was promoted to the superintendency of the Children's Department of the National Sunday School Association. Feeling that the older men were being required for membership in the general boards of church work Brethren Witter and Oberholtzer were released from the Good Citizenship and Quiet Hour Departments, respectively. Brother Lambert, under whose leadership the goals of the Life Work department were exceeded, declined reelection. We wish each of these former superintendents increasing success in their respective fields of labor, gratefully remembering their hearty cooperation and ever cherishing the pleasant memories of their association.

For Junior-Intermediate superintendent the Committee on Nominations presented the name of Miss Grace Buck and she was elected. When meeting with the Cabinet she insisted that other duties would not allow her acceptance of the new position and her resignation was accepted. According to the action of the Cabinet another was appointed to fill the vacancy and the new officers are as follows: President, J. A. Garber; General Secretary, G. C. Carpenter; Junior-Intermediate Superintendent, Miss Nora Bracken; Missionary, A. L. DeLozier; Quiet Hour, E. M. Riddle; Tenth Legion, E. A. Myer; Citizenship, A. E. Whitted; Life Work, Edwin Boardman. Before leaving Winona plans were formulated for the continuance of our Four-Year Challenge, and our Endeavorers may expect to hear from each of these officers in due time. All solicit the undivided support of each Endeavorer. Let us work together to make this our best year.

Push the Enlistment Campaign

September and October are devoted to enlistments. These are the months to work for your proportionate share of increase in membership asked for in the Four-Year Challenge. Look at your poster and see if you made the gains required in the preceding years. If not you must make this year's gain plus your losses. Once the number is definitely determined place it clearly before your society and seek continually to inspire every member with a desire to enlist new members. More than this, plan a systematic campaign for new members in which every Endeavorer shall have a part. This leadership falls naturally to the Lookout Committee, but the members thereof must be supported with good "fellowship." This enlistment campaign calls, also, for the organi-

zation of new societies: young peoples, junior and intermediate. District pride would seem to require alertness on the part of every church that has neither or that has one and could have another. Consider your needs and if they call for a Christian Endeavor society of either kind seek to provide for them with the organization of the same. By so doing you will supply a helpful ministry for your young people and give your church the standing it deserves in relation to the program of young people's work., It, too, is a part of the Four-Year Program.

J. A. GARBER.

Kentucky Mission Notes—The Matron

No one has responded to the repeated call for matron of the dormitory at Lost Creek. A good Christian woman can find here an opportunity to make her life a blessing to the number of girls who stay at the dormitory. Pray with us that the Lord of the harvest will send forth a laborer for this work.

School Desks

Between twenty-five and forty additional school desks are needed at Riverside. Does some reader know of a lot second hand desks in some unused schoolhouse, of which there are many scattered over the country? We bought those which are in use now at Krypton from the township trustee at Warsaw, the cost being trivial. Will some friend of this work help us at this time to find a number of desks that will help to met this need? We do not want to purchase new desks on account of the high prices and because we do not want to invest much money in this line. If you can secure such desks at a small expense let us know at once. Maybe your church or society would like to furnish the same. Such desks would be shipped to Haddix,Ky.

Prayer

It is the sincere prayer of many that Brother and Sister Cook may be enabled to continue their splended labors in the field where they have already accomplished so much and where the doors of opportunity for their serice are opened more widely than ever before. Will our readers make this a special object of intercessory prayer. Pray daily and our God will hear and answer. May His will be done, and His work be prospered, and His faithful servants be cared for in every way.

G. C. CARPENTER.

News From the Field

Attention—Pastors and Churches of Kanemorado District

The people of the Carleton church are preparing to entertain fifty delegates at the annual district conference which meets here October 8, 9, and 10. The good people here will be disappointed if less than that number are in attendance. The church is the most centrally located of any in the district and easily accessible by rail or auto.

Free entertainment will be furnished. Dinner and supper in the basement of the church and breakfast in the homes. Come to Carleton!

J. D. KEMPER.

Lost Creek, Kentucky

We have returned from conference with our faces set to the task before us for another year. Alone the task would be discouraging to face. But with his leading, it is not impossible of accomplishment. This task is to increase our spiritual and financial returns for the year. That we may claim to be a live growing plant, this must be done, if conditions are somewhat normal.

Spiritually now we have a body of believers that are standing by the services splendidly. But among this number there are not the ones from whom so much financial aid can be expected, for they do not have it. For that we will have to reach out among those who do not come to the services, and to do that we are now planning, or have planned. Already we have had some returns from this class.

The inland places, and by inland I mean off from the railroad, such as Lost Creek, do not have the money privileges that come to the places along the railroad. For the last few years there has been a considerable influx of money into eastern Kentucky through the coal operations. But that has done Lost Creek no good directly. In the inland places the people must be led to see the need of the regular services of the house of God. They have never had them. Where the coal operations are on, there are people who have come from places where they know the worth of such services and are thus more ready to help.

But this does not mean that the inland places are hopeless, by no means. Really it is here that we find possibly the purest Americanism of anywhere on the continent. Witness the volunteers in the present war from "Bloody Breathitt." Our experience leads us to feel that there is satisfactory response in the different activities of the church. Spiritually we have them. Also consider some cases financially: Take Sister Elizabeth Haddix's gift of last year as an example. I know whereof I speak when I say, "She gave her all." She did not have anything left to even buy clothes with. Soon thereafter she was compelled to try the rest cure for tuberculosis. Her parents gave her a roof and food, but no money to go on. She has been in great need. Since she has given her all to the church, we felt that the church ought to help her some, and we would have done it here had we been able. We are happy to report that amidst all her difficulties she is now improving. She was anointed in June and has steadily, though slowly, improved since then.

We have another illustration of the increasing willingness of the people here to give. During the month of June my father was very sick. The people here knew of it and in some way found out why it was that I did not go to see him before the end of the month. During our program which we gave on July Fourth, I was called to another room where some of our people were, and they there gave me $23, and told me to go to see my father at once. The next day I went. They say it was the easiest and quickest raised of any money they had yet tried to collect.

G. E. DRUSHAL.

Pennsylvania Conference

All aboard for Johnstown, and from every section of this great state Brethren people will be headed in our direction. We are ready and await your coming October 7th to 9th. Everything necessary to your happiness and comfort has been arranged for. We are anxious for the time to come to show you just how glad we are to be your hosts this year. We want a lot of you to come because we want this to be the biggest and best Pennsylvania conference to date.

An unusual opportunity is afforded to us to attend the Brethren conference and the Pennsylvania State Sunday School Convention which convenes at the close of our conference. Every Sunday school in the Brethren churches of Pennsylvania should have delegates at both conventions. Both can be attended for one car fare. Let every church awake to this opportunity and appoint delegates and see that some one is here—don't be slackers.

Old Somerset Street church will do her best to make the week pleasant and profitable to all. Don't fail to come.

J. FREMONT WATSON, Moderator.

Two Years and a Half In Carleton, Nebraska

In justice to the Carleton church and for the satisfaction of my own mind I ask for a small space in the Evangelist. Mrs. Livengood and myself went to Carleton with a measure of hesitancy, because of the high grade of preaching that the place had been favored with.

We began our work the first Sunday in March, 1916. The church had been without a pastor for about eleven months, but from the very beginning the work went off auspiciously. I found a fine church building well equipped for all the services of the church, Sunday school and Y. P. S. C. E.. The people were of a most excellent kind. All departments of the church were well organized, and during the first year we added to the membership 40 persons; during this first year N. W. Jennings conducted a revival meeting and the field was quite thoroughly worked and cleaned up. So completely was the work done that but one confession was had in the year and a half following.

It has been our lot to always have had a splendid people to work with; Lanark and Milledgeville, Illinois, I served the Lanark church about twenty-five years, and Milledgeville altogether about ten years, and with due respect for all, Carleton stands, shoulder to shoulder, and neck to neck with the other two churches. And I gladly say that the years spent at Carleton were filled with one continuous round of good cheer, harmonious activities and perfect co-operation between pastor and people, not even a ruffle was felt during our short stay.

One of the golden memories of our pastoral labors will always be the 2 years and six months with this Godlike Christian people.

Our going away was entirely of our own initiative, and to our own displeasure. Al-

though we never were away from old Illinois very long at one time, our stay at Carleton was a mighty pleasant affair, and the dear good people of little Carleton have a strong pull upon our heart strings, and it was not easy to say good bye to them, not only of the Brethren church but of all Carleton.

May success follow the present pastor and wife and the Carleton church. We are thankful for Carleton's kindnesses.

Z. T. LIVENGOOD.

Flora, Indiana

Notice Brethren: The annual Home Coming will be observed this year on Sunday, September 29th.

Sunday school 9:30.

Two hundred and fifty is asked for by the Superintendent, Sylvester Whetstone. Morning sermon at 10:40.

Big Basket Dinner at noon hour.

2:00 P. M., Fellowship Service. Roll call of membership.

7:30, Final sermon, as a fitting close of a seven and one-half years' pastorate.

Be sure and be at some of these services if not all.

Pray for a great day.

W. T. LYTLE.

BACK TO TENNESSEE

Haddix, Kentucky

I had the pleasure of calling on the dear Brethren at Limestone, Tennessee. It was a great pleasure after nearly 5 years' absence to meet with our dear brothers and sisters and many friends with whom I labored nearly 2 years and whom I loved. This visit came rather as a surprise as I was on a business trip to Bristol, Tennessee, and just stopped over a few nights, I say nights for I spent 3 nights and 2 days. I only preached one sermon Sunday afternoon. I would have preached at nights but they were holding a meeting at the old church just across the creek from our church, and we did not think it best to do so. We had a nice service and a goodly number out for such a short notice.

The Brethren are doing well and going forward with the work just as faithfully as though they had a pastor. This is a good field for the Brethren no doubt and would be a good place for one of our ablest ministers. I was very much pleased with the improvements that had been made during my absence of about 5 years. The church is strong spiritually and they are a happy band to work with. We have a nice church building. The aisle is carpeted nicely. A good cistern and church bell. Then best of all a splendid choir. This made it a great pleasure for me to preach for them; I only regret that my stay with them was so short but I only had five days to make my trip and get my business through. I left my home at Haddix, Kentucky, on Wednesday, September 4th, and arrived at Limestone, Tennessee, Thursday, September 5th. There I was met by my daughter and her husband, B. C. Smith and their little son Sharrell. After piling my suit case and a traveling bag into the wagon and adjusting the lap robe and rain coats and umbrellas, for it was raining, we had a happy ride, happy not because of the rain for it was a very cold rain, but happy because we were with loved ones. Then a distance of about two miles brought us to the Smiths' home, where I met with Brother and Sister T. M. Smith, who have helped greatly to make the church what it is. Then Friday to Bristol and returned to Smith's. Saturday I rested, Sunday I took dinner with Brother S. D. Arnold, another brother who has helped greatly in the cause of the Brethren at this place. Then I preached for them in the afternoon and left for home in the evening. May God bless the dear Brethren and sisters and all the good people that made my visit so pleasant.

With Sister Mary Pence with them this year, it is hoped that the work will prosper as Miss Pence is a great worker.

Looking forward for some good reports from the work.

I am yours in the hope of Glory,

THOS. ALLEN.

A Report of the Gifts to Spokane Building Fund From Outside Spokane up to January 1, 1918

Ellen G. Lichty, Ashland, O.	$ 5.00
J. S. C. Spickerman, Marysville, Mo.	2.50
E. A. E., Nappanee, Ind.	1.00
Sunday School, Turlock, Cal.	10.00
S. S. C. E., Brighton, Ind.	10.00
Orion Bowman, Bal. of Spokane Building Fund	50.00
Alice Wimer, Topeka, Kans.	10.00
E. A. Maust, Falls City, Neb.	30.00
Men's Bible Class, Morrill, Kans.	7.50
Mrs. Ella Fudge	5.00
I. B. Loucks, Falls City, Neb.	5.00
D. W. Early, Grandview, Wash.	50.00
C. Belle Sherer, L. A., Calif.	30.00
Mrs. D. J. Hurley, Oakland, Calif.	30.00
Mr. and Mrs. I. A. Miller, L. A., Cal.	30.00
W. S. Angell, Portis, Kans.	30.00
Total to Jan. 1, 1918	$273.50

Following is the list from January 1, 1918 to September 15, 1918:

Addie Saylor, L. A., Calif.	$ 5.00
Lucie Saylor, L. A., Calif.	5.00
Olive Saylor, L. A., Calif.,	5.00
Mrs. Rowland's Bible Class, Sunnyside, Wash.	7.00
Turlock Brethren Church, Turlock, Calif.	18.75
Orion Bowman, Bal. in Bldg. Fund	42.02
Good Will Circle Class, Sunnyside, Wash.	30.00
Demonstrator's Class, Sunnyside, Wash.	30.00
N. C. Neilson, Long Beach, Calif.	25.00
Mrs. D. J. Hurley, Oakland, Calif.	10.00
Men's Bible Class, Morrill, Kans	7.50
Ellen G. Lichty, Ashland, O.	5.00
Lillian Cory, Newcastle, Ind., Represented through V. Dotwiler	1.00
Nancy Haines, Woodland, Calif.	5.00
F. W. Hockman, Strasburg, Va., reported through V. Dotwiler	2.00
Mrs. D. J. Hurley, Oakland, Calif.	5.00
Nancy Haines, Woodland, Calif.	1.00
Joseph Johnson, Beaver City, Neb.	10.00
Men's Bible Class, Morrill, Kans.	15.00
Nancy Haines, Woodland, Calif.	2.00
Mrs. E. C. Hackett, Hampton, N. J.	12.00
Mrs. P. A. Early, Nappanee, Ind.	5.00
Austin Miller, Meyersdale, Pa.	10.00
Joseph Johnson, Beaver City, Neb.	10.00
Mr. and Mrs. J. E. Peck, Norcross, Minn.	5.00
Lillie Warren, Silver Lake, Ind.	5.00
W. S. Angell, Portis, Kans	25.00
Samuel and Lydia Baker, Swanton, O.	4.00
Samuel Cook, Harrisburg, Ore.	5.00
Mahlon Peck, Birmingham, Mich.	3.00
Church, Waterloo, Ia.	17.40
Nancy Haines, Woodland, Calif.	2.00
Ellen G. Lichty, Ashland, O.	5.00
Total to Sept. 15, 1918	$399.77

It is with much pleasure that we send in this report, for every dollar means a lot to us just now, as we are now meeting the heaviest burden of all in completing our building. One notably pleasing thing about the report is the number of "Repeaters," folks who don't just give once and call it "quits." But as long as there is a need, they continue to help. Another blessed feature of the report that fills our hearts with gratitude and increased responsibility, is the number of real sacrifices represented by it. One little mother writes, "I have no steady income, and have three children to support. I can't send much, but I believe so strong in the way the Brethren church preaches the WHOLE BIBLE, that I will do all I can. Enclosed find $5.00. If I can, I will send more later." Here is a little mother struggling to support her three children, yet she is ready to sacrifice more, for the blessed work of the Master. Here's another, "My husband is 84 years old and so blind that he can't feed himself any more. I am 74 years old, but we want to do what we can. Enclosed find $4. We would like to send more to help you to get started. But we always pray for the preachers, that they may be strong to preach the whole truth." And there are many more. But here is real sacrifice. Now let the rest of us who have never known what it means to really sacrifice for the Master's work, do our part.

We are doing all that we can on the church with voluntary labor so that the increased cost of some materials will not stop us. By buying our brick last year, we saved over a thousand dollars from what it would cost this year. But the Lord is helping us in all these ways in order that his work here might be prospered. We are now looking to you all to stand by us while we go onward with the work, that we may soon dedicate a strong Brethren church here in Spokane. To him be all the glory.

R. PAUL MILLER,
2404 N. Wall St.

Zion Hill and Ankenytown

The work at Zion Hill is progressing nicely. We have been with the Brethren of this congregation one year. Many blessings came to us during the past year, for which we bless the Lord. We closed our first year's work with a revival lasting two weeks during the month of August. The weather was hot and the people very busy. Nevertheless, the good people gave to us their hearty cooperation, and with Jesus as our Captain we launched an offensive against the enemy of souls. We are glad to report victory. At the close of the battle we found that we had taken twenty-two prisoners from the devil. This brings the total number of additions up to twenty for the year. We wish to thank the

Brethren for the help they so willingly gave during the meeting. The singing was splendid. The aid of your autos in making visits, was much appreciated.

Also we wish to thank you for the purse you gave us at the close of the meeting. We expect to continue our work at Zion Hill another year.

The work at Ankenytown is on the map. We have not been able to hold a revival campaign at Ankenytown this year. However, we are glad to report that the regular services are well attended. The Sunday school holds its own, taking everything into consideration. We are hoping to meet the requirements of a front line school this year.

Much of our time is taken up with our school work at Ashland. Therefore, we are handicapped to some extent in church.

We feel the need of a more thorough preparation for the work whereunto we have been called.

Praise God for the faithful laymen who give of their time and money to make the church work a success.

We owe much to the brethren at Ankenytown for their kindness. Last winter when Mrs. Lynn was in the hospital the Brethren and friends at Ankenytown sent us a letter which contained more than one hundred dollars. Your kindness shall never be forgotten.

We ask the prayers of the Brotherhood for a prosperous year in the work of the Lord.

A. L. LYNN,
Ashland, Ohio.

Rio Cuarto, Argentina

When I wrote last we were about to have special meeting for a week to prepare for Decision Day in the Sunday school. I spoke to the children in the afternoon and to grown people in the evening and when the appeal was made on Sunday there were thirty-seven in all who responded. Six of these were from the new Sunday school conducted by Brother Barrio in Pueblo Alberdi. Seventeen of the number came on Sunday evening and it seemed best to continue the meetings, which I did for a week longer when the total of those who came forward in public confession of their acceptance of Christ as their Savior reached sixty-seven. I expected to continue the meetings the following week in Pueblo Alberdi but a sudden change in the weather made it so difficult for people to come out that we decided to postpone the meeting there. We will have plenty of work to look after these who have already taken their stand for the gospel. We hope to enlist them in the Sunday school and Endeavor society. They require a great deal of visiting as well and it is in this work that I feel the lack of time more than in anything else. The spiritual atmosphere in general down here is so unfavorable to the Christian life that it is difficult to guard all the sheep so that not one of them may be lost. One of my little girls expressed the same idea recently with the remark: "It was easy to be quiet in school in North America, but it is hard down here."

We have had some of the coldest weather ever known here this winter, but it is now about time for spring and fruit trees are beginning to bloom. The country is very dry however, and much wheat has not sprouted. We now have two Sunday schools in the country, one near Las Accquias and the other near San Ambrosio. The latter is conducted by one of our young men who is teaching school in the country. Brother Atkinson also hopes to begin a Sunday school soon in Dehessa, the town of which I wrote in my last letter. He will doubtless write of the work there. Brother Bock also hopes to start out soon to visit the towns between this and Carlota and especially this latter place which is the next most important town for us to occupy.

We believe that we owe much of the blessing we have received to the prayers of the faithful colaborers at home and we beg a continued interest in all your prayers.

C. F. YODER.

Washington, D. C. "Over the Top" Fund

Pledges that were reported in the Evangelist will not be reported again when payment is made only in the amount of cash on such pledges. The following shows conference pledges paid to date:

Brethren Church, Turlock, Cal.	$ 23.00
Mrs. H. J. Frantz, Enid, Okla	2.00
Mrs. Mary A. Snyder, Glover Gap, W. Va.	5.00
Mr. and Mrs. D. W. Campbell, Sandusky, Ohio	4.00
Mrs. Robt. Boring, Thornville, O....	5.00
Sunday School, Loree, Ind.	10.00
Joseph Johnston, Beaver City, Nebr.	5.00
Mrs. Lillie Warren, Silver Lake, Ind.	1.00
Brethren Church, Louisville, O.	47.00
S. S. C. E., Gretna, O.	5.00
Lester Miller and Family, Lake Odessa, Mich.	15.00
Maggie White, Lyndon, O.	2.00
Sunday School, Waterloo, Ia.	51.75
Brethren Church, Waterloo, Ia.	8.25
A Sister, Morgantown, W. Va.	1.00
Mrs. A. F. Williams, McLouth, Kans.	5.00
Mrs. J. A. Price, Unionville, Ia.	2.00
Dr. and Mrs. B. L. Gordon, Frankfort, Indiana	2.00
Brethren Church, Sergeantsville, N. J.	6.00
Mrs. L. S. Williams, Ashland, O. ...	10.00
Brethren Church, Altoona, Pa.	5.00
Geo. Barnhart, Twelve Mile, Ind. ...	5.00
James M. Becknell, Nappanee, Ind. .	5.00
Mrs. J. F. Cosper, Nappanee, Ind. ..	2.00
Ira L. Eikenberry, Denver, Ind.	5.00
G. E. Eaton, Flora, Ind.	5.00
Ever Faithful S. S. Class, Roann, Ind.	5.00
Mrs. Jane Gish and Maria Norton..	5.00
Laura Hegler, Austin, Ohio	10.00
Mrs. T. J. Junk, Washington, C. H., O.	5.00
Melvin Kerr and wife, Bryan, O.....	15.00
O. A. Kanauer, Pioneer, O.	5.00
Mr. and Mrs. Guilford Leslie	5.00
E. F. Miller, Bellefontaine, O.	10.00
Miss Mae Minnich, Greencastle, Pa.	5.00
O. B. Newcomer, Fostoria, O.	10.00
Brethren Church, Roanoke, Va.	10.00
A. L. Stwing, Pioneer, O.	5.00
S. S. C. E., Darwin, Ind.	5.00
S. S. C. E., Goshen, Ind.	10.00
S. S. C. E. Eaton, Ind.	5.00
Jacob Thomas, Mt. Etna, Ia.	5.00
Mrs. L. E. Walters, McKee, Pa.	5.00
Maude Wingard, So. Bend, Ind.	5.00
Mrs. John Dintamon, Wooster, O. ..	2.00
Mrs. Harry Gindelsperger, W .Salem, O.	1.00

About one half of the amount pledged is paid. All unpaid pledges should be met at the earliest possible date to enable the Board to cancel the mortgage and stop interest. Brother Lyon is hoping that he may have the mortgage by the first Sunday in October, their Rally Day, when they hope to burn the mortgage. Let givers of pledges take notice. It is hoped that many will increase their pledges and thus help the Spokane building fund.

G. C. CARPENTER.

Peru, Ind.

CAMPAIGN NOTES

After our canvass at Jones Mills we came back to finish our work at Mt. Pleasant. Brother W. A. Crofford of Johnstown is the present pastor of this congregation. The results of our work in this field were not what they should have been, nor what we had hoped they would be; but we did our best. We received $220 for Permanent Endowment. This came from three sources. We were well cared for in the home of Dr. A. D. Miller while we were in Mt. Pleasant. I shall remember the Millers, and the Bennetts, and the Stouts particularly in connection with my visit at this place.

From Mt. Pleasant we came to Uniontown via of Scottdale where we stopped off and had a delightful little visit with our dear Brother H. S. Myers and his family. This gave me the privilege which I had long coveted of becoming more fully acquainted with Brother Myers. Brother Myers does a lot of preaching but he is a quiet, modest man and the brotherhood does not hear much about it. And while we seldom hear from him through the columns of the Evangelist, still I found in him a man keenly awake and alive to the various interests of our denomination. I am glad to have been in the Myers home and shall go back again every time I am within reach.

As for the campaign in the Uniontown church, it is as much pleasure to report the results as it was a pleasure to execute the Campaign. I could say in a single sentence —"Uniontown went away over the top" and it would surely be the truth: But here is a whole lot more to it than just the mere bare facts. And so I want to tell my readers all about it.

Brother Ed Miller is the pastor at Uniontown as is generally known among us. Brother Miller has the implicit confidence and affection of his people, and I found the work in his church just as I expected to find it—in tip-top shape, and everything coming right along. Naturally his people were ready for the Endowment Campaign to strike in their midst. They had thought the thing through and their minds were made up. Consequently it was the easiest canvass I have made so far in the campaign. As for the results, they speak for themselves. Uniontown is not one of our larger congregations, but it is unquestionably one of our growing and prosperous congregations. And notwithstanding this congregation is confronted with the necessity of enlarging their build-

ing, and notwithstanding they have actually begun the execution of their program and would at this very minute be building if the Government had not tied up building materials, I say notwithstanding this, the Uniontown people came across in the most cheerful manner to the extent of $1,775 for Permanent Endowment; and there is enough yet in sight to run it to $12,000 or better. If I have made no mistake this puts Uniontown in the lead on the per capita basis. With what has been raised up to this writing Uniontown stands $15.00 per member. Certainly we are agreed that this result is highly commendable, and speaks well for the loyalty of both pastor and people to Ashland College. And when I say that $200 was the biggest individual gift it will be understood that the result was not gained because of one or two unusually heavy gifts. There were several $100 gifts, and an uncommonly fine lot of $50.00 gifts coming from many of the young people of the church. The Sunday school, S. S. C. E., Y. P. S. C. E. and Junior and Intermediate Departments all enlisted in a substantial way.

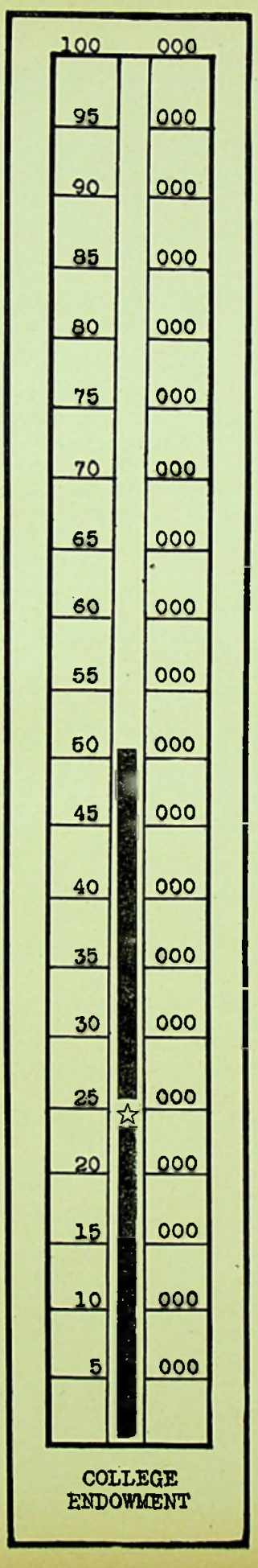
I was in this church from Sunday morning to Wednesday night inclusive and preached at the five services to good sized, and very appreciative audiences. I was accorded the most cordial treatment in the various homes into which I went, and in Brother Miller's home which was general headquarters, I was just like one of the family. Who could ask for anything better than that? As I have said, it was the easiest canvass I have made. The people were ready. They gave cheerfully, and they gave substantially. It was really four days of picnic. Even when I tried to be serious, I could not around "Brother Ed." And I want to add that while some of you folks may think you have seen broad smiles on Brother Ed's face, you did not see as broad a smile as I saw him smile when we announced the great result his people had achieved for Permanent Endowment. And then, to cap the climax, when we got home from church the last night, we found that sixty of his members had cut across corners and got there before we did and gave both their pastor and me a complete surprise. And thus the first celebration over the victory which had been gained was in the form of a rousing good social hour together. I thank Brother Miller and his kind family, and his loyal, united people for the good cheer they brought to my heart, and I pray that God may richly bless and keep them all.

Finally, have you made up your mind to buy a Liberty Bond in the next drive for the College? If you have not why haven't you? And remember, if you want to you can pay off the note you have already given with a Liberty Bond.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Masontown, Pa.	1 500 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	638 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
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Jones Mills, Pa.	550.00
Mt. Pleasant, Pa.	220.00
Uniontown, Pa.	1775.00



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The Kaiser soon is to realize this.

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The Committee on Army and Navy chaplains of the Federal Council of the Churches of Christ in America is serving the churches and the government in the task of helping select chaplains.

For the convenience of those who wish to serve in this important field the Rev. Clyde F. Armitage of the Washington Office of the Federal Council will be at the following points on the dates given:

September 19, 1918 Fort Niagara, Youngstown, New York. Will interview candidates before noon in the Administration Building of Y. M. C. A.

September 20, 1918, Camp Custer, Battle Creek, Michigan. Will interview candidates before noon in the Administration Building of Y. M. C. A.

September 23, 1918. Hotel Sherman, Chicago, Illinois.

October 2, 1918, Camp Grant, Rockford,

Illinois. Will interview candidates about noon.

October 3, 1918, Fort Benjamin Harrison, Indianapolis, Indiana. Will interview candidates before noon in the Administration Building of Y. M. C. A.

Octbeor 5, 1918, Camp Zachary Taylor, Louisville, Kentucky. Will interview candidates at the Headquarters of the Training School.

Arrangements for interviews may be made by writing to Mr. Armitage, 1112 Woodward Building, Washington, D. C.

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The Brethren Publishing Company, Ashland, Ohio

Our Dead

SELL—Susan Spohn Sell was born in Washington County, Pennsylvania, June 1, 1838. While a little girl she moved with her parents to Highland County, Ohio. After a few years she moved with her parents to Marion County, Iowa, where she grew to womanhood and where on the first Sunday in April, 1858 she was baptized by Elder Jonathan Spohn. In the fall of 1865 with her parents she moved to Clinton County, Missouri, where she was united in marriage to W. B. Sell with whom she lived a peaceful life for over 51 years.

Her death occurred August 15, 1918. Her last words were "Jesus is with me; Praise his holy name."

She lived her allotted time, being eighty years, two months and fourteen days old. All her children were present at her death, except one living in Oklahoma. She leaves her aged husband, eight children, thirty-eight grandchildren and three brothers to mourn the loss of a kind and loving wife, an affectionate mother and grandmother.

The funeral was preached by Elder W. H. Miller of Independence, from the words, "Thou wilt be missed because thy seat will be empty."

Fredonia, Kansas

EVELYN HOLBROOK.

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Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER,
...Associate Editors

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(Continued from page 1)

men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the kingdom of heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.—The Literary Digest, August 31, 1918.

NOTE.—A layman interested in the material welfare of ministers put a copy of The Literary Digest before my eyes and said, "Read this, it may give you a suggestion for an editorial." And the article to which he called my attention was entitled: "The Laborer Is Worthy of His Hire." I read it and said, "That strikes a vital problem in the minister's life, but I feel a little sensitive about writing on the subject. Perhaps I ought not; it may be a false modesty that prevents me, but at any rate I think it would carry more weight if this problem were discussed by a layman." He replied, "I can't write, but this magazine puts it about right and if you will send it to the editor I'll tear the article out and give it to you." To this I consented and this I present it, venturing, as I do so, on the faith that this layman's concern is duplicated in many another loyal parishioner's heart throughout the brotherhood.—G. S. B.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, OCTOBER 2, 1918 NUMBER 37

Mahlon Werner

Rich in Good Works

The world has never been richer than it is at the present time. Of course so far as the real elements of the world are concerned they are no different now from what they were when Adam first met the sun rising in the east or watched its gentle setting beyond the western horizon and with childlike simplicity wondered where it spent the night. What makes the world richer in one generation than in another is the extent to which that generation has followed the instructions of God in subduing the earth, that is in bringing its elements and its forces into practical use for mankind. "The earth is the Lord's and the fulness thereof," but the Lord has given it into the hands of his creatures, made in his own image, for use while they live and to make more and more fit for the generations that follow one after another. The generation that lives for itself alone is a curse to the generation that follows after. "No man liveth unto himself and no man dieth unto himself," is not true alone of the moral relations of life but it is also true of the physical relations of mankind and many of the conveniences, or in other words, the blessings of life which are common to each generation are the result in a large measure of the work of the preceding generation. It is difficult for one generation to profit fully from the labors of that one generation for the fruits of a generation of workers ripen in the days of the generations that follow.

In the light of these principles it is somewhat difficult to understand why many people of real ability and who are especially gifted in mastering the forces of the world, especially as those forces are related to what we call the business world, can content themselves by laboring only for the rewards that the present generation can give. Yet it seems that an extremely large percentage of the men who are given to doing "big" things in the financial or commercial world are content only when they can see the fruit of their labor in the present generation; in other words, they are satisfied only when they can personally enjoy the rewards of their efforts.

The rich man that Jesus spoke of in the well known parable was a man of this type. It was no sin for him to earn riches or to accumulate wealth; his sin was in the selfish use to which he wished to put his riches. It is no sin for a man to make money or to accumulate wealth today, the sin that so commonly accompanies great riches is not in the riches alone, but in the use to which they are put. The man who has had the business foresight to take advantage of some of the changing conditions and forces of the world and who has profited thereby is not a sinner because of this, he only becomes a sinner when he fails to prove a faithful steward of the Lord and instead of using his wealth to bless mankind and to advance the kingdom of the Lord uses it for his own personal pleasure. The rich man in the parable planned only for his own personal ease and comfort. To him his wealth only meant that he was free from care and personal want. He had failed entirely to grasp the truth that after all he was only a steward of the Lord and that for his manner of administering that stewardship during his Lord's absence he would be called into account.

The curse of riches is great and it is as sure as fate if the riches are not properly administered, but the blessings of riches are equally great and also just as sure when they are administered in the name of the Lord and for the upbuilding of his kingdom.

The world has ever needed the services of men who have been blessed with the ability to master the forces of nature that make for wealth to consecrate that ability to the service of mankind, but it has never needed such services more than now. There have never been better opportunities for men of wealth to become RICH IN GOOD WORKS than right now. Of course it is not necessary that one must have great wealth to become rich in good works, but the man who has great wealth can so easily convert it into good works that the call is specially urgent to him. A rich man must use his riches for God if he would escape the experience of the man whose life has been described in the following verse:

"Wasted and all in rags his starved soul went,
And opulently paupered he grew old,
And stood with loaded hands and heart forespent,
A beggar with a million bits of gold."

R. R. T.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

The Fall Conference and the Program

The first full week of October ought to be a time of great moment for the program. The whole Mississippi Valley of Brethren will be considering the FOUR-YEAR PROGRAM. This is well. Perhaps we did not until very recently know what a handicap the exigencies of war would put on the churches. Absent for 5 months from my church here, I found a tremendous change had come in the departure of the boys to the front. If the war continues, we shall be compelled to see still more of this effect for as the call comes to the older, it will subtract still more of the leaders and we will suffer, correspondingly.

The War and The Program

Measured by the gifts of last year, I felt that the Program did not suffer because of the lesson the war had taught on giving. This year it will be different. This Liberty Loan will teach people how it feels to give till it hurts. Conferences will need to steam up so that it will not hurt the work of the Program. With the progress on the Western front continuing, we may be spared another loan but if we are not, it will take the most devoted and prayerful attention to our task to have any progress worthy of the success of last year.

One Front Line Church Last Year

The highness of our standard is attested by the fact that but one church attained Front Line last year. Yet, one Conference Moderator has written me that he will strain every nerve to have every church reach Front Line this year—1919. Look out, other districts. Have you any such ambitions? If you have not, you'll not attain. This is a "tip" for you in that I have let you on the inside. If one can do it this year, more can do it. If all can do it, we can map out a new one next year. Anyway, look out for the District that tries to reach the final Goals this year.

A Hand-Book

The finest thing the Program Committee decided to do for the success of the Program this year was the making of a hand-book. This is in progress. Very soon, the workers will have a full interpretation of the program and a working basis of uniformity will be more nearly established. I am sure that this book will be warmly welcomed and a great boon to all who wish to seriously work this program in their churches. It will come to you either in the state conferences or as the wall charts came last year and when it comes, you will be glad to search carefully and know much more definitely the dates and officers and organization of the Program.

Pray

Brethren, have you made this Program a subject of prayer? One great thought has been much on my mind lately, viz.: that there is soon to come a renaissance of dependence on God. This is one of the lessons that the proud nations will learn before the war closes. Do we have the spirit of importunate prayer? Is this program enough on the hearts of praying people to ask God continually to help us to win? I do wish I might have the word of many Brethren and sisters who pray that they have it on their hearts to do that thing during the remaining period of the Program. Now then, do it but pray that God will help us to do it.

BAME.

From the Editor's View-Point

Physician Heal Thyself

Without a doubt the human race without proper physical training will naturally become less vigorous, and as the avocations of modern life require less and less physical activity it is not at all surprising that the average man and woman of today is somewhat less vigorous than the average of a generation or so ago.

Health magazines and correspondence courses in physical training may do a great deal to overcome many of the weaknesses and physical defects most common to the present generation, but no physical training will take the place of the simpler habits of living and more health-giving occupations of our fathers. The modern gymnasium of the high school, college and Y. M. C. A. is a mighty factor in keeping the youth of the present generation even as fit as it is physically, and it does wonders in training the youth to perform many unusual physical feats, but that it can take the place of proper physical culture in forest and field, in workshop and upon farm will not be admitted. It is true that the reports from the army cantonments in the early period of developing the great American army stated that the young men of the cities were showing a better average as to their physical condition than the young men from the country and a great deal of the credit for this was given to the physical training received by the young men of the cities in the high school and Y. M. C. A. gymnasium exercises. It must be admitted that since so much of the farm work of today is performed by machinery that the farmer boy does not receive the same kind of physical training he did a generation ago. In many sections of the country it would be next to impossible to hire a young man to plow corn with a walking plow or to unload hay with an old-fashioned long-handled three-tined fork. Machinery has been substituted for muscle and the price is being paid in the lack of muscle.

So we have no criticism to offer on an honest attempt to make up through artificial methods what nature intended to be the normal development of the physical man, but that the gymnasium method of making men and women physically fit has failed is indicated in the statement by Dr. Willard Carver: "I have never found a physical director of a Y. M. C. A. that was a well man and have many times offered a gold medal for one who is not sick." So before those of us who received our physical training with ax and saw, pick and shovel, scythe and fork, walking plow and harrow, and

plodding to school through miles of mud and snowdrift, are willing to admit that we have not been made physically fit through this system we shall look for better results in the fitness of those who are the directors and trainers in the modern systems.

Great Moral Forces

Much has been said pro and con in regard to the place occupied by the church in the development of modern civil or national life. While some would attribute to the church the forces that have been most potent in leading the world to its high state of civilization, regardless of the great lapse as indicated by the present war, there are others who rather regard the modern church as a product of rather than as a maker of modern civilization. It is true that the church does not have for its primary function the making over of nations and civilizations, but its effect and operation in the lives of individuals coming under its influences are such that they very naturally bring about these beneficial results to the entire world. We would not have a union of church and state, far from it, nor would we have the church become a recruiting agency for national armies, but the church can give that balance to modern movements that is necessary to make all things stable and enduring, and the confidence the real leaders of the world have in the moral influence of the church is indicated by the words of General Pershing who recently said, "We of the army think with great pride and emotion of the unflagging service and wonderful trust in us of the churches at home." The leaders in the world's work, whether in the shop or upon the battlefield, or in the legislative halls or in the executive branch of the government, have not yet felt inclined to renounce the help afforded by the church of Jesus Christ.

Man as a Creator

We know it is not popular to quote Shailer Mathews in a Brethren church or in a Brethren paper, but no matter how little faith one may have in his theological and Biblical views it must be admitted that he does say some very forceful things and that he does reach some striking and helpful conclusions.

The following statement from Professor Mathews might be interpreted by some in a way that makes it heterodoxical in character but we do not think it is necessary to so construe it. Professor Mathew said, "The God we must worship is not the God of a finished world, but a God who co-operates with mankind in the production of a new world." Now, we take it that this means nothing more than that while God may have perfected all the forces of a world system he has yet given it into the hands of man to apply those forces in a way that the world may in a very large sense be made over and be made to contribute more lavishly to the comfort and welfare of man. Professor Mathews does not say that man shall **create** a new world but that he with the help of God may **produce** a new world.

Considering the activities of man as one of the great forces in the world Marshal Foch said, "We must always seek to create events, not merely to suffer them." This thought implies a principle similar to that which underlies the statement of Professor Mathews, that man is largely the maker of his own destiny, the creator of his own environment. If one is not content with his environment or satisfied with his world he has both the privilege and the power to remake them to a large extent. Yet altogether too many people are content to consider the events of the world as something apart from themselves and with which they have nothing to do personally except to accept them or suffer them and to make the most of it instead of considering the whole world as a great tool or machine which has been placed in their hands and which calls for the exercise of all their powers to cause it to yield largely to their will and in a large measure to do their bidding. There are creative forces in man that are largely neglected but that when once called into action produce wonderful results in making events and in remaking the world.

The Rapid Changes of Time

Father Time has been represented as an old man with long white beard and a scythe on his shoulder with which he cuts down the present and makes it over into the past leaving room only for the future. It might have been well to so picture him in the days of travel by oxcart but in these modern days a new characterization of Father Time is needed. He is now a being that moves on the wings of the lightning so rapid and so great are his changes.

The world order changeth and he who does not accustom himself to the change soon finds himself so much out of his environment that to all practical purposes he is dead while he lives.

Someone has lately said, "Nothing is quite what it was a second ago." This statement can be taken in its broadest sense for all experience teaches us that while one may not be able to measure the change a second of time brings nevertheless the change has taken place and as the second is but the smallest measure of time but is still a part of the great eternity so the change wrought in this time may be the smallest change imaginable, yet it is a part of the great change that is constantly going on and is a part of the great world order which is not permanent.

It is futile to attempt to prevent this constant change and the only way serious friction can be avoided is to adjust one's self to the changing order and to accept the changes that come in a spirit of cheerfulness and to use them in some way to one's own personal advantage and for the advantage of the world.

Contributions

A Plea for the Recognition of the Supremacy and the Universality of the Spiritual in Life

BY EDWIN ELMORE JACOBS, PH.D.

The letter killeth, but the spirit giveth life. II Cor. 3:6

It is one of the most significant facts in all the science of man, that in every race and condition, he is capable of being touched by making appeal to his life of ideals. That is to say, that, hidden away in every human breast, there is a desire to live up to certain ideals and to advance these however slowly it may be. Emerson's rather recent injunction to hitch one's wagon to a star, is but a modern way of expressing a very ancient fact. For no matter whether one denies God, immortality, and personal responsibility or not, still there is an idealistic consciousness capable of being appealed to. I consider this one of the most profound as well as one of the most hopeful aspects of the human race, for it has led men ever onward and upward.

Now if this idealism is properly nourished and allowed to blossom out into perfection, it becomes religious or better, it is the basis from which all religious motivation springs. Consider with me what this implies educationally.

1. To this factor in human nature, all education must be directed. When one says that education must be religious in order to be real education, one must mean that this idealism must be consciously touched for righteousness and for God. It passeth understanding just how a child can be educated and not be appealed to in this way. Hence, these days, we are estimating education, not so much in terms of mental content, as in terms of moral and spiritual reaction. To be educated, therefore, is more than to be informed, well-read, or to possess the ability to answer questions. No list of questions, however comprehensive can reveal much more than the memory content. To be educated, the mainsprings of action must be touched, the idealism of the soul

awakened, and proper reaction under the stresses of life be assured.

2. This idealism is important moreover, when considered politically and nationally. Karl Marx and some others who seem to have a worm's-eye view of history rather than a bird's-eye view, have sought to interpret it in terms of economic endeavor. Thy say that the heart of the race may best be expressed by its struggle to gain a livelihood, that, if one were to remove the desire for gain, all activity would cease, that life is and ever has been, one vast untamed, eternal scramble for material gain with all that this implies. Pressed to the extreme, this philosophy would lead one to believe that the preacher preaches for his salary and nothing more. So the teacher, so all of us. But those who have what I am fond of thinking is rather a bird's eye view, held that when one has measured all one can by the norm of wealth, still there is something left over which can not be accounted for that way. Shailer Mathew's recent book on The Spiritual Interprentation of History is just this. This theory holds that all this is to be considered as only the technic necessary to the furthering of certain ideals which are expressive of the best within the human heart and without which technic, these ideals would be impossible of realization.

Say why, if you can, a milloin of men should have been willing to offer their lives for the liberation of some thousands of negro slaves, as they did in the 60's, if not motived by ideals rather than by hope of any material gain? Likewise, why should men brave the terrors of an unknown and savage world in order to set up such a government as we have in America, if not moved by what the world still calls today, the highest ideals? Why have men fought with wild beasts, beset with foes within and without, as heralds of the Cross if not moved with high ideals? Why should men never be satisfied with the present, a Galileo, a Savonarola, a Sir Isaac Newton, a Darwin or a Tolstoy, coming to the scene of action, in some cases enduring all the villainy which human minds could invent, yet pushing steadily forward, for something better, which better thing was in many cases only dimly discerned by them?

Why should there just now be so many millions of men ready to die for world righteousness? We say that there will be a new world after this war, yet no one knows just what the new world will be. Not a single man who enlists to-day knows definitely what this war is for, in detail, nor what will be achieved by it, but will rest assured that something better will come out of it. Is it to make the world safe for democracy? Perhaps, yet what does this mean? The man who penned those tremendous and immortal words, only used them because he could say nothing more definite. It is the age-old lure of the spiritual ideal only dimly perceived and blindly followed. Now we see through a glass darkly, now we know in part but when that which is perfect is come, then that which is in part shall be done away. The appeal right now to America, is to her deeply spiritual ideals, ideals which we have thought absent, but which were only hidden.

3. And moreover the whole Christian world, at least in England and America, is split up over just this thing, i. e., just what will be the final consummation of our spiritual ideals. Some say they will consumate in the immediate second personal coming of our Lord. Some say they will culminate in his second coming through a long period of years, that it will be processory. And there are various pagan doctrines bearing on the same general question. I am not concerned with which of these holds the greatest element of certainty, but I point out that the common denominator to which they can all be reduced, is that they all hold to some future goal, and moreover and doubly important, that this goal is idealistic and spiritual. That is the common spirit of them all, and the letter killeth but the spirit maketh alive. This points to the fact that the human mind is literally obsessed with the idea that the final and perfect goal of humanity is a spiritual one.

4. Now the soul of the human race has ever been best expressed, not by the material, but by the spiritual. The best things of the past civilizations, which make our heritage so full and rich to-day, were spiritual, not material. The material ruins of the Greek civilization to-day have small economic value, but how poor we would be if their legacy to us had been lost! And, moreover, this legacy is free. It is of such a nature that neither moth nor rust can corrupt and that theives can not break into it and steal, or they would have done so long ago! All this, because it is spiritual.

This fourth point needs stressing now because in America, material success has passed all bounds. Many have seen this and have mistaken the husk for the fruit. Our farms, our bridges, our railroads, our steamships, are only helps and scaffolding to the building. They are not the temple but the pity is that there are so many to-day with minds so piggish as to mistake the scaffolding for the building. The Brooklyn Bridge, the skyscrapers, the Hudson Tubes, are not the life of New York. They are only incidents in the life of New York! It is the spirit that giveth life!

Moreover the best expression of the race soul, from the days of the cave man on down, is perhaps in its theology, its myth and legend, and in its art. These three are all attempts to give expresion to the throbbing soul of mankind. And if one were to take from the Hebrew scriptures their religion, their legend, and their art, culminating in King Solomon's temple, there would be but the husk left. So all great movements of the human soul. Who would want to interpret Paradise Lost literally? Who would want to make our old legends, sagas, myths, fairy tales and folklore true? To seek to do this, no matter where such writing occurs, is to despoil all the rich spiritual content which they were intended to bear within their bosoms. They are attempts to express what is by nature spiritual, idealistic and etheric, for as Dr. Stanley Hall points out, humanity is ever more or less in the state of second breath.

5. To give this a more definitely religious turn, let it be said that here too the spiritual is important. At the college here, we are more concerned that the young person gets the correct spiritual viewpoint than he gets his chemistry or his geometry, for long after these have been forgotten or have proven worthless, the spiritual nature will be present, presing, imperative, dominant. It is true that all failures in life are spiritual failures, and the majority are of moral character. It is not at all desirable that there should grow up around our college a critically intellectual atmosphere, which is death to spiritual enthusiasm. Better no college at all than such a one, for it takes ten pounds of religion to carry one pound of education. Hence, the spiritual should hold sway in the lives of young people at Christian colleges for whatever of fullness and power and beauty a life may have, must be correlated positively with the spiritual. It is the basis of all true excellence. The soul of the race, your soul and mine, is best expressed in its idealistic and spiritual endeavors. Mr Carnegie will be immortal in the lives of countless thousands who have been touched through the books on the shelves of the libraries bearing his name long after he is forgotten as the founder and chief mover of the United States Steel Corporation. This not because the former has less of the material, but because it has more of the spiritual.

Learning to Know Young Men

BY NOLAN RICE BEST

The lament of the American church for many years has been its inability to understand the young men of these times. It has constantly bewailed its failure to reach them in any large mass. And now, by a colossal movement of Providence the church has suddenly come into the very knowledge and privilege which it has so deeply felt the want of. Into a vast army of crusaders, raised for his own world purposes, the good God has gathered the choicest flower of American young manhood. To that Army through the medium of the Young Men's Christian Association he has introduced on the most intimate terms a great company of leaders of the church, both lay and clerical.

Whatever the offishness with which American youth have hitherto regarded church folks, there has been no remaining sign of it in the welcome the soldiers—these same youth now clad in khaki—have given the Y. M. C. A. workers. Unlimited frankness and freedom have supplanted all the aloofness felt before. Barriers are all down. And if the church in these circumstances does not discover the American young man to the deepest depths, it will be from sheer incapacity to learn. The measure of what the Y. M. C. A. is doing here and now for the soldier and sailor in wartime is amply large enough to justify all its gigantic expenditure. But it need not be regarded as unrecompensed outlay. There are returns yet to be reaped from it which should outvalue the whole investment. What the church learns from the experience ought to make the coming history of religion in the United States vastly different from the history of recent decades—it ought to provide the secret of thronging the nation's houses of Christian worship with fresh and full tides of stalwart young manhood.

What, then, are church leaders, now among the troops in France, learning about the temper and quality of the young men of America whom they freely confessed beforehand that they did not know?

Perhaps the profoundest discovery of all is the capacity of the young Americans for friendship—the friendship especially of older men. There has been, of course, (and is being) expended on the soldier in France a vast deal of effort to entertain and accommodate him—to bring him things that he wants and afford him such personal satisfaction as are permissible under the rigor of military conditions. But it does not seem to be this sort of thing which wins the heart of the soldier to the "Y." The plain straight friendliness of "Y" men manifestly counts first in the popularity that the Association has attained. The fact, that at a Y. M. C. A. a fellow always meets (or so nearly always that exceptions can be forgotten) bright, cordial man-to-man salutation, spiced with a bit of cheery joke perhaps, and illuminated with an honest interest in how the fellow is getting on, is the best of all reasons for liking the Association in the midst of camp.

Undoubtedly at home the real explanation of the uneasiness which so many lads feel when they see the preacher coming is the idea that the preacher is after them to get them to do something. He wants to pull them to church service or to Bible class or to young people's society. But the same preacher in France looks different even to the same boys. He has come to France not to coax them into doing something for him, but just for the sheer sake of being with them—because he cares for them enough to want to go through what they are going through. The case is clearer, yet when camp breaks and the march to the trenches begins and the Y. M. C. A. man goes along hiking with the privates, not riding with the officers as he might; obviously nothing but outright liking for them could be bringing him thus, just of his own wish and will, to share their hardships and their dangers. There is friendship in all this which open-hearted American boys can appreciate, and they can give back friendship in return. Special gratitude rewards special favors in the secretary's service, no doubt, but underneath all else lies the common regard of his soldier friends for the simple fact that he has come among them as their friend—loving them before they loved him.

Another discovery of tremendous significance is the ability of these young gallants—the supposedly commonplace boys of our home communities—to absorb great ideals into their lives and live up to the call of them. The church has assumed an incurable sordidness in young America. The get-on "spirit"—the notion that nothing else matters if a fellow makes a success in the world, has been accepted as the ruling calculation of American youth. And the church has been asking piteously what headway it could expect to make, amidst such a generation, with doctrines of self-sacrifice and unselfishness. But here, square into the gloom of such meditation bursts the light of the greatest appeal for unselfish sacrifice that the world has known in ten centuries, and millions of young Americans leave everything else to follow that light in utter consecration of their lives, their possessions and their sacred honor.

Workers of the "Y" in France well know how perfect that consecration is. There have remained at home cynics, —not church men, Thank God—so skeptical of young American idealism that they still insist that something sordid and gross must be carefully embedded in America's purposes of war or our soldiers will not fight. They must be taught bitterness and hate and brutality or they will not make dependable battle material. But the Y. M. C. A. at the front is constant witness that such allegations are crassly unfair. American boys do not require to be debased in order to make efficient soldiers. The efficiency that already exalts them above any other troops that ever marched to war is directly founded in the superb idealism which keeps them conscious of being God's crusaders chosen to set free a menaced world. It is because they have come overseas on so great a mission that they submit themselves so willingly to discipline, accept so eagerly the tremendous tasks laid upon them, face so dauntlessly the hazards of war, and accept so patiently its hardships and its pains.

A third thing which through the wholly exceptional inlook of the Y. M. C. A. has been discovered in respect to American young manhood by church men in France, is the susceptibility of these magnificent lads to the dynamic of comradeship. The things that are impossible to one man alone become four times possible to two Americans together, and as comrades multiply the potential of their combined energy rises in an infinitely expanding ratio. A soldier's heart beats high with zest for the rashest venture if his fellows at his side are ready for it also. This is what lends irresistible force to the charge "over the top"—it is the swing of the common act for the common end. Besides there is more than force in comradeship; there are tender virtues in it too, and the soldier's instant readiness to dare everything and give everything for his "buddy" are too sacred to be described in any terms less hallowed than the Master's word: "Greater love hath no man than this, that a man lay down his life for his friend."

When therefore these churchmen from Y. M. C. A. service in France return to their churches in America, they will confess a sodden blindness if they again repeat the complaint about not being able to understand the American young man. An open book has been laid before their eyes in France. And what does the lesson say? It says that if the church in America wants the American young man after the war, it must win and hold them by three means:

It must show him genuine friendship—a simple, unaffected human liking for him and an uncalculating readiness to serve his welfare.

It must hold up before him the challenge of an ideal big enough to thrill him with a sense of superb use for his life invested therein.

It must create a comradeship for him as unlimited in what it asks as in what it gives.

And the only real question is whether the church believes that it possesses in the gospel and purposes of Christ material for meeting those three conditions.

The Good Manners of Today

BY MRS. MAX WEST

When Is a Child Well-behaved?

Children's Year has called attention to many needs of children which are problems for their mothers. Malnutrition and the bearing on the child's health of the relation between the inches of his height and the ounces of his weight are questions just beginning to be understood which Children's Year has brought before millions of mothers. But training her child to wear his good manners as if they belonged to him and were not borrowed for the occasion is a problem of no recent origin. Regard for the feelings and desires of others has always been the basis of good manners, but the expression of such regard and methods of inculcat-

ing it are very different today from what they were a generation ago. Then "manners" in children consisted in paying rigid deference to their elders and superiors.

Nowadays children are treated more humanly and given much wider latitude in their relation with grown people. Older standards of conduct have very largely changed. Pessimistic observers are prone to regard the change as not altogether favorable, and to attribute to this same loss of deference to the presence and opinion of parents, teachers and other adults a corresponding loss in manners and behavior, and even a real loss of moral fiber.

It must be remembered that the rule "other times, other manners" implies generally. Life is a very different thing for most children of today than it was for their parents, certainly for their grandparents. With the wholesome and desirable growth of comradeship and association between growing boys and girls and their elders, the old rules of proper behavior must necessarily have given way to something less formal. The change has probably been in the direction of the development of strength of character and independent judgment in children. But that they have also lost something is perhaps equally certain. To remedy this loss by teaching them the rules of true courtesy is the business of thoughtful parents. Such an achievement may well be one of the valuable by-products of the Children's Year campaign which the Children's Bureau of the U. S. Department of Labor and the Woman's Committee of the Council of National Defence are conducting.

Good manners in children as well as grown people are the expression of an innate consideration for the rights, privileges and opinions of other people. Years of experience have crystallized this feeling into certain conventional forms of expression, which every child should be taught. The little habits of courtesy, which should be a part of every day life, are really the "outward and visible sign of inward grace." Few acquisitions are more valuable to anyone than that charm of manner which wins the immediate regard of everyone with whom they come in contact. To teach children good manners must be the work of every day and hour. "Line upon line" they will learn the little courtesies. Children are so imitative that very much of this will be unconsciously acquired through imitation of the habits and manners of their elders. "Thank you," and "If you please," an "Excuse me, please," come easily to the tongue if they are frequently heard, and the boy who sees his father rise when a lady comes into the room will instinctively follow that example, even with very little direct instruction. Good manners at table are so necessary to the comfort of everyone concerned that mothers will hardly neglect to watch and direct their children most carefully in this respect. It is very easy to teach children the right use of the knife and fork, to ask for what they want politely, and to chew their food quietly. To fail to do these things has condemned many a man as a boor and a nuisance. In other words, manners often make the man; certainly the lack of manners may unmake him.

The Line of Necessity

BY CLARENCE E. FLYNN

When a given course of action is considered or a particular step of progress is proposed many people are in the habit of questioning whether the thing is necessary. They do not inquire whether it is desirable, whether it is helpful, or whether it is lovely. The only question raised is as to its necesity.

The propounding of this question is not without its effect. The people who ask it often rob a movement of its power, and occasionally cause it to fail completely. By its use a chill is often brought upon spirits which would otherwise throb with warmth. The world is deprived of the influence of many a cheerful song, helpful smile, gracious act, and kind word simply because the person who might have given them stopped to make this ever-recurring inquiry: "Is it necessary,"

The people who ask the question would themselves be the least willing to have their own lives and fortunes subjected to its merciless test. They know full well, that it would removed from their little worlds many of the things which now seem best and sweetest. Landscapes would lose the mystic charm which now serves to lift them above the commonplace. Daily experience would be robbed of the glamor which now makes life seem so sweet and beautiful. The glory would fade from about the brow of friendship, and even friendship itself perhaps would perish. Lovely as all these things are, they do not belong to the list of things that are absolutely necessary. They would pass away, if life were denuded of all that the world could manage to get along without.

As a matter of fact, many of the most blessed things we know lie on the farther side of the line of necessity. If we were never to pass beyond that line, then the world and all that it contains would be reduced to the impoverished outlines of the barest actuality. There would be no place left for hope, ambition and dream. We should do no more work than is necessary, and each would become less than a peasant. We should love, help, and serve no more than is necessary, and all the joy of the unselfish and the sacrificial would be taken from life. We should have no more friends than is necessary, and one by one those who have been our greatest inspiration would depart from our ken. How poor a thing it would soon be to live!

Life would indeed soon be reduced to the level of mere existence. We would still be in the world, but the glow and the liveliness would have departed. Our tables would be bare, because we should eat only what is strictly necessary. Our clothing would be scant and poor, for we should wear only what one must. Our lives would be solitary, for association is a luxury and not a necessity. Kindness is unnecessary, therfore souls would shrivel and perish. A once cheerful world would have grown dull and dead, and the once joyful privilege of living would have suddenly been transformed into a grievous necessity.

It is the unnecessary that changes bare existence into throbbing and purposeful life. A mere earth is changed into a lovely world by processes which might have been dispensed with. A house is transformed into a home by graces which are not the children of necessity.

Even Bethlehem and Calvary were not necessary. The glory of their meaning comes rather from the fact that they sprang from good will alone. The power of the cross springs largely from the fact that it could have been avoided. We appreciate it because the Master faced it willingly.

No one cares for the friend who is a friend under the pressure of some necessity. We appreciate the friendship of those who are our friends because they simply want to be. We do not care for the gift offered by some one who felt the force of some compulsion. The impulse is to cast it from us in disdain. We love the gift made by the impulse of a kindly heart, not because it was a necessity but because it was a pleasure.

I once sat in a great gathering and heard a man with silver hair offer a bit of advice which sprang from a life of rich experience. "Let us," he said, "during the week that we are together, make it a point to be a little kinder to one another than is necessary."

Life had taught him that the finer graces and the sweeter instinct are not necessary things. They do not earn salary. They do not satisfy the hunger of the body. They are even sometimes discounted in the calculations of the short-sighted. They are, however, the beautiful things. They garland life and make it lovely. If the men in that gathering were to be kind to one another, it was desirable that they should be so for the sake of kindness, and not for that of compulsion.

This was one of the first principles to engage the attention of the Great Teacher. He said to a crowd of people one day that one gets no credit either on the books of heaven or in the courts of his own conscience until he has done a little better than was strictly necessary. It is a little thing to give the coat that is asked for, but it is a worthy

thing to give the cloak which is not expected. It is insignificant to travel the mile that is requested, but it is worth while to go the second mile unasked. One deserves no thanks for having loved his friend, for that is easy, but he who learns to love his enemies has achievd something really worth while.

These points from the Sermon on the Mount simply state the old principle of the beauty and value of the unnecessary. It is the second mile traveled, the overflowing kindness offered, and the unnecessary act of goodness that sweeten and glorify the years. These things make of life more than a gloomy journey through a valley of trouble. They make it a glad procession across the hills of joy.

There is a higher law than that of necessity. Necessity may supply a skeleton for living, but we are not interested in skeletons until they are clothed with flesh and vitalized with life. It represents a framework for existence, but the framework of a building does not seem worth while until it has added to it the complement of walls and the beauty of decorations. It may represent the stage upon which the drama of life is to be enacted, but the stage is empty and bare until the actors come upon it and lend it the enchantment of thought and action. Beyond the line of necessity

(Continued on page 16)

The Sunday School

The Educative Process in Religion

This is the title of Part II of our new Teacher Training Book. It is written by Dr. L. L. Garber, formerly Head of the Department of Literature and Education in Ashland College. Those acquainted with his Christian character and superior ability as a skilled educator will require no further endorsement of this excellent book. It follows the outline submitted by the Sunday School Council of Evangelical Denominations, and amply presents the "Teaching Process." Meeting the requirements of the International Sunday School Association, training classes will receive full credit for the completion of this part of the course. They may begin with it in stead of Part I, which is not completed as yet. Orders are being received by the undersigned. A more extended review will follow this preliminary announcement.

Meanwhile, let our schools organize their classes preparatory to the study of this satisfactory text from one of our own authors. A class in every school is the slogan of the nation-wide teacher training drive.

J. A. GARBER.

An Army of Five Million---But Untrained

This significant title stands at the head of an article by Arlo Ayers Brown, in a recent issue of the **Sunday School Journal**, published by and in the interests of the Methodist church. Dr. Brown makes a strong plea for a fuller and better training for the teachers of the Sunday schools of the Methodist churches. The article is equally applicable for all denominations, the Brethren included, with of course a change in numbers, but none in conclusions. A digest of the article appears in the 1919 edition of Peloubet's Select Notes, and it is here repeated with the fullest endorsemnt of the Editor of this publication. Our own people are just now being awakened to the need of better trained teachers, and not only better trained teachers, but better trained WORKERS in very department of church life and activity. No one who is informed as to the need of better trained leadership will for a single moment question the applicability of this article to the Brethren church and its activities any less than to the great Methodist church. There is an urgent call for leadership in every department of human activity, but especially is this true in the department of religious education. Those who today recognize the call heed its urgency and diligently set themselves to the task of adequate preparation to meet the demands which the future is sure to make upon them, will naturally and automatically fall into the places where such leadership is most urgent. Is the church wise in this day of opportunity that fails to heed the call? Is the Sunday school living up to its high privilege that does not set about earnestly to train its young people for the stupendous tasks which the future holds in store for them and to whom it will look for that leadership without which the cause of religion will suffer irreparable loss? A part of the article to which reference is made follows:

Can you see in imagination an army of nearly five million soldiers with four hundred and eleven thousand officers? Even in this day, when war is conducted on a scale never dreamed of, before, it is a vast army.

But supposed these five million are untrained? Perhaps their people do not believe in training, expecting to match the skill of seasoned warriors by stout hearts and faith in divine help. Would you expect them to win victories. If you were in control of the situation, would you let them go into the fight at all? Suppose also that not only the the five million enlisted men untrained, but that the four hundred and eleven thousand officers, almost to a man lack the preparation necessary for the undertaking. You know what answer you would make. This army is not fit for battle.

This is a parable, but it needs no interpreter. As much as we dislike to use figures of warfare, the fact remains that the kingdom of God is engaged in a death grapple with the organized powers of evil, and the Methodist Episcopal church has an army of nearly five million engaged or preparing to engage in the fight. **But**—the enlisted recruits are not trained for their work, and what is more appalling, less than one-tenth of their leaders are either properly trained or receiving careful training.

There are no words adequate to describe this need of the hour. Thinking people knew years ago that untrained men, other things being equal, were no match for trained workers. And our present life—industrial, professional, social—reveals everywhere the handicaps of unskilled labor in God's world.... Until the Sunday school officers and teachers are trained, what hope is there for improving the rank and file of the army?

The first task....is that of creating public sentiment ....To reply that the church has lived in the past without teacher training is no better argument than to say that telephones, telegrams and railroads are not needed because people for hundreds of years did business successfully without them. They may have done so in the past, but the man who tries to do business on a large scale today without them will go into bankruptcy.

Here is our problem. Scarcely any one will argue that teacher training is not needed, but few of them put it into their schools. They are busy at other things. It looks very much as if people were ignoring teacher training. They do not antagonize it; they simply ignore it. It ought to be possible to make teacher training as necessary to a Christian household as safety razors or sewing machines or many other articles which have come into general use because they were held before the public so vividly and constantly that multitudes began to try them.

When Moses was giving his final message to the children of Israel (Deut. 32:47), he made use of a compelling phrase in urging his people to obey and command their children to obey all the words of the law: "**For it is no vain thing for you; because it is your life.**" It may be an exaggeration to use the same phrase in a plea for teacher training, but to the writer it appears to be a sober statement of the fact. There is no future for an army of five million incompetents, no matter how good their intentions may be, until they are prepared to do well the tasks appointed for them. Nor will the heavenly Father give aid to those who might prepare but are too indifferent to do so. The Christianization of this world will be done by consecrated followers who count no sacrifice too great if only they can do well their Lord's work.

A. D. GNAGEY.

REVIEW OF

The Thought and Work of the Church

About sixty new names were added to the Evangelist subscription list this week. While the greatest advance in the history of the publication was made during the last conference year, there is no reason why this advance should not continue through the year that is before us. While new congregations are slowly being added to the Honor Roll for the Evangelist we hope to be able to retain all the old congregations on the list, and so far we have not lost one. The last one to renew was the Ashland church. At the last business meeting of the congregation $120 was included in the yearly budget to continue sending the paper into all the families belonging to the Ashland church. This action was taken just as a matter of course and is a splendid acknowledgment of the success of the plan.

As we attempt to review the thought and the work of the church in these columns week after week we should remember that a great deal of the THOUGHT of the church never finds expression in the contributions that find their way in our columns in formal style. The real thought of the church is frequently expressed in personal letters as the thought contained in a recent letter with a renewal for the paper. This good sister says, "I am nearly forty miles from the church where I hold my membership. I was the second woman to step forward and unite with the church after Brother Isaac Kilhefner had organized it, and it is so dear to me. I don't get there very often so you can see why I love the Evangelist. I can hardly get along without it." This is real loyalty to the Brethren church as it was more than twenty-five years ago that this church was organized by Brother Kilhefner. We count it a great privilege to be able to minister to these isolated, but faithful members of the church through our columns.

The season for holding of the fall communion services of the Brethren churches is now on, and from time to time the announcement of such meetings will appear in the Evangelist. We are glad to lend our columns to this purpose, but we would like to have the pastors get their announcements into the office in good time to assure their appearance.

This week our youngest readers are favored with another letter from Dr. Florence N. Gribble in the name of her little daughter Marguerite. This letter was on the way nearly two months before it reached us, as Africa is indeed a far country, and Sister Gribble states that they have not as yet received any papers of any kind from America. There is always an element of isolation and loneliness to be considered in the work of foreign missions and our missionaries deserve to be remembered in the prayers of all who remain at home.

Albert Trent puts in an urgent call to all the Sunday schools of Pennsylvania to appoint their delegates to the great conference at Johnstown which meets next week.

Sister Fulkerth in a very brief communication from Turlock, California, gives their reason for making a change in pastors at that place. Brother Darling served the church faithfully for eleven years, but the condition of his health made it unadvisable for him to continue longer in this relation, but the church will not be without a pastor as F. J. Reagan, of Los Angeles has been secured to take the place vacated by Brother Darling.

N. W. Jennings writes from Oak Hill, West Virginia, where he began his winter's evangelistic work soon after the Winona Conference. For four years Brother Jennings has been devoting his whole time to evangelistic work and he has been remarkably successful. He will remain in West Virgina until the first of November.

The Brethren at La Verne, California, are awake to any opportunity to render service to the great King or to his children as services are required. The report from that place which appears this week shows how this is true. Their pastor, Brother Broad, seems to be resourceful and able to keep his people constantly at work for the Lord. When he concludes his evangelistic campaign among the miners of Arizona we hope our readers may be favored with a report of his work. One member was added to the La Verne church at a recent service.

If the Pennsylvania conference does not prove a success so far as attendance is concerned, it will not be the fault of the officers, for they are doing all they know how to do to awaken the people to a realization of their privilege as well as their duty in the matter. Especially the pastors of Pennsylvania should give immediate attention to the matter to which Brother Witter directs their minds. Brother Witter wants STATISTICS.

One of the pastors in attendance at the Winona Conference was J. Wesley Platt, of Lathrop, California. At the close of the conference he went on to Pennsylvania to visit his parents, and the time seemed long to the members of his congregation in California and according to the letter as it appears on another page there was eager longing for his return. It warms the heart of a pastor to know that he is missed by his people when he is away from them, but the church services were well kept up during his absence. An unusually interesting prayer meeting was maintained during his absence.

It seems somewhat strange that no one has yet volunteered to serve the Lord in the capacity of matron of the dormitory at Riverside, Kentucky. Brother Carpenter has made repeated appeals for some one to offer herself to this work, but so far to no avail. Is there not some pastor who can find a good woman in his congregation that he can persuade to take up this important work. It is an opportunity to perform real home missionary work.

This week our readers are favored with another contribution from the pen of Dr. E. E. Jacobs. Dr. Jacobs is one of the most appreciated contributors we have had during the past year and we hope that regardless of his many duties in connection with his work in the science department of Ashland College he may be able to continue his contributions to the Evangelist. Unusual force of thought finds expression in all that he has to say.

Around the Editor's Table

An Educated Ministry

Just recently we saw a statement in one of our exchanges as follows: "It is said that the shortage of educated ministers is greater now than ever before. Are the allurements of the world too great for Christian young men to resist?"

The expression "It is said" is a very indefinite one indeed, but yet a great deal of our beliefs as well as many of our actions are based upon just such indefinite statements. No doubt but that what "it is said" in this instance is true, but why should not the statement have some handle attached to it that carries some weight with it? If some interdenominational commission has looked into the matter, or if Mr. H. K. Carol has gleaned this thought from his gathering of statistics from the different churches of Amer-

ica let it be known. Or if the statement is based upon mere observation of the work of the church in a general way let that also be known so that the problem created by this asserted shortage may be intelligently dealt with.

But taking it for granted that the statement is true, and we have no real grounds for disputing it, there then remains something for the church as a whole and including the present ministerial force to do. The question propounded by our exchange, "Are the allurements of the world too great for Christian young men to resist?" needs careful consideration. Without a doubt the allurements of the world were never so great as now and greater powers of resistance to them were never requird of the Christian than at the present moment. Two contributions printed in the pages of the Evangelist last week show the trend of modern thought on these matters. The sentiment expressed in these contributions surely is one of the great controlling factors in determining the lifework of many a young man.

One of the thoughts advanced by these writers is that there must be a larger compensation granted to ministers in order to keep their ranks filled, but will that solve the problem?

The Minister's Compensation

Is the ministers compensation to be reckoned in dollars and cents, in wedding fees and congregational donations? If it is, then the problem of filling up the depleted ranks of an educated ministry will never be solved. We know this is one of the great problems in the ministry, few of the present generation of ministers know it any better than the writer for he has passed through it all, but after all is said and done, Is this the great thing? The ministry should receive a better financial support than it has ever received and especially in these modern days, when one almost is compelled to pay "profiteering" prices for the air he breathes, is this true. But we take it that the effective ministry of the church never was made up of men who had entered upon that holy profession for the sake of gain or even as a means of making a livelihood, nor do we believe it ever will be so made up. The effective ministry of the church through all the centuries has been composed of men who have felt "woe is me, if I preach not the gospel," and we take it that this will always be the most impelling force known to man to fill up the ranks of a real gospel ministry.

The modern church needs an educated ministry as the church of former generations did not, and it is true that the commercial world is calling for men of education and training as it has never called for them before and very naturally many of the most intelligent and the best prepared young men hear this call and are overcome by it. The church might overcome this difficulty by offering greater financial compensation to those who choose to devote their lives to its service, but we doubt it, for we do not believe the leak is altogether here. To our way of thinking the thing that is needed most is the establishment of higher ideals of life than those commonly accepted by the commercial and professional world. Life is not measured by money, nor is success measured by financial gain. "Man does not live by bread alone," but in the mad rush of modern commercialism this fact has been overlooked, if not entirely forgotten.

The Heroic in the Ministry

While the world may have passed safely through all the stages described in Carlyle's "Heroes and Hero Worship" it has not yet outgrown the appeal to the really heroic in the nature of man. It is true that the world of today has a different conception of its heroes from that held by the world of yesterday, but the element is there and in one way it has been called out by the development of world events during the past four years as never before. There is an element of the heroic in the appeal that influences ministers and business men to give up their work in America to accept posts of great danger in Y. M. C. A., Red Cross and other lines of war work right up to the front of the battle lines in Europe. This appeal has met with wonderful success and the very best of American ministers and American men of other professions and of business capacity have offered their lives in response to it.

The work of the ordinary pastorate does not call out the same heroic element that is called out by this appeal for war workers, but the world will not always be engaged in war, or at least we have reason to believe that the success of the allied armies will assure general peace for many generations to come; but there will always be heroic service demanded of mankind, and few classes of life-work will call out more of this element than that of the Christian ministry and service in both the home land and the foreign field.

The world has known no greater heroes than many of the pioneers in foreign missionary work or even many ministers of the gospel in the home land; and we doubt very much if these heroes of the Cross gave very much thought to the financial emoluments of their calling. While the present day church needs to be educated along the line of giving a better financial support to its ministry we do not believe this is the most vital thing in recruiting the depleted ranks, but rather do we believe the present ministry should so exalt the function of the ministry that the highest ideals of manhood and of service may be inculcated in the minds of the best of the youth of the country and that they may be made to feel that there are things in life that are worth more than money and things that money can not buy. The standards which the world has set up and which use money for their measuring stick need to be overthrown and it is largely the task of the church through its ministry to overthrow these standards, when an idol has been destroyed some other object of worship must take its place, so if America's worship of the money god is to be destroyed it should be substituted by a religion which gives its devotees opportunity to give expression to their religious natures in loyal, heroic Christian service.

A Difference in View-Point

One needs but to know a little of the German philosopher's view of Christianity to understand how the German people have been led with such apparent willingness into committing the grossest crimes of all history. If the leaders of German thought have no higher ideals than those to which their writings give expression it is no wonder that the common people have no higher standards.

Frederich Wilheim Nietzche was one of the most noted of modern German philosophers. How much has his philosophy affected the views and character of the Germans of today? Is not the answer written in the blood of the women and children, the old men of occupied France and Belgium? Are not the **Lusitania** victims witnesses to German adoption of Nietzche's faith?

Here is his indictment of Christianity:

"With this I conclude and pronounce my sentence. I condemn Christianity. To me it is the greatest of all imaginable corruptions. The church is the great parasite; with its anemic idea of holiness it drains life of all its strength, its love and its hope. The other world is the motive for the denial of every reality. I call Christianity the one great curse, the one intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, underhand, to gain its ends. I call it the one immortal shame and blemish upon the human race."

Is it to be wondered at that a race of people brought up under the influence of such teachings of its leading philosophers should hold to such corrupt views of life that they may be led into the commission of any of the crimes that have been ascribed to the German armies? In the face of these conditions as they are, Is there not a strong appeal that may be made to the very best young men of the present generation to rise up in the strength of their young manhood strike a death blow to such heathenish philosophy and to substitute in its stead the philosophy and religion of Jesus Christ which the German philosophers have so despised? This is one of the heroic calls to the Christian ministry.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Factors in China's Crisis

BY SHERWOOD EDDY, LL.D.,
Secretary for Asia, International Young Men's Christian Associations

We have just completed a tour of the eastern half of China. We began with a busy week in Canton, the first of the twelve cities which we were to visit. Our work this year centered in the Chinese church and emphasized the enlisting of picked individuals in service rather than evangelistic meetings for multitudes. Hundreds of Chinese decided for Christ. On the last night of the series the Chinese pastors of the twenty-eight local churches sat on the platform. As the name of each church was called, the pastor arose, then his workers in the audience, then the new converts who had been won by them or had made the decision for Christ during the week. It was an inspiring sight to see each pastor lead out his little flock, twenty, thirty, forty or fifty going out to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

It is this emphasis on personal work, vitalizing and organizing the Christians to go out and win their non-Christian friends and working with the indigenous local churches that is the distinctive feature of the campaign this year. Previously we have tried to win converts from the non-Christian community and hand them over to the church, but we found that the churches were often unprepared and many of the converts were lost, not being followed up and set to work in the church. This year we have got down to bed-rock and are working within the church itself, working out through a vitalized membership.

On the opening night we met twelve hundred Christians and held a daily meeting to train them in personal work. These newly aroused Christians were previously trained in personal work classes and went out each to win or at least bring a non-Christian friend into the "personalized" or covered meeting, where every non-Christian had some Christian worker who had brought him and would follow him up and talk with him during the interval between the two meetings. Anything which was accomplished, however, was only made possible by the century of missionary seed sowing which had gone before. The fields are dead ripe for harvest, and our part was that of a coolie or harvest hand called in to reap at the final ingathering. It was the men who had borne the burden and heat of the day during the long century before who did the real work.

A team of a dozen workers and specialists were busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing the confessions of sin. One man came in who had stolen some $800; he made the first payment of $100 toward the settlement of the entire amount. He was followed by others who had stolen money or who were guilty in other ways.

It is the belief of many that a new application of the method of personal work has been discovered and applied in the preparation for these meetings by the local workers which may extend throughout the whole of Asia, with incalculable blessing. We are filled with thanksgiving because of what has already been accomplished.

As a result of the preparatory work of Rev. F. N. D. Buchman and the personal work of the Chinese, several hundred decided for Christ in Canton, including most of the non-Christians in Canton Christian College.

Our experience in the remaining eleven cities, from Hongkong to Peking and from Shanghai to Changsha, was much the same as in Canton. In each city from one to six hundred Christians were organized for personal work and in each city from three hundred to a thousand non-Christian students, officials, business men and others have signed the decision card. More than half of these men are now studying in Bible classes and are being prepared for membership in the church. In one city more than one hundred and fifty have already been baptized and others will follow as they are prepared.

This awakening of the Christians to new activity comes at the hour of China's desperate material and political need. Everything that has been tried in the past seems to have failed. Classical precepts, moral maxims, calculating Confucian morality have failed and Confucianism, the very keynote of China's moral and social arch, seems to be crumbling. Ancestor worship, Confucianism, Buddhism, Taoism and the modern eclectic systems, all alike have failed to regenerate the nation. We do not deny that Confucianism, especially has laid noble moral foundations in the past, that it has been a splendid preparation for some adquate future fulfilment, but alone it has utterly failed to save China. Confucianism has produced a deeper moral consciousness than any other non-Christian religion which we have found in Asia. It gives precepts, but it has failed to give the necessary power; it offers doctrine, but not life; theory, but not practice. The whole life of China today and the backwardness of this one-quarter of the human race as sufficient proof of its pathetic and final inadequacy.

The trouble with China today lies at the very heart and center of the nation's life; it is radical and fundamental. Foreign and domestic loans, secular education, classical moral precepts and the religious systems of her great past, have all alike failed to save or satisfy the deep need of this great people. Many seem to fear that they are almost at the end of their resources and the leaders often seem to be morally bankrupt.

Never was there a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian church in China as today. This nation has reached the position where a great religious revival is imperatively needed and it is in just that condition in which such movements have often started in past history in other parts of the world. It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese church is the only hope of this great nation.

Here is one-quarter of the human race, preserved where other nations have fallen, after four thousand years of noble history. Such a great past prophecies a great future. The crucial need of the hour is a living Christian church. It is just at this time of national need and crisis that the movement for personal evangelism, which has been spreading through the Chinese church, comes with such hope and promise. A group of Chinese evangelists, prepared by God, have begun the great work of reaping among their fellow countrymen, and bands of personal workers have been trained in the churches. Christ today is the only hope for China..

On the training ground in France I saw a mass of men charging together and heard the officer call out: "Keep together, keep together men; one man cannot take a trench." That irregular mass of men illustrates the need of the present hour. If one man alone forged ahead he was quickly overcome by the enemy, if he straggled behind he was not in the battle at all; those men who kept together captured the trench. It is just so in the church of Christ today; isolated endeavor or denominational, or sporadic efforts are not enough to meet the overwhelming crisis of the present hour. Our forces are too few and too divided and unorganized to meet the crucial and immediate need of one-quarter of the human race.

One hundred years of past effort of missionary schools and colleges, hospitals and institutions, churches and evangelism, have fully prepared China for a great united Christian advance. If we will keep together, and together with Christ go forward, we can "attempt great things for God and expect great things from God." God is ready, the non-Christians are ready. It would have been as easy in each city of China to have gathered audiences of several thousand a night as it was to get several hundred, so far as the non-Christians were concerned, and many of these men would have been ready to join Bible classes or to join the church if only we had been ready and able to receive them.

Now is the time to pray and work for China. In spite of all the awful need in the great war of destruction, we must furnish the constructive forces to save the Far East at this time of need and opportunity.

—Missionary Review of the World.

(To be concluded)

"Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart and burning brow
Thy soothing hand may press.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

The Lone Starfish

BY ADA LORRAINE JEX

Selma flung open the living room door and running eagerly to her mother's side, she cried, "Oh, darling, look at this letter. it's an answer to mine and every single thing is even better than I hoped. They have taken me into the class, so that part is settled. Next, my room is to be near the University, so near in fact, that the windows overlook the Campus. Isn't that wonderful? Just think, in less than two weeks your country daughter will be living in New York, drinking in information and inspiration. Hurrah! I'll be famous in less than no time," and laughing at her own conceit, Selma waited joyously for a reply.

But no words came; instead the girl was surprised to see tears in her mother's eyes.

"Why, Lambie, you aren't going to miss me like that, are you?" she questioned anxiously.

"It isn't that, Little Daughter, though, of course, I'll miss you, every minute while you are away. How could it be otherwise? You are my right hand. But I wouldn't let any selfish need on my part stand in the way of your taking the Short-Story Course. Besides, I think the new life will do almost as much to develop your talent as the work itself."

"Then what is the trouble?" Selma asked.

"We won't talk about it now," Mrs. Pemberton answered. "Perhaps things will turn out better than I fear."

But Selma persisted. 'Please, if you don't mind, I'd rather know the worst now. Is there any reason why I shouldn't go to New York for the summer session?"

"Oh, my dear," her mother answered, "I'm so sorry Aunt Lucy is sick again, too sick this time to come here. I'll have to go to Burlington to take care of her, and I don't know what to do with Margaret during my absence. Lucy is too nervous for me to take Little Sister there. Besides, the doctor said the child ought to go to the seashore for a month or two this summer. A complete change is what she needs to build her up."

"Aunt Lucy will have to hire a nurse or go to the hospital," Selma filared. "The room at Cape Cod is engaged for you and Margaret. It's too late for you to change your plans now."

"Someone's plans will have to be changed," Mrs. Pemberton answered, sadly.

"Mine won't!" the girl stormed. "So much depends on my going to the city!" She broke into tears and left the room hurriedly.

Selma mentally repeated her decision all afternoon and evening. She knew Aunt Lucy couldn't afford to go to the hospital. She knew, too, that Margaret had never been well since that attack of scarlet fever the winter before. These things worried her. But in spite of them she told herself fiercely she would not give up going to the city. It was no selfish desire, the girl reasoned. For in her mind Selma had planned many wonderful gifts to the family when once her stories were accepted.

When night came her pillow was wet with tears. Sleep brought no rest, however, for she dreamed that Little Sister was ill. The doctor pointed a thermometer at her and kept saying, over and over, "She should have gone to the seashore! She should have gone to the seashore!"

A bird singing in a branch of the tree outside the window wakened the sleeper. It was later than usual and the sun poured into the room, showing up the worn spots on the carpet. With a vague feeling of alarm Selma sprang out of bed. Then she remembered her dream. Shivering, the girl ran to the heaped-up little writing desk and carefully penned a note to New York. Tearing the margin from one of her stories she wrote on the slip of paper, "My address after Thursday of this week will be the same as Sister Margaret's, Big Rocks, Cape Cod, until such time as it is thought best for us to come home." If there was heartache in every word, no trace of it showed in her face as she laid the paper at her mother's place at the table.

"What's this?" Mrs. Pemberton asked, as she entered with the coffee pot. Then, as she read, the tears brimmed to her eyes.

"How like my little daughter. Thank you," was all she said. But it was enough.

It was very quiet at Big Rocks. There were no boarders at the little farm house where the girls stopped. They spent their time in hammocks under the trees or else on the beach. Usually they went in bathing in the early part of the afternoon and then Margaret took a nap on the steamer rug her sister spread for her. At first during such times Selma, having made her sacrifice, was content to alternately watch the waves and the faint pink color which was beginning to supplant the pallor in the little girl's cheeks. But after a few weeks the pleasing sense of responsibility began to wear off and the hours dragged wearily. Selma had lots of time in which to write, but, although ideas flitted through her mind, she put them from her with a feeling of bitterness. "What's the use?" she thought. "I'd make the same old mistakes. If I'd taken the Story Course everything would have been different."

Then one day Margaret woke with a cold. Their mother had warned Selma to take no chances, so she sent for the doctor.

"Keep her in bed for a few days, and see that she is amused," he said.

"I'm so tired," Margaret complained during the afternoon. "I wish I had something to do."

"I'll read to you," her sister suggested. But the little girl shook her head.

"I know all the books we brought with us by heart. Tell me a story, please."

A half-formed idea had been hovering in Selma's mind for sevaral days, so she looked off at the sentinel pine tree which had suggested it.

"Once upon a time," she began, and Margaret listened, open mouthed, until she finally fell asleep.

Very tenderly the older girl tucked the covers closely. Then she pulled down the shade and tiptoed out of the room. By that time she herself was interested in the fanciful weaving of her little tale. So she thought it out to a finish, and wrote it that evening after kissing her sister good night.

Every day after that Selma thought and wrote stories, unmindful of whether she knew how or not, so anxious was she to please the child. Those that Margaret liked the best, Selma thought about the most and those that the little girl liked the least were either changed or destroyed.

One day in the middle of the story telling a lady dressed in white came down the beach.

"Good morning," she said. "Do you mind if I sit near you? The tide drove me away from my spot."

Looking around, she spread out a shawl and seated herself close to the girls, with her back against a rock.

"Keep on talking," she continued, "I have a book and nothing disturbs me when I'm reading!"

After that Miss Beacon came almost every day., She told the sisters that she had been ill and had come to Big Rocks to recuperate at a fisherman's house not far from their boarding place. She was vtry quiet and sweet, and it wasn't long before the girls watched eagerly for her coming. Sometimes they talked and at other times Miss Beacon read or embroidered, while Selma told Margaret stories. At first the narrator was embarrassed by having a grown-up listener but the feeling soon vanished and Selma's voice flowed on unaffectedly as if the litle girl constituted the sole audience.

"That's pretty," Miss Beacon exclaimed, as the story of the "Lone Starfish" came to an end. "It's very pretty and original, too. Where did you read that?"

"Why, sister doesn't read them! She makes them all up," Margaret cried proudly. "Some day she's going to be a great author."

"Are they really your own?" Miss Beacon queried.

Selma nodded. "They are full of mistakes, I know," she added humbly, patting Margaret's hand as she spoke.

"Yes," Miss Beacon agreed, "there are faults, of course, but they show plot and imagination, splendid characteristics. Now let's see if we can't 'doctor' the 'Lone Starfish.' Have you a manuscript copy?"

Selma opened her portfolio, disclosing a little sheaf of closely written sheets. Miss Beacon ran her pencil over the work, then stopped with an eager look of interest.

"This is the spot I wanted to find," she said. "The story really ends here, where the mermaid says good bye to the starfish.

All the rest is anticlimax, and she went on to give the reasons.

"Oh, yes, I see," the story teller cried. "Won't you please tell me some of the faults in my other things?"

"Gladly, since you really care," Miss Beacon answered.

After that she helped Selma almost every day. The girl wrote and wrote, and made every story as nearly perfect as she knew how. Then she read them aloud. Later, while Margaret took her nap, Miss Beacon criticised and give informal little talks on story writing.

At first, with so many new things in mind in regard to technic, Selma found it hard to express herself. But by the time September came she knew that she had improved.

Margaret was well and happy and running gaily about the beach when at last a letter came telling them that Aunt Lucy was so much better that Mrs. Pemberton was coming to take the girls home.

Miss Beacon was with them when they read the note.

'My, but I'm glad!" Margaret exclaimed, jumping up and down in her joy.

"So am I," Selma said, "but do you know, I'm sorry, too, in a way. I've had such a lovely, happy summer and learned so much! How can I ever thank you, Miss Beacon? I never knew anyone could know so much about story writing as you do. Even dear Miss Armstrong at school didn't begin to help the way you did!"

The lady in white smiled. "Well, I should have a little knowledge of the subject," she ceded. "However, the lessons in patience and sweetness you've learned have, I'm sure, been quite as beneficial as anything I've been able to teach you. Nevertheless, I'm glad of any help I've given."

Then her eyes twinkled merrily. "Now, be prepared for the biggest surprise of your life. You will have something to astonish your mother with when she comes." So saying, Miss Beacon took a magazine out of its wrapper. She looked through the index, turned to page twenty-four, and handed it over without a word.

The girl uttered a cry of amazement. Her own name, Selma Pemberton, stared at her in big black type and above it the words, "The Lone Starfish."

"Oh, Miss Beacon, what does it mean?" she cried in wonder.

"Mean?" rejoined Miss Beacon. "It means you are an authoress."

"And you?" Selma gasped. "Who are you? A wizard?"

No, just a strong and healthy woman, thanks to the sea air and something to rekindle the fires of my interest in life," Miss Beacon answered ,with a laugh. Then her voice grew grave. "Before that I was a broken-down professor of short-story writing in New York. Someone else had to take my place at the University this summer while I came to Cape Cod to recuperate."—American Messenger.



Our Youngest Readers



Brazzaville, French Equatorial Africa

My Dear Little Friends:

Once more your little missionary wishes to write to you.

Two years and nine months old now am I but my little life is already full of rich experiences, and in spite of its monotony, I am still adding to them here in Brazzaville.

We are living now in a different house from the one in which we were living when I wrote you last. It is a square house, has a corrugated iron roof, and a cement floor, wide veranda all around its two rooms with fallen down walls—a very airy place indeed, you will say, much too airy for any place but Africa. And yet although it is Africa, and July, it is so cold here that I sleep at night in an all- wool sleeping bag, and am covered with my little wool comforter that dear Auntie Shank made me, besides, I sometimes awake at night in the airy little veranda bedroom in which we sleep, and if I do, I always call out, "Mamma, are you there?" And mamma says, "Yes, sweetheart." Then I lie down again, for if mamma is near I am not afraid, even though Daddy is gone, as he sometimes is. Sometimes when I wake early in the morning, I find Daddy's camp bed is empty and I say to mamma, "Where did Daddy go?" and mamma says, "Daddy went away to pray." I cannot understand about prayer, or why Daddy and mamma and Aunt Toddy (Miss Myers) and Uncle William (Mr. Haas) should pray so much, so often and so long to the dear Lord Jesus for the "open door." But mamma says whatever we ask our Heavenly Father in Jesus' name will surely be given us, although we must always be patient and wait God's time. I know what it means to be patient, for many times I have to wait for some one to play with me or to take a walk with me. But in the end some of the big, busy people always do play with me, or take me for a walk or a ride on the bicycle, and just so mamma says Jesus will open the door of Ubangi-Shari so that your missionaries, big and little may go in and tell the people about his salvation.

Last week a very sad experience came into my little life. Little Tare Ceder, about half as old as I am, died. Death is another thing I do not understand, for although mamma says my little playmate went to heaven, yet I saw them put in the ground the little body that I know and loved so well. It is hard for me to understand, too, and will be harder still for you, that Tare died because he didn't wear a hat! Here in Africa the sun's rays are dangerous even when it is cloudy and little Tare wouldn't wear a helmet. Although his mamma was very careful indeed, yet in some way, perhaps on the veranda, his little head was exposed and he died after two weeks of fever and pain. I think of this so much that often in the night I wake up, and say, "Mamma, Tare died." And then, "Mamma, Tare didn't wear a hat." Mamma and papa used sometimes to punish me for forgetting my hat, even on the veranda, but now they need not do so for I know why Tare died.

We love all of our dear friends in America very much and wish we might hear from you. I haven't yet had a single letter since we came to Brazzaville, and worse than that papa and mamma haven't had very many either. But we have kept writing just the same and we hope you have received all our letters.

Mamma says since it is more blessed to give than to receive it must be more blessed to write letters than to get them, even from our very dearest friends.

I still remember what snow is like. We have lovely white sand here which I play in every day. I call it my "snow pile." And then every day when mamma gives me my bath, I certainly do make the "snow" (soapsuds) fly, for I love to splash, just as I used to do when I was a little guest in your homes.

Do you know what a jigger is? Not as well as I do, I think, for I have had two since I came to Africa. They are like a tiny little flea. The mamma jigger burrows into my little toes, and lays her eggs there in a little sac which grows and grows until it is taken out. Oh, my, how that hurts! Every day mamma looks at my little feet when she bathes me, but I kick as hard as I can, for I am so afraid she will find one! Then when she does find one, she always calls Daddy, and they take it out, for it takes one person to hold my foot still.

Mamma says she has seen many little boys and girls whose toes have fallen off because the jiggers were not taken out, so I try to be brave. After it is out, mamma puts some medicine and a dressing on, and so far the toe always has healed rapidly. Sometimes they get "infected" and then there may be very much pain indeed.

Mamma and papa join me in sending love to you all. We are so glad that you are praying for us and for Africa, and for Jesus to get glory to his name through our being here.

Very lovingly yours,
MARGUERITE EDORA GRIBBLE.

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
Elephants, trunks without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A glass has a stem, but not a root;
A watch has hands; but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, but never a lock;
And baby crows without being a cock.—Ex.

"Here's a nickel for you my man," she said to a frayed and ragged-looking individual who stood under the porch with extended hand. "I'm not giving it to you for charity's sake, but merely because it pleases me." "Thankee, but couldn't you make it a quarter and enjoy yourself thoroughly, ma'am?" —Exchange.

News From the Field

Pastors of Pennsylvania, Attention!

A few Pennsylvania churches have not yet sent their statistical reports to the statistician. Blanks have been sent to every pastor and where there is no pastor those blanks have been sent to the church secretary. Several appeals have followed the blanks urging a prompt response that we may have a full report from 100 per cent. of our churches. At the Johnstown conference the record of every church will be shown. Your statistician does not want your church to fail to have credit for making a report. Do you? If you need more blanks they will be sent gladly. **Please send in the report from your church at once.**

Credential blanks for the churches and Sunday schools of the district have been mailed to the pastors and superintendents. If you do not have blanks for your church or school a card to the secretary will bring them to you by return mail.

M. A. WITTER.

READY FOR JOHNSTOWN

Brother Superintendent, have you elected your delegates for the district conference?

If not, attend to it promptly. See that your delegates are equipped with credentials and the conference fee for your school.

Every Brethren school should be represented at the State Sunday school convention which follows.

Brother M. A. Witter, will furnish the credentials for our conference. See the secretary of your County Sunday School Association for credentials for the state convention.

Johnstown will be ready to welcome you, but we will be a bit crowded after the big convention opens.

Delegates to our conference will be lodged and breakfasted free in Brethren homes. Dinner and supper at their own expense at any hotel, restaurant or cafeteria in the city.

The rate fixed by the Executive Committee for entertainment of delegates to state convention is two dollars per day.

Delegates to our own conference can have their place for lodging and breakfast arranged for ahead by dropping a card with the name or names to Miss Sarah J. Cobaugh, 624 Somerset Street, Johnstown, Pa.

ALBERT TRENT.

La Verne, California

We are rejoicing that a young man of the congregation has taken his stand for the Master. Brother Broad has been giving fervent evangelistic sermons in the evenings and Joe came forward last Sunday evening. May God in a special way bless the young men who are brave enough to take their stand for him in this day.

We are all looking forward to our pastor's series of prophetical sermons which he is to start soon, for we feel the need of such as that now. He, however, is leaving us October seventh for a three weeks' evangelistic campaign among the miners of Arizona. God wonderfully blessed his efforts in this field a couple of years ago. While he is gone the pulpit will be supplied by the young men of the church chiefly.

The Sunday school attendance is more than gratifying. During the summer months when so many folks take vacations we thought we would really do well to get a hundred out for the enrollment now is about 125. The last two Sundays, however, have been nearer the 140 mark. The C. E. societies are all progressing nicely. Frequently the C. E.'s take charge of the Sunday evening services down at the Arcadia camp. Brother Broad is C. E. Pastor-Advisor for our union, so he advises as to what the boys shall get in these services and we believe they get what they are hungry for.

The church has recently purchased an additional 15 feet of land adjoining the church property on the east; so in case the distant future holds a new church home for us we shall have the proper sized lot.

The social life of the church is active and good feeling and fellowship prevail.

MRS. H. L. GOOD.

R. F. D. 1, Pomona, Calif.

Lathrop, California.

The brethren at Lathrop are looking forward with eagerness for the return of their pastor from General Conference. While he has been away we have held our services regularly each Sunday evening. Brother Platt appointed the first leader, and since then each leader names one for the next service. We feel that our meetings have been both enjoyable and profitable. The attendance has been good, last Sunday evening, September 15, it was exceptionally large. Our prayer meetings also have been interesting and well attended. One evening when studying 12th chapter of 1 Corinthians, we were reluctant to go home, a brother saying he could stay a couple hours longer, so interesting were the discussions.

Next Sunday, September 22, is to be a get together day at Ripon. The pastor, Brother Leatherman has sent invitations to all the churches in this district to meet with his church for Sunday school at 10 o'clock. At noon all to partake of a basket dinner in the grove by the church. At 2:30 services in the church and in the evening a grand communion. We are looking forward to a splendid time spiritually and socially.

Upon Brother Platt's return he will complete plans for a revival in Lathrop, for which we are praying earnestly. Brother Platt is especially gifted in the art of absorbing every good thing at conference and giving it out again to his people at home. So we praise God for the blessings in store for us.

Every department of our church is doing fine. Some of the goals were more than reached and we only had "one lost" to report. That one was the C. E. Now that vacations and hot weather are over we expect to maintain our C. E. regularly again.

SUSIE G. REYNER, Cor.

Oak Hill, West Virginia

Four years ago after our General Conference the writer started out from Winona Lake, Indiana, into the evangelistic work in our own church and I am happy to say God has blessed me with health so much so that I have not been off one day on account of sickness and for this and so many other blessings I do strive to send up a stream of gratitude unto him who is the source of all blessings.

I want to thank my brethren and sisters in Chirst for the interest you have manifested in me and the work which God has called me to do. You have cheered me with the good letters received and you have been a special strength to me, praying for me and the work of the church, and whatever may have been accomplished for good you have had a part in it and will share in the reward at that day, but the greatest reward to my mind is the joy that comes into the soul of one who brings a lost son or daughter to the loving Savior.

In the past four years you have kept your servant busy and I haven't had to solicit for one meeting in any way. When we started out we asked God to guide us in each field where he would have us go. We believe he answered our prayer and we have tried to be fair in that we have served the churches first on the list whether they be rich or poor, small or great, and by his help we shall continue to do the best we can to help the church and her grand work.

We will be in West Virginia until the first of November with brother A. B. Duncan and his people in the work. Pray for us and when we are through in these parts we will send in our travel notes. Your servant in the Master's work.

N. W. JENNINGS.

Christian Endeavor and the District Conference

Most of the district conferences seek to give due consideration to every department of church activity. Sometimes on account of the press of urgent business certain departments are allowed a very limited portion of time. This was true of the S. S. C. E. until the people thought that the work must be recognized because of the women's ability to earn money. Similar indifference prevailed concerning the Sunday school until it was found to be the most fruitful source of new church members. Christian Endeavor has been slighted, perhaps, by reason of her inability to increase numerously the church membership and to yield large sums of money. But are additional members and an enlarging treasury the only or even the chief phases of church work? Are not the new members to be trained and enlisted in the service for which they are prepared by nature and training? Is not such training to be provided for the young people of trainable ages who will possess the money of tomorrow and become the parents of the church's future membership? Should not the church assume full responsibility for such necessary training?

It is gratifying to note the growing tendency to accord Christian Endeavor the recognition which it deserves as a training school. The program of each of the approaching district conferences allows some time to plan for the larger development of the so-

ciety; several of the program committees have been very generous. Recently the moderator of one of these conferences asked the undersigned to send data relative to the status of Christian Endeavor in that particular district, saying that he wanted to embody the intelligence in his moderator's address. A sympathetic and cooperative attitude like that manifested on the part of a conference official may serve as a rebuke for leaders who are guilty of indifference or neglect. Such a disinterested spirit that prompted this good brother to feel that the work of the young people is an integral part of conference business may be cultivated by others with decided advantage for all. Then delegates, both ministerial and lay, should remember their obligation to represent the whole church. It ill becomes any minister or layman to recite indiscreetly the difficulties experienced with the young people at home. In seeking help for the solution of our problems it is unseemly to indulge in ill-timed remarks. Being devoid of light and encouragement they have a disappointing and disheartening effect. Let all things be done unto the building up of the body of Christ, and give the young people a chance for they are important organs of the organism.

J. A. GARBER.

MISSION NOTES

The Washington, D. C., Mortgage Eraser

Brethren Church, Ashland, O.....	$ 50 00
Brethren Church, Huntington, Ind....	10 00
Brethren Church, Mexico, Ind.....	15 00
Brethren Church, Nappanee, Ind.....	50 00
Previously reported	653 50
Received to date of the $1,500 nec...	$778 50

All pledges should be met as early as possible. All ought to thank God that we are about to erase a mortgage of twenty years standing and thus enable the mission board to use that interest money to a better advantage for the Kingdom of God. One giver writes, "So much can be accomplished when all put their shoulders to the wheel." And we as a church have not begun to do what we can in home mission work. Another giver from the far southwest writes, "Thanks for 'Over the Top.' I hope that every pledge will come in promptly. I hope the enthusasm will not die with the closing of Winona Conference." Let this notice be sufficient for every giver of a pledge to know that payment is now due.

That Matron

Where is the woman who will give herself to this task? Brother Drushal writes that the need is more and more pressing. Surely somewhere in the brotherhood there is an able and consecrated woman who will volunteer for this service. May the Lord call forth this needed laborer.

The School Desks

About thirty or forty second hand school desks are needed at Riverside. Surely somewhere within shipping distance of Lost Creek there are the needed seats. Let pastors and interested friends of this work investigate at once.

G. C. CARPENTER.

Peru, Indiana.

Turlock, California

In justice to our beloved pastor, Roger Darling, who has served us so faithfully for eleven years the church wishes to say to the readers of the Evangelist and the brotherhood at large they accepted his resignation only on account of his failing health. The physicians advise a change so we are praying he may be restored to health if it be the Lord's will. We greatly rejoince that we have secured Brother Reagan of Los Angeles to fill our pulpit and we trust our church will still be as a light set on a hill.

MRS. ABBIE FULKERETH.

Pitiful Condition in South Persia

Relief work is being carried on in Kermanshah, Hamadan, Kazrin, Meshed and Teheran and in the districts of Kavaghan and Sultanabad. Plans are also being laid to send relief to the destitute mountain district of Shimran north of the city.

Kermanshah District

Mrs. Stead of Kermanshah writes: "Mr. Stead is still in Kerind. There has been absolute starvation there and children have come who look like famine victims in India in the missionary papers. The villages in that region have been utterly destroyed by the various armies passing through; so that the people are not only hungry but with out shelter also. I suppose the need is as great in other parts, as the British officers and men that are here now say they have never seen anything like the terrible condition along this road." Mrs. Stead speaking of another lot of orphans, says: "There is another squad coming along soon and for them I have to buy clothes. They haven't a scrap of clothes that can be put back on them, when they get their first bath. A bunch of rags around thin hips, and a piece of gunny sack over thin shoulders or heads is all they have." Mrs. Stead writes again: "The distress is terrible. People are eating dirt. Dead of starvation are carried into the streets and left until some one gives money to bury them."

Telegraphs from Resht to Teheran for Help

Mr. Murray telegraphed from Resht: 'City filled with people from mountains and villages dying for food and shelter. Ask Caldwell cable America for relief fund." I am happy to say that conditions in Resht have been much relieved so that 250 of the 500 tomans that were sent to Resht have been returnd to us for use elswhere. The reason given by Dr. Frame is "that the Jangalis (who have seized the city and are ruling there, their head being Mirza Kochek Khan), have appointed a committee to look after the poor and appropriate 10,000 tomans a month from their funds (raised by forced levy) for this purpose."

Similar Telegram from Meshed

A telegram says from Meshed: "Many thanks for ten thousand tomans received. Conditions are daily growing worse. Friends have secured us from a distance at least one hundred kharvans wheat at greatly reduced prices. Carpet and silk weaving industries paralyzed, throwing thousands out of employment. Very large number of formerly self-supporting artisans and laborers, shopkeepers and servants are now out of work. Thousands of families have already sold everything saleable in order to get bread and are now destitute and this condition is increasing daily. Even if this next harvest should be abundant, destitution would still continue till other economic conditions recover and many thousands of families will have no money to buy bread even though it should become ridiculously cheap. Besides the war, the Russian revolution and the failure of crops, the great dimunition in the number of pilgrims has robbed Meshed of an important part of its livelihood. There is a bad typhoid epidemic here. We are now following plan of giving one meal daily by ticket after investigation of cases. We can use advantageously and economically at least ten thousand tomans a month but can plan much more effectively if we have assurance of definite amount in advance."

Starvation in Hamadan

From Hamadan Mr. Allen writes: "Conditions here are very bad. The suffering is



"Inasmuch as ye have done it unto one of the least of these ye have done it unto me"

terrible the families without food and fire are legion. Rice we have just bought for 115 tomans a kharvar. Prices are exorbitant for everything. Hundreds of people have no work. The following incident may show the condition to which some of the people are reduced. The other day, when Mr. Edwards came home he found a man lying in the street in front of his gate exhausted from hunger and weakness. He had him brought into the kitchen where they warmed him up and revived him with some soup and food. While they were busy with him his wife came along her hands all covered with blood. When asked for an explanation she said that she had gone to get a little bread but had not been able, so she had been over to the slaughterhouse to get some blood to eat. The poor people even fight for the blood from the slaughterhouses. The man whom Mr. Edwards helped died. Every day we have to turn down appeals for help. There are hundreds that are not being reached, especially of the petty tradesmen and laborers who are too proud to confess their wretchedness."

Stelzle to Direct Publicity Work for American Red Cross in Connection With Religious Bodies and Labor Organizations.

The Rev. Charles Stelzle has been invited by the American Red Cross to become Director of the Bureau of Relations with churches and Religious organizations and of the Bureau of Relatons with Labor organizations, in connection with its Publicity Department.

The Administrative Committee of the Federal Council of the Churches of Christ in America has released Mr. Stelzle for this purpose and he has already gone to Washington to undertake this important piece of work for the period of the war.

Practicing the Art of Cultivation

BY MARGARET SLATTERY

TO realize what the art of cultivation can accomplish one needs to read carefully the increase in the producing power of certain wheat fields in our country during the past four years. He should study the reports of the modern miracles accomplished through the advice and instruction of the agricultural schools and colleges which have escaped from the thralldom of the abstract. And one should look just once into the faces of boys and girls of the rural schols who, having been instructed in the art of cultivation, have practised it and inceased the value and quantity of the output on their fathers' farms tenfold. It fills one's soul with hope to look into the bright, eager face of a fourteen-year-old prize-winner, holding side by side in his hand the stalks of corn, one small and meager, the other rich and full, made so by the art of cultivation which he has so patiently practised.

What cultivation of the soil has accomplished in the agricultural world it can accomplish in the religious sphere of life. If young America is irreligous today it is because we have sown the seed and left it to itself when we realized how much time and patience its development would demand. Like the boys, we have wanted something which would grow faster. In the soil of young hearts are the elements which make a sane, full output of religious life possible —but the cultivation is necessary and if we are to raise the type of our manhood and womanhood, imperative.

The part of the work of cultivation which rests directly upon the teacher is that which concerns us most. If cultivation is to bring about the very best results, home, community, school and church must enter into it, and the instructor in the art of cultivation must bring his influence to bear upon each of these. But the teacher must accept cheerfully Labor and Patience, the two essential implements in the art of cultivation. Then when the good seed prepared by love and life is ready for the soil he may drop it in and begin the cultivation.

The Teachers' Task

In order to cultivate with skill the little seed that pushes its way to the light the teacher must know what it needs as it develops—urging forward here, that through self-expression it may grow strong, restraining there, that it may not spread itself out and through over-expression become weak. Only loving personal knowledge of each individual life will make possible this guidance and restraint.

The teacher must know the environment in the midst of which the good seed is striving to climb to fruition, else he cannot know just what to drop into the soil to stimulate the seed in its fight for strength; he cannot know how to protect it from the growths that threaten to choke it.

The teacher must learn to use the mighty stimulus to growth which comes from the dew and the gentle rain of simple friendship. Seed which can come to fruition under no other conditions springs into vigorous life under the power of warm friendship. Many of those called giants in the realm of religious life, both today and in the past reached their sturdy growth because of friendship. And many a seed which might have developed and borne rich fruit shrivelled away in the chill of unfriendliness and misunderstanding.

The teacher must learn to use the great developing power of sunshine. How the seed grows by leaps and bounds when the refreshing rain has done its work and the sun breaks forth in all its glory! Young life loves sunshine, it shrinks from gloom, it blossoms in the presence of hope and expectation, it droops in the atmosphere of distrust.

The teacher must learn the value of experience in the work of cultivation. He must learn to consult those who have had wider experience than himself and have seen a world of broad horizons. He must come in contact as often as possible with those who are meeting with marked success in the realm in which he is interested and must go home to test the methods of which he has heard, just as the boy prize-winner walked miles to the agricultural experiment station to observe for days successful men at work and then with a package of printed material under his arm went home to apply the principles to his own little farm.

The teacher who longs to develop the religious life of his pupils, that it may yield the fruits of reverence, purity, unselfishness, Christ-like love and service must not only make connections and impress through varied repetition, but also learn this art of cultivation. And his labor need never be discouraging, for it is his joy to know that, if he obeys the law in the sowing of the seed and follows the directions in its nurturing, the Ruler of the Universe, the Lord of all harvests will himself give the increase.

"God's Word should be sown in the heart
like seed;
Then men's hands must tend it, their lives
defend it,
Till it bursts into flower as a deathless
deed."

COMMUNION NOTICE

The First Brethren of Altoona, Pa., will observe Holy Communion on Sunday evening, October 6, 1918, at seven o'clock. Isolated members please take note. Brethren of like faith are invited to come and enjoy this feast of love with us.

W. C. BENSHOFF, Pastor.

Our semi-annual love feast will be held at Reliance, Va., Mt. Zion church, Saturday evening, October 26. All of like faith are cordially invited to attend these services.

S. P. FOGLE, Pastor.

Marriages

MOORE-STUTZMAN.—Sergeant Roy John Moore, of the 26th Company, Seventh Battalion, 155th Depot Brigade, Camp Lee, Virginia, and Miss Viola Wilma Stutzman, daughter of Mrs. Russell Moore, of Johnstown, Pa., were married Saturday evening, September 7, 1918, at the home of Mr. and Mrs. J. E. McCartney, in Conemaugh, by L. Garvin Smith, pastor of the Conemaugh Brethren church. The bridegroom is a son of Mr. and Mrs. Alonzo Moore, Johnstown, and has been in camp over a year. His bride is a member of the Conemaugh Brethren church. The best wishes of a host of friends go with these young people.

MOOSE-GILLIN.—Mr. William Moose, of Mineral Point, Pa., son of Mr. and Mrs. Samuel Moose, and Miss Pearl Gillin, daughter of Mrs. John Gillin, of Park Hill, Pa., were married by L. Garvin Smith in the parsonage of the Conemaugh Brethren church, August 14, 1918. The bride is a member of the Brethren church. The best wishes of a host of warm friends go with these young people for a happy and prosperous journey through life.

Our Dead

COBAUGH.—Daniel S. Cobaugh was born in Conemaugh, Pa., on August 5, 1865 and died August 29, 1918. He is survived by his widow, his father, two brothers, two sisters, three daughters, seven sons (one in service in France), two grandchildren and a host of friends.

For over a year he was a patient sufferer. Many times during his intense suffering he expressed a desire to depart to that other world, to be free from pain and with the Lord. He was a member of the Conemaugh Brethren church and continued in that faith until called home. Funeral services in the Conemaugh Brethren church by L. Garvin

Smith, assisted by Earl S. Flora, pastor of the Vinco Brethren church.

NININGER. Nathan T., aged 70 years, died September 8 at his home in Roanoke, Va. Brother Nininger accepted Christ and united with the German Baptist church about 50 years ago. Later he became a charter member of the Bethany Brethren church of near Roanoke, and later when the Brethren church was started in the city he cast his lot with the movement of which congregation he remained a faithful member until death. The funeral service was conducted from the home by the writer assisted by Eld. P. S. Miller of the Church of the Brethren.

L. G. WOOD.

PETRIE. Cora was born April 22, 1916 and died August 20, 1918. She leaves her mother, grandparents and numerous relatives. Services conducted at the Carlton Brethren church by the undersigned.

MAIDEN. Chester Leroy, was born in Tama county, Iowa, October 16, 1904 and died at Calgary, Canada, September 14, 1918. He was aged 13 years, 10 months and 28 days. He leaves to mourn his early departure his father, mother, one brother, many relatives and friends. He was of a friendly, cheerful disposition and will be sadly missed by all who knew him. May those who are left to mourn be comforted in their hour of sadness. Services at the Carlton Brethren church by the undersigned.

FREEMAN ANKRUM.

GARST.—Jacob Garst was born in Virginia but was brought to Indiana when two years old and has lived ever since in Wabash county. He passed away September 5, 1918 at the age of 76 years, 6 months and 26 days. He was a member of the College Corner church. He leaves six children and a host of friends to mourn his departure.

P. M. FISHER.

PETERS.—Melanchton Peters died at his home August 1, 1918. Brother Peters was born in Ohio, November 20, 1858. At the time of his death he was 59 years, 9 months and 11 days old. Brother Peters is survived by his wife and four sisters. Twenty-one years ago Mr. Peters united with the First Brethren church and lived a consistent Christian life. He always had the welfare of the church at heart. Four years ago his church called him to the deaconship. His Christian influence and fatherly advice will be missed by all who came in contact with him. Funeral services were held at the home and at Teegarden church by the writer assisted by brother C. C. Grisso, of North Liberty. May the Christ who was his light and guide through the shadow of the valley of death be our refuge.

J. W. CLARK.

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J. ALLEN MILLER,
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(Continued from page 7)

lie the countless things which weave the web of splendor and throw the magic of enchantment about things. Necessity supplies the substance. The unnecessary add the the glory.

The proper question to ask about a course of conduct to be followed or a thing to be obtained is not, then, that as to whether it is necessary. It is that as to whether it is lovely and worth while. We need to remember that if all the unnecessary acts were left undone and all the unnecessary words were left unsaid the world would soon cease to seem a fit place in which to live. We need to remember that it is the will uncompelled that tames the wilderness, that it is the hand unconstrained that reclaims the desert, and that it is the kindness born of spontaneous impulse which brings into life the uplifting and the helpful.

Of course we could get on without all these things. We do not have to have the flowers; we could dispense with the moonbeams; our three meals a day do not depend upon the singing of the birds; the world could no doubt continue on its way if the wind never again whispered a lullaby among the trees. But this is not the kind of world for which the heart longs. The deeper hunger is satisfied only with a world made beautiful with the things that were whispered only into the more sacred chambers of the heart of man—the beautiful and unnecessary things.—In American Messenger.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, OCTOBER 9, 1918 NUMBER 38

The Red Triangle Men

TO THE WORKERS OF THE Y. M. C. A.

Their huts are brown on the western front
And pink in the Eastern dawn.
They stand and serve where the men lie thick
And the blinds of Fate are drawn.
Wherever the need of help is found,
Their footsteps gather and fall
In shell-raked village and shattered town;
And God looks down on them all.

Some of the men are college men,
Some hail from the nation's schools;
Each will give what he has to give
In the lands where the war fiend rules.
And few are young, and fewer fit
To answer the greatest call;
But each is doing his biggest bit;
And God looks down on them all.

Under the lee of the fighting line,
In tents that are pitched in haste,
They set the food and the steaming cup
Near the slopes where the red death raced.
There, where the guns in anger roar,
And the whistling bullets fall,
They serve—the Red Triangle men;
And God looks down on them all.

From the Editor's View-Point

The Value of An Ideal

Frequently idealists are spoken of as individuals without practical common sense and as being able to accomplish nothing because of this lack. It must be admitted that some idealists of the most pronounced type do lack in the sense mentioned and are thus prevented from carrying out their ideals.

One who succeeds in carrying out his every ideal and in developing his every plan can not have such very high ideals after all for it is only to be expected that one's ideals are just a little higher than the possibility of attainment. When one's highest ideals have been attained there is room for no further progress and when progress ceases life itself ceases for all practical purposes.

One of the saddest features of human life is the lack of ideals or if not a total lack of HIGH ideals. Low ideals are common enough and because of this life itself is altogether too commonplace with a vast number of men and women. One of the best things in all the world to spur man on to greater effort and to inspire him to develop the best there is in him is some great ideal he wishes to attain in his own life or to help others to attain it in theirs.

While some idealists may lack in the practical qualities that accomplish things in the world we can not agree with those who condemn all idealists. The Kaiser is reported to have said, "Wilson is an idealist and an idealist can accomplish nothing." One half the statement of the Kaiser is correct; Wilson is an idealist, but the other half of the statement of the Kaiser is altogether wrong, for it is now plainly to be seen that our President with his idealism will accomplish more for the world during his eight years in the presidential office than all the junker statesmen of Germany, including the Kaiser, have done for it in fifty years. The fact is the value of an ideal is inestimable and when hight ideals are coupled up with practical common sense there is no more potent force for good in all the world than this; and it is worth noting that the highest and most valuable ideals are Christian in character.

What Men Like

There is a difference between liking a thing and loving a thing, but in many instances the difference seems to be so slight that it is not easily identified. The very character of man is indicated by his likes and dislikes.

Many things in this world are worth liking, but there are some things that may be proper subjects for one's liking that are not at all fit for one's loving. We know the apostle says, "Love not the world neither the things that are in the world," but there is no reason why one should be at variance with the world and dissatisfied and disgruntled at his surroundings all the time. In fact there are many things about the world that most of us like and even in some respects we love them and still we do not feel that we are disobedient to the Apostle's teaching.

If it is ennobling to one's character to love the beautiful then it is ennobling to both like and love many of the things that belong to the world, for certainly God through the laws we attribute to Nature has made some of the most beautiful scenes that can come before the vision of man, and it is no sin to love the beauties of nature, and as the fall of the year comes bringing with it magnificent pictures of forests and groves colored with crimson and gold as no painter has yet been able with pigment and brush to color any of his reproductions on canvas there is no harm in standing before such scenes and in rapture born of love for the beautiful to exclaim, "What hath God wrought."

But there are other things that appeal to one's liking in the world and as stated in the beginning, these things reveal the character of the one who has the liking. Some people wonder why Charlie Chaplin succeeds so well with his foolishness in entertaining people and why so many people "like" his antics before the "screen." But Mr. Chaplin explains it in three words when he says, "I like people."

Repatriation

This is one of the problems that confront the nations of the world that have sent large numbers of their men out of their native countries to fight against the aggression of Prussianism over the rest of the civilized world. Of course, these men have not been expatriated in the sense of political banishment, but many of them by their absence from their homeland will become disconnected from the place they formerly held in the business, labor or social world and some decided steps will be necessary to make it easy for them to again take their place in civil life, for it is not to be expected that the world will continue under arms a moment longer than is absolutely necessary to guard against traitorous outbreaks of lawless people after peace has been secured upon the surface. A deep and abiding peace is to be desired just as quickly as the peace destroying elements in the political world have been thoroughly overcome, and then the problem will be to take proper care of those who have had part in making such peace possible.

But there seems to be another kind of repatriation that is not only to take place but that is going on even now. For some time it has been felt by many Christian workers that Jesus Christ has been expatriated, that is banished from the Christianity built upon his life and death, that the world has for a number of years been attempting to build up a religion based upon Christian principles but without the Christ who is the life of all such principles. "He came unto his own and his own received him not."

A moral system of a type may be built up without Christ, as moral systems have been built up in the past; and there may be much good in these systems which will have a restraining influence over the lives of men that will prove helpful in many ways, but the system will lack saving power as all such systems of the past have lacked it. Something more than moral philosophy is needed to lift the family of man to the place intended by the Creator. This something is undoubtedly Jesus Christ, though many leaders of moral movements seem to have overlooked it in the past. For a number of years there have been those who have been following the slogan, "Back to Christ," but it has not meant much to a large portion of people. However, it seems that at the present time the world itself is turning back to Christ as it has not done in a long time. We do not say that the world is turning with greater readiness than formerly to the church, but it is seeking that which the church has been endeavoring to give for nearly 20 centuries. The church may not have always followed the best methods in carrying on its work, but in the long run we believe that apart from the service which the church has rendered to civilization there would be very little demand at the present time for it to get back to the fundamental principles laid down by its founder Jesus Christ. Too long the world has tried to get along without him and too long has the church failed to lift him up before the world as the one and only hope of mankind, and to do this lifting in a way that all men are drawn unto him.

It is encouraging to note how Christ is again coming into his own, and to note how in these days of worldly uncertainty men are turning to him. The world needs Christ and it needs all that is true in what has been termed Christianity for nearly two thousand years, but there can be no real Christianity unless Jesus Christ is fully embodied in it and in its claims. But the world and the church are looking to him, and even so liberal a critic as Prof. Shailer Mathews has recently declared, "We are repatriating Jesus in Christianity." Let the good work go on; it is what Christianity needs.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Co-ordination and Co-operation

In the last issue of the "Woman's Outlook" which just came this morning, I find some mighty fine news. From the President's report of the Sisterhood of Mary and Martha, I cull this much:

> "Last year we set ourselves to reach a part of our Four-Year Program goals. We attempted to reach a gain of one hundred and eighty new members. We find we have a gain of 224, thus surpassing our goal by 61. This we think is splendid and makes us feel that in 1920 we will reach our 2,000 members."

Now, I like that report because it shows so many good things. First, is the fact that a good organization has set a goal that looked big and then, went "away over the top." The program is not too big, either, this little note tells the rest of the brotherhood for the fact that they had more than won the first goal set, made them feel that the bigger one could be reached in 1920. That's the right kind of optimism because it is based on fact. It is not hot air.

"We Have, Therefore We Can"

Now, would not that make a fine motto for the girls for the remainder of the task? And since they did so well this year, ought not they feel that nothing can hinder them from winning in sure style, the larger, longer race to 1920?

And would it not be fine if the spirit of that report would permeate the whole church? Who is it for, The King of kings who absent on a journey has left the interests of the kingdom to our hands and who will, in due time return to take an account of our stewardship.

"We Have, Therefore We Can"

That is in harmony with the teaching of the Master who said, "To him that hath shall be given." There is no note of defeatism in the forward march of the Master. Germany thought there would never come that day in their history. They who for four long years braved the whole world caring not whom they might offend, have come to the note of defeatism; before this is in print, we are expecting almost anything from even Germany. Defeat is finally to come to everything ever launched save the work of Jesus Christ and that that interests his kingdom.

Now, Co-operation

But where is the co-operation in this? Well, that is my question. What I'd like and have been asking and praying for for two years is, that such good reports of success should be made on this page. There may be a very good reason why the organizations have not used this page more; there may be a very good reason why they have not heralded their successes in this way that I feel is the just right of the brotherhood to have it done, but I can not figure it out. In this I do not criticize the President of the Sisterhood nor any other, but I would like to say that this is not my page, my cause nor my task. It is "ours," and I hope that everybody will use it to the fullest for the success of the Master's big program for us that we have been emboldened to try out for HIM.

Program Page Is Our Page

People of the church, this page is "our" page. Every good report of progress would help others to progress and ought to be mirrored on this page. No better service can be rendered the brotherhood and the cause than that you should send me a brief sketch that it may blaze forth on this mirror of progress. Let us co-ordinate our tasks more perfectly and then we can co-operate more thoroughly.

BAME.

Contributions

PRAYER. BY W. R. DEETER

"Lord, teach us to pray."—Luke 11:1.

Prayer is the golden key that unlocks the storehouse of God's grace and teaches us to know him.

Jesus had just been at the home of Mary and Martha, and had gone to a certain place and his disciples asked of him, "Lord, teach us to pray, as John also taught his disciples." It was here that the Lord said, "After this manner ought you to pray, Our Father, which art in heaven, hallowed be thy name, etc."

Have you ever observed how free this prayer is of any material that can tempt to subtle self-inspection in the art of devotion? It is full of an overflowing of thought and of emotion toward great objects of desire, great necessities and great perils. Prayer brings us in communion with the infinite that we may receive strength and blessing in the time of need, when we feel weak and insufficient for the tasks that are before us. Prayer pulls the rope below, and the great bell rings above in the ears of God. God hears our humble petitions, though there may be some that scarcely stir the bell, because of languid praying. Others may give but an occasional pull at the rope. But he who is sure to win heaven is the one who grips the rope boldly and pulls continuously, with all his might and strength. He should pray "without ceasing."

Prayer is by no means a mere talisman through which we substitute our will for that of God, but it is more truly that communion of the mind with God through which our will becomes at last merged into his will. We believe there is nothing that can make our souls so pure and strong, nothing that can arm us so completely for the great conflicts of life, as to be alone with infinite truth, and infinite love through prayer. There is no joy, duty, conflict or sorrow for which we cannot be better prepared by prayer. There is little danger of too much time being spent in prayer. Bad habits are overcome by prayer; evil thoughts are rooted out through prayer; dark hours may be made light through prayer; midnight of prayer brings noonday of victory. True prayer is the reflection of God's thoughts back upon himself. "Men ought always to pray and faint not" is the admonition of Jesus, and this brings us to our first thought to know what prayer is.

I. Prayer Should Be Founded Upon the Knowledge of its Teaching.

Samuel Johnson once was asked what the strongest argument for prayer was, and he replied, "Sir, there is no argument for prayer." He impresses the fact that prayer is a native tendency. It is a practice like breathing or eating in this rspect, that men engage in it because they are human, and afterwards argue about it as best they can. Carlyle has said, "Prayer is and remains the native and deepest impulse of the soul of man." Man's praying denotes to us that he is akin to God. That which is within man that is immortal, therefore must be fed upon the eternal bread through prayer, to have sustenance through life in this world.

Prayer in ancient Israel was the office of the prophet. Men had not not reached the sense of personal religious experience. Their religion was largely external. They could approach their God with a gift as in sacrifice though even then the priest was generally the mediator; but when they sought to speak with him, and to beseech his favor, they felt the need of an intermediary who was able to secure audience with the deity. So Moses is represented as praying for Israel (Ee. 2:11-13; Num. 11:11-15). Samuel prayed for Israel in the presence of the enemy (1 Sam. 7:5, 8). When the people sought for a king they asked Samuel to pray for them, and he did. (V. 9.)

Many of the prophets break into prayer in their writings, as Jeremiah when Juda was afflicted with drouth (14: 13-22). Many of these writings represents an endeavor to spiritualize the worship in the temple. Isaiah says, "My house shall be made a house of prayer," and this thought was nobly expressed by Jesus himself when he cleansed the temple the first time.

It would be incorrect to say that there was no practice of prayer by the people before the exile, for Isaiah declares that their many prayers are useless unless accompanied by righteousness. The book of Nehemiah is a remarkable record of prayers of an active man of affairs. Judas the Maccabee also was a man who prayed and "kept his powder dry," as the heroic story repeated narrates. The book of Psalms is really a book of prayers and praises. They are the expression of Israel's faith and aspiration, many of them having all the elements of true prayer. They are personal yet representative, for the writer is always speaking for his people. They are the ascriptions of praise, for that is the spirit in which the devout soul ever communes with God. They are cries for deliverance, for peace, for care and thanksgivings. After the exile prayer became a more personal matter with the people, and Jesus fully emphasizes the need of direct communion with God for all people alike. The cry is still with us, "Lord teach us to pray," that we may know just what to pray for, and what not to pray for. Jesus knows our needs before we ask for them, but he wants us to ask, and if we ask in faith believing, we shall receive them. Prayer has righted many a man to do and act justly, and to keep in paths of righteousness. Prayer and worship are thus universal; that all people do "seek God, if happily they might find him." It is said that an ignorant African woman, after hearing her first Christian sermon, remarked to her neighbor, "There! I told you there ought to be a God like that." Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of him. This, then, is the distinctive quality of man and the noblest faculty which he possesses.

Prayer has been greatly discredited in the minds of many by its uses during the war. Men have felt the absurdity of praying on opposite sides of battle, of making God a tribal leader in heaven, to give victory, as Zeus and Apollo used to do, to their favorites. Let us grant all the bitter, narrow, irrational elements that thus appear in prayer during a war, but let us not be blind to the meaning of this momentous fact: **Whenever in national life a time of great stress comes, men, however skeptical, feel the impulse to pray.** How natural Hezekiah's cry in the siege of Jerusalem! "O Jehovah, the God of Israel, that sittest above the cherubum, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear the words of Sennacherib, wherewith he hath sent him to defy the living God.... Now therefore, O Jehovah, our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone." II Kings 19:15-19.

Consider how the same tendency to pray in a crisis appears in the European war. Here is a passage from a Scotchman's letter, describing the infidel in his town, who never went to church, but who now sits in the kirk, and is moved to tears when he hears the minister pray for the king's forces, and for the bereaved at home: "It was then that my friend stifled a sob. There was something after all, something greater than cosmic forces, greater than law—with an eye to pity and an arm to save. There was God. My friend's son was with the famous regiment that was swaying to and fro, grappling with destiny. He was helpless— and there was only God to appeal to. There comes an hour in the life when the heart realizes that instinct is mightier far than logic. With us in the parish churches of Scotland the great thing is the sermon. But today it is different; the great thing now is PRAYER." So always a crisis shakes loose the tendency to pray.

The first time the people of the United States were called upon to observe a day of national prayer was May 9, 1798, by proclamation of President John Adams. A controversy had arisen between this country and France and all Americans were called upon to pray for a continuation of peace. In 1815, when the United States was about to make war on Algiers, President Madison proclaimed a day of prayer. During the Civil War three presidential proclamations were issued appointing days of prayer for peace. In 1865 the authorities called upon the people to pray for Lincoln, and in 1881 President Arthur proclaimed a day of prayer to mark the burial of President Garfield. In the autumn of 1914 President Wilson issued his proclamation for prayers on 'Peace Sundays.'

The fact that man never outgrows prayer proclaims to us that he has a knowledge of its intrinsic value, and the act of praying is the very highest energy of which the human soul is capable. And before the tendency to pray all the barriers go down. God knows what is good for us, and for it we pray. What prayer can do must be seen in the prayers. Prayer is religion in act; it is the very sword of saints. This brings us to the point that,

II. Prayer Should Be Prompted By Desire.

Alone of all beings here below, only man prays. Among his moral instincts none is more natural, more universal. The child inclines to it with eager docility. The old man betakes himself thither, as to a refuge against decay and solitude. Prayer comes spontaneously to young lips, which with difficulty stammer out the name of God; and to dying lips, which no longer have strength to pronounce it. Among all nations celebrated or obscure, civilized or barbarous—one meets at every step acts and forms of invocation. Wherever men live, in certain circumstances, at certain times, under the control of certain impressions of the soul, the eyes are raised, the hands clasped, the knees bent to implore aid or render thanks, to adore or appease. With transport or with fear, publicly or in the secrecy of the heart, it is to prayer that man betakes himself, in the last resort, to fill up the void of the soul, or to bear the burdens of his destiny. It is in prayer that he seeks, when all else fails, strength for his weakness, consolation in his grief, hope in his virtue. Since this desire is dominant in this life. As Paul says, we should "desire the greater gifts." Sometimes our prayers are unreal because they do not represent what in our inward hearts we sincerely crave. For example we pray against some evil habit in our lives, while at the same time we refuse to give up the practices that make the habit easy, or the companionships in which the habit thrives. We go through the form of entreating God to save us from our sin, but we do not want to answer enough to burn the bridges across which the sin continually comes. Our petition is a lame and ineffective whim without driving power.

Prayer has failed in some because it has always ap-

peared to them as an obligation rather than a privilege. When they think of it they think of a duty to be done. Contrast with this the glowing words of the sixty-third Psalm. "O God, thou art my God, earnestly will I seek thee:..... My lips shall praise thee.....For thou hast been my help, and in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me." 63: 3, 5-8. Prayer here is not a burden to be borne, an obligation to be fulfilled, something that is due to God and must be paid. Prayer is a privilege; like friendship and family love and laughter, great books, great music, great art, it is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meanings of prayer has not so much refused an obligation as he has robbed himself of life's supreme privilege—friendship with God. When a man responds to the desires of his inmost soul he will realize the great need and blessing of prayer in his life. He will "pray without ceasing." "Evening and morning and noon will I pray and cry aloud; and he shall hear my voice." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5:3. Paul says, expressing the desire of his heart for others, "I will therefore that men pray everywhere, lifting up holy hands."

The first missionary tour of Paul and his companions was conceived in the spirit of prayer and furthered by prayer's POWER. We, too have prayed for missions. We have longed and desired for the gospel of Christ to be given to those who know not the saving grace of the Master. Perhaps we have had personal friends on the foreign field, and that fact has quickened our sense of obligation to pray for the cause. In our inmost desires we devotedly set our stakes for the triumph of Christ's cause in the lives of those who live in the dark lands. Our personal service in the church at home strengthens the "home base" to reach out continually for hungry souls. O, that we may greatly desire to break the spell of enchantments that makes the nations drunk with the lust of battle and draw them on as willing tools of death. May we pray for a quiet and steadfast mind, when others clamor for vengeance or aggression. May our sense of justice and our regard for the equal worth of others be strengthened in the name of the Redeemer. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless the soldiers and sailors for their swift obedience and their willingness to the call of duty, but inspire them none the less with a hatred of war, and may they never for the love of private glory or advancement provoke its coming. May our desires be for a better method of life's advancement to match our strength in a more effective way than in giving our life for a flag. May Christ's banner be our flag for life's endeavors. May we pray the strong Father of all nations to draw the great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and the sun may shed its light rejoicing on a holy brotherhood of peoples. May the deep prayers of our life be set upon the things of God. May our hearts be not deceived when we tell him in pious phrases that we wish his blessing. Let us sink down into that human desire, which, when in tune with the infinite, will lift us up into the blissful sunshine of the saints of God, who are pure and holy in the divine love. O, that the cravings of our hearts may be satisfied in that we may desire that portion of his substance which falleth to us, from the great storehouse of God.

III. Prayer Should Be Bounded By Promise.

One of the strongest promises in the New Testament is found in that wonderful "promise chapter," the fourteenth of John, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." If we should then ask, "Lord, teach us to pray," he would teach us the elements of prayer. So numerous are the passages in the Old and New Testaments of promise, one can hardly read a chapter anywhere but what he finds them. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and faint not." Isa. 40:31. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. The man that was swallowed by the great fish, was miraculously kept alive. He was in a strange dark, horrible place. He cried out in his distress and the Lord heard him. His prayer went up unto the Lord, into thine holy temple. Wherever we may be, and in whatever trial we may be involved, the Lord will hear our cry and come to our rescue. If any soul, like Jonah, feels in the very depth of torment, in feeling and apprehension, yet your cry will prevail with heaven, and you shall know that "salvation is of the Lord." A poor man's cry will sound through the telephone of Christ's mediation, in the ear of God, and he will respond to it.

A man who becomes accustomed to prayer, will have a stronger personality than those who do not pray. It was Mary of Scotland who said, "I fear the prayers of John Knox more than an army of ten thousand men." No wonder the promises of God were showered upon this great missionary. His prayers are living in the lives of others yet today. God opens the windows of heaven and pours out his blessing upon those who trust him, and whose faith is planted deeply in his promises. The impressions of a praying mother will live with her children all their life long.

To know that God keeps his promises is like the music that floods our lives, and this brings great comfort to Christians. What a never-failing source of comfort prayer is, will never be known to the individual till he has the experience in his own life. The history of each individual Christian, and the amount of comfort and blessedness he has received could be almost accurately recorded by a statement of his habits of prayer. Children in their disappointments, and youths in making their choices, mothers in their care-worn lives and fathers in their toil, statesmen in their heavy tasks and pastors with their perplexities, Christians of all ages and classes and in every variety of circumstances have tested and attested to the wonderful comforting power there is in prayer. Luther, when he was hard pressed with his toils, said, "I have so much to do that I cannot get along without three hours a day in prayer." General Havelock rose at four, if the hour of marching was at six, rather than miss the precious privilege of communion with God before setting out, because he believed in the promises of God. Matthew Hale says, "If I omit praying and reading God's Word in the morning, nothing goes well all day." These men as have all faithful Christians, found the promise and comfort there is in prayer.

What prayer has been to the individual it has been to the race. Think what volumes of prayer have gone up to God. Its blessing to the race can not be overestimated. It has been the source of untold blessedness and cheer to the people of earth. Could it all be put together, what a bundle of fulfilled promises it would make! Those who have made the true confession are going to have their prayers answered. One of the truest signs of answered prayer, and that a man grows in grace, is, that God increases and man decreases. The nearer we get to him, the more we will think of him, and the less we will think of ourselves. When we get near to God in prayer, how small we look and how large God seems! When Isaiah saw God, he cried, "Holy, holy, holy, Lord God of Hosts."

My friend, if there is anything in your life that is wrong, make up your mind that you are not going to let the sun go down before you confess it through prayer. Ask of the Lord to open the windows of your soul, and "teach you to pray," that the harmful thing may be removed from your life. Then you, like the Psalmist, can say, "Blessed is he whose transgression is forgiven"..... A fine element here to consider, is restitution. It would be folly for one to ask God to forgive something in our life, if we were unwilling to restore to another that which we owe. If I had five dollars in my pocket that I owed to another, and would not pay him, God would not answer my prayer, "forgive us

(Continued on page 16)

Around the Fireside

A FORTY-ACRE SERMON. BY LULU LINTON

The shimmering haze of midsummer in Oklahoma danced and gleamed on the golden shocks of oats in the big field just outside the west window of the two-roomed shack. The heat seemed to press down upon the roof and surge in at the open door.

Louise Weber laid down her pen and sat gazing out, away and away, across the golden fields, green fields, and brown fields, to where the far-off circle of jack-oak-trees made a blue-green line against the very bluest of skies.

After a time, she glanced back at the letter she had been trying to write. It was pitifully gay, and her descriptions of the wild flowers, wonderful rose-colored sunsets and distant views were so graphic that surely the reader of the letter could see them with the eye of imagination. She read it all over, to be sure it sounded very cheerful, then suddenly a great big tear, seemingly falling from a clear sky, splashed down upon a page, making a blistery blue smudge right in the middle of her gayest paragraph.

"Oh, dear, I'll have to do it all over again," she said wearily. Then suddenly a change of mind brought a look of relief to her face, and taking up her pen she wrote hurriedly:

"There, the secret is out! I couldn't make **you** believe that anything but a tear blistered this page—and I don't want to. My camouflage letters will do to fool other friends but you, my dear pastoress, to whom I have come with every joy and sorrow since my precious mother went away—you'll have to be my safety valve, for I've got to talk to somebody about this strange, new land. Oh, it is so big, and so different. I think I could learn to endure the week days after a while, for I am usuually so busy all day, and so tired at night that I have to sleep—but the Sundays! How I long to sit in the dear old home church, and listen to the well-trained voices of our choir, and hear my pastor's rich, comforting voice giving me the lesson I am to live by for the coming week. Yes, I remember saying that his sermon about doors of opportunity would last me for a lifetime, but it was easy to be optimistic and enthusiastic before I had tried to unlock any of the stubborn things.

The pitiful little church house here would make you weep to think folks ever tried to worship in such a place. The first Sunday morning out here, I said I'd be willing to walk five miles to attend the home church. The next Sunday morning Malcolm said he would walk ten miles to be there. Since then we alternate, raising it five miles a week. I'm not strong on calculations, but I'd judge that if our longing continues to grow five miles a week, and the walking stays good, you might expect to see us come down the aisle some Sunday morning next year. Now don't worry about me. I'll be as good as I can be, out here; but it's hard work without the usual accessories." She signed her name, sealed the envelope, and kissed the stamp. Of course it was a childish thing to do, but, somehow, she felt that the stamp deserved something for carrying her message to her best friend, so many miles away.

When she had closed her desk and sat idly rocking, the heat seemed more oppressive than before. She wandered restlessly into her combination dining-room and kitchen. Out of the open window she could look over the big forty-acre field that lay between their house and the little church. It has just been stripped of its wonderful crop of alfalfa, and the ground lay sere and brown, with the short dry stalks bristling over it.

"It **can't** come up, and make the second crop, and the third, that Malcolm is hoping for. And we can't ever build the barn and add the rooms to the shack. It is utterly hopeless, just like life itself," and her voice trailed off into sob.

She was just a girl. A tall slender slip of a girl, with big, brown eyes that were growing to look sad, with hollows under them, where her cheeks had rounded out so prettily. A worry line was chiseling a mark between her arched brows, and there was a fretful droop to the corners of her mouth.

She wandered to the other room and picked up a big monthly magazine. Turning the pages in search of something she had not read, she came upon a page of tempting summer dainties, done in colors. With a little moan she threw the magazine from her. She was so hungry! Oh, to be sure, there was plenty to cook, and her husband and the hay hands consumed vast quantities of green beans and fat pork, potatoes, onions, beets and cornbread. But her artistic soul cried out for things that were dainty and pretty instead of just substantials—lovely iced things, to cool her aching throat.

She had eaten less and less, until instead of being slender, she was in danger of growing angular.

The pump handle gave forth a melancholy squeak, and going to the door she saw the woman who lived in the next shack down the road. She had stopped to get a drink on her way home from a rented cotton patch. She was sun-browned, briar-scratched, stoop-shouldered woman.

"Hot work—choppin' cotton," she volunteered. "You're lucky that **he** don't make you help. Corn's beginnin' to curl a little today. Won't amount to much if it fires any worse."

"Won't we **ever** have rain?" Louise asked, glaring resentfully up at the brazen blue sky, where no hint of a cloud appeared.

"Oh, yes, it'll rain," was the good-natured reply. "It always has rained—at times. Seems like things'll get to the very worst, and then it'll up and rain and revive 'em all up again. 'Taint no use to worry. It don't bring the rain no quicker."

She went on down the road, her bare ankles showing brown and dusty above a pair of flat slippers.

But another hand was on the squeaky pump handle, a wee brawn hand of a little girl who had chopped cotton all afternoon beside her stoop-shouldered mother. She was an elfish-looking child, with big gray eyes and straight black hair, cut off squarely around her head. When it fell in her eyes she gave her head a toss to put it back in place. She lingered after drinking, for she was a talkative little soul.

"Whyn't you ever come to our Sunday school?" she asked.

"Do you have a Sunday school?" Louise Weber asked in surprise.

"Well, we have some. Me and three other girls went every Sunday for a long time, but nobody ever teached us, and two of 'm quit, but Florrie and me still goes. We like to go and just sit there on Sunday. Seems like it is dif'rent from other houses somehow. It makes you feel resteder. Florrie and me wondered if you'd teach us, and Florrie asked me to ask you today, so you'd have time to think up a nice story to tell us.

"Seems like if we had something to think about all week, it wouldn't be such hard work choppin' cotton. The lady that stayed at the Brant farm last summer told us nice stories, and she was just an old maid, and not pretty like you. I'll go over tonight to tell Florrie I've asked you, and maybe we can get the other two back. Mom will go, and old Mr. Steeples. When he goes we can have a prayer. It's always the same one, but Mom says that don't hurt, for it's a real good one. I wish your man would go, too. I think I could get mine and Florrie's brothers to go if he'd teach 'em, for they like the way he takes holt on a farm. Some folks that come out here are such tenderfect. Well, I got to be going on."

She slipped through the wire fence and out past the jack-oak-trees before Louise had found her voice to refuse the request. And, after all, did she want to refuse it, the favor asked by this work-worn woman child with the hard years of life before her, asking only for something different to think about, to lighten her burden?

"Maybe it's one of those doors," Louise said, solemnly. "It seems to need oil on its rusty hinges, but it's up to me to oil it—and push!"

Somehow the air seemed cleard, and the heat less oppressive as Louise went about her evening tasks; or was it just because she had something different to think about,

She had taught a class in her dear home church, and she was going over in her mind some of the stories she had told very well indeed. She did not broach the subject of Sunday to her husband when he first came in, for he seemed unusually tired. He seldom complained of the things that that vexed him, but this had been a trying day.

"The corn is firing, and I never saw weeds grow so fast in my life as they have grown in the cotton while we were busy with that alfalfa. The mules got out of that upper pasture today, and one of them didn't come back. We may have to hunt miles for him. Everything has gone wrong." He added whimsically: "If you'd just throw the skillet at me, and I'd go off on a drunk, it would make a grand climax."

"I've got a more unusual one than that, for this country, if you can just postpone your climax for a few days," she answered mischievously. "We're going to Sunday school on Sunday morning!"

"Where?"

"Right down the road, to the church that lies nearest," was the calm reply. He offered no objections, being glad of anything that would lift that worry line from the fair face opposite.

For the next three or four days Louise forgot to stand at the window and compare life to the sere brown field which lay between her home and the church, so she did not note its changing aspect.

On Sunday morning they did not lie abed late, as had been their custom, but were up and dressed, in clean, second best clothing, which somehow seemed almost too good, and were down at the church as soon as they saw that the windows were raised.

It was an unusual service for both of them. Only a handful were present, but the number exceeded any Sunday for months, for Maggie's little brown feet had carried the word to all she had time to reach, that the two new folks had promised to come.

A sun-browned man who had worked in the Weber's hayfield acted as superintendent, and a tired-looking little woman played the hymns as well as she could, on the wheezy old organ. Louise took her little class to one corner of the church, and told her story so well that the eager little faces brightened. Old Mr. Steeples prayed his one prayer, and when he repeated the precious promise that where two or three gathered together there was the blessed assurance of his presence in their midst, Louise knew suddenly why the house was different from other houses, and why Maggie felt rested after sitting in the sacred little place. She turned her tear-dimmed eyes toward the open window near which she was sitting, and when her tears had cleared away she saw something that caused her heart to quicken its throbs. The brown, sere fields had changed! All over its dry brown reaches the fresh green was springing up! Without moisture, without shade, out there under the pitiless, burning sun, it was smiling up at her, tender and sweet, as if it had had all the helps and encouragement in the world. No sermon she had ever listened to had ever touched her heart like this.

She had said it over and over, bitterly, that the field was like life was going to be—now she must take up its challenge, and make her life like the brave old field! All the sullen, bitter feeling toward this queer, new land seemed to slink away in shame before this big, beautiful sermon.

"You'll come all the time," Florrie was saying, timidly, touching the hand of her teacher.

"Yes, dear, all the time," Louise promised.

"And our brothers will come, if your man will teach 'em. They like him, 'cause he ain't no dude. He works. D'you reckon he will come all the time?"

"Yes, he will come all the time, too," Louise promised, with laughing eyes.

As they left the little church, where they had lingered in neighborly fashion after the services, dark clouds were rolling up, and just after noon a violent wind swept the country, bending the jack-oaks in the yard until their branches beat against the low roof, and the small house quivered and strained at its foundations. Then a torrent of rain poured upon the thirsty earth.

In an hour it had all passed by, and the sun was shining. The breeze, pure and rain-washed, swept through the windows, and Louise left her dishes to stand at the door, marveling at the wonderful change.

"Your state is just like a spoiled child," she said laughingly, "with its hot, sullen, unreasonable temper and its sudden tantrums. Then it comes up sweet and smiling like this, and you have to forgive it." She always called it "Your state," when she referred to their new location, for it had not been the land of her choice.

"And what about your state, my lady," he answered quickly. "She's a hundred years old; how do you account for her faults and failings?" Louise laughed mischievously. "Oh, she is old enough to be just a little childish. You can always make allowances for the foibles of a dear, refined old lady. But Malcolm, did you ever see such a change as the rain has wrought? It seems as if the fields were really smiling!" His eyes grew moist as he answered:

"Maybe it is the rain, but do you know it seemed to me that the light all over our acres was reflected from your face."

Malcolm did not pay trivial compliments, and she turned quickly, resolved to keep the light shining over those acres, if this true-hearted fellow had missed the sunshine of her smile.

The next day she wrote another hurried letter to her beloved pastoress, back home. She told all about their Sunday that had been different, and she added, reverently: "Tell my dear pastor that there wasn't any one in the little pulpit, and I don't just know the text, but I had the biggest sermon of my life—there was forty acres of it— and I suddenly saw what it meant to do your very best, without the usual accessories."—Sunday School Times.

The Sunday School

The Educative Process in Religion

This book by Dr. L. L. Garber is being heartily endorsed by our leading workers. The reader is requested to note the following:

Represents the Best In Scholarship

As Sunday school workers of the Brethren church we should be proud of the fact that we have a teacher training book written by one of our number. Having carefully read this book in manuscript, I hereby give it my hearty endorsement and bespeak for it a universal use in teacher training classes by our Sunday schools. The book represents the best in scholarship and is written in such a lucid style as to be easily comprehended. Professor Garber introduces illustrations in his own unique way in such a manner as to illumine every page. To be able to convey to the reader in an accurate way all that the author wishes to convey is the highest art of any writer. This Professor Garber has done in his book.

A trial of this book in your teacher training classes will bring your most hearty commendation.

H. H. WOLFORD.

Elkhart, Indiana.

REVIEW OF
The Thought and Work of the Church

We have just received a telegram from J. F. Watson, moderator of the Pennsylvania conference that the date of the meeting had been postponed. We suppose it is on account of the great epidemic that is passing over the country. We may receive more definite news before the paper goes to press and may be able to give out to the church the real state of the case. The city of Ashland is in the grip of the "grippe" at this writing with the public schools closed and business greatly handicapped. There has been only slight illness among the force of workers in the Publishing House, but we are not ready to boast lest calamity befall us.

As the churches in four conference districts have been preparing for their district conferences which are meeting this week, the pastors have neglected reporting their work and thus this number of the Evangelist is somewhat short in the matter of church news; but we trust after the conferences are over the pastors and churches will get back to their work in regular form once more, and will keep our readers informed of the progress the work is making.

George S. Baer reports a most highly appreciated series of special meetings conducted by Dr. J. Allen Miller in the Louisville, Ohio, church the latter part of August. These meetings were educational rather than evangelistic and proved of special help to the people who came to hear Dr. Miller's teaching. It would be well if every church could annually provide its members a series of educational Bible lectures such as Dr. Miller can give.

Miss Mary Pence writes interestingly and at some length of the work as it is at Telford, Tennessee. Though without a pastor for some time these workers have not been greatly discouraged but have conducted such services as they could with the help of the Sunday school and the prayer meeting and the meetings of the S. S. C. E. It seems that new life has come to the Telford church in some way. Last week Brother Allen wrote of his visit to this place and this week we have letters from Miss Pence and Willis E. Ronk, the latter having served this church as pastor for two years and was glad to visit these people once again.

A. E. Thomas has just closed a series of meetings at Williamstown, Ohio. We have had no report as to the accessions, if any were received into the church but we have had a report of the splendid sermons preached by Brother Thomas and of the high appreciation in which his labors are held by the people of Williamstown. From all indications it seems that more than usual efforts will have to be made during the coming winter to keep the work of the church up to any satisfactory degree of efficiency.

The great mistake made by many boys in leaving school before their high school course has been completed has been made clear during the past two weeks as a large number of young men have been refused entrance into the Training Corps of Ashland College because of their lack of a sufficient number of High School credits.

This week our readers are favored with a sermon by brother W. R. Deeter, who has served the Gretna and Williamstown churches the past two years. Brother Deeter is still doing work in Ashland to better prepare himself for the work he has felt called to do. At the present time he is not doing any pastoral work.

A request has been received from Roy S. Brumbaugh to change his address from Roann, Indiana, to Portis, Kansas, so we take it for granted that he has arranged to become pastor of that church. Brother Brumbaugh will find a field of opportunity here that will be somewhat different from his former charges in Pennsylvania and Indiana, but it will be the same old gospel story whether preached among the mountains or upon the prairies.

George S. Baer is now engaged in a series of meetings with the North Georgetown, Ohio, church and we hope to hear good reports from this meeting after it comes to a close.

This week we expect to begin work on the Conference Minutes and Brethren Annual. We try to make each yearly edition of this Church Year Book a little better and a little more accurate than the last one, but in order to do this we must have the cooperation of all the pastors and auxiliary societies and organizations of the church. We desire to make it as complete as possible. If any pastor or minister has changed his address during the year notify us of that change. We never did know as much as a man really ought to know so it should not be expected that we know every change in address that is made by our pastors in a year's time. If you want to be listed correctly in the Annual SEND us your correct address, and if you want your street address, if you live in a large city, send that. The street address is not necessary in a city of less than ten thousand inhabitants. A Brethren pastor that can not make enough noise in a city of ten thousand to make himself heard by all the postal clerks in the office isn't earning his salary. If through an error your name was omitted from the list last year, notify us of that fact, for we use the old list for copy in the new, making only such changes as are given to us.

A word to the conference officers needs to be spoken here. We have sent the lists of churches and their pastors as they appeared in the Annual last year to district conference officers for revision and we expect them to come back to us correct in every item. We do not know what small congregations may have gone out of existence or just where every preacher in a district is preaching. You must furnish us this information to make our year book correct. And the more nearly complete the reports are and the more accurate the records the more valuable will be the booklet and the more readily will it sell.

Brother Paul Miller gives a splendid report of the Spokane work and makes a strong appeal for co-operation on the part of the brotherhood.

Brother Beachler has had unusual experiences in his College Endowment campaign since his last report, but he is steadily going forward. He says some weeks ago we made him say he was treated with fine hospitality in one of the homes of the Jones' Mills congregation when he said all of the homes. We looked up his original report which he had written with a pen that week and it would take a Philadelphia lawyer to determine what he did say. Then for fear Brother Ed of Uniontown should die of apoplexy he asks us to state that the amount in prospect at Uniontown is $1,900 and not $12,900. The corrections are made and no harm done.

Around the Editor's Table

Government Orders

Two weeks ago we announced in these pages that the War Board had notified all publishers that if they want to be permitted the use of paper for their publications they must cut off their mailing lists all UNPAID subscriptions. We set about the task of notifying all delinquent subscribers and we believe with possibly a few exceptions we succeeded in doing so. We also stated two weeks ago that those who had been notified but who failed to renew their subscription in two weeks would be cut off from our list.

We regret very much to do this both for the sake of our subscribers as well as for our own sake, but ORDERS are

ORDERS when they come from the military department of the United States, and in obedience to these orders we have gone over our whole mailing list and have removed the names of those who have not made payment. It nearly broke our heart to do it, but there is no alternative. We hope no one will take offense and that many if not all will have it in their hearts to renew at once.

This should be done for at least two reasons: first of all because in these distressing times the Publishing House needs every subscription it can possibly hold to tide it through the year that is before us; and in the second place there was never a time in the history of the Brethren church when its members needed to keep themselves informed as to the work and progress of the church, and to keep in touch with the spiritual forces of the world. So we implore every pastor in the brotherhood to urge from pulpit and in private conversation his people to be prompt in renewing their subscriptions.

Just now the American people are in the midst of the greatest Liberty Loan drive ever engaged in by any nation and the people are responding in a most remarkable manner. While we would not have the people give any less support to the government than they are, we would have them remain loyal to their church and its institutions as well. The church fills as important a place in the life of America today as it ever did and it must not fail in this time of crisis.

Master or Mastered

Men sometimes boast of being their own master, but it is a significant fact that many men who boast loudest about being masters of themselves are the most abject slaves.

At the time when Jesus said to his disciples, "If the Son shall make you free you shall be free indeed," the Jews declared, "We have never been in bondage to any man," though at that very moment they were in practical political bondage to Rome and they had been in bondage to sin and superstition and tradition for many years.

Man is related in many ways to the work of the world and whether he is the master of his world or the world is master of him depends almost entirely on the way he meets his obligations and tasks. We believe it was a part of God's original plan that man should be master of the world rather than that the world should become the master of man. One of the ways by which man becomes a slave rather than a master is the way of procrastination.

Some one has said, "Today's task left until tomorrow is master instead of mastered." This may be one of the reasons that the work of evangelizing the world is so difficult; the task has been too long delayed. But it can not be expected that the task will grow any lighter through any further delay, and it is indeed urgent that the delay be no longer prolonged; it is now high time that man should be master of the situation rather than the situation shall longer be master of man.

The Sin of Neglect

It is not necessary that one should commit some gross crime or that one should violate outright one of the great commandments of God in order to become a sinner. In the days of the Jewish Patriarchs sins of omission were reckoned with as well as sins of commission, but I am not so sure we give such sins the attention we should. I am inclined to believe that one of the most common as well as one of the most harmful sins of modern life is a sin of omission or neglect. One is able to do some good thing but neglects to do it and thus it becomes a sin to him.

When the apostle Paul wrote to his spiritual son he said, "Neglect not the gift that is in thee." These same words could well be applied to thousands of people today, especially to thousands of professed Christians who are doing no active service for their professed Lord and Master. It is not enough that one should profess faith in the name of the Lord, there should be the following after him, the doing the work that he appointed his followers to do.

While there is much that is beautiful in the parable of the talents, yet so great a shadow of sadness hangs over it because of the sin of one unfaithful servant that the beauty is sadly marred. We like to read about the efforts of the two men of faith and courage who did the best they could and who traded with their Lord's money with more or less success. We rejoice that their faithfulness brought them their reward. We like to have men commended for faithful performance of duty. But the story ends sadly because one man was a neglectful man; he may have felt that it was not worthwhile to make any effort with the meager means he had at hand and so he "neglected the gift that was within," and in this neglect wrought his own ruin. The Lord's judgment pronounced upon this neglectful and lazy servant may seem unduly harsh, but it only goes to show how highly the Lord values opportunity however small and how he measures accountability by the manner in which one accepts responsibility. Man is not judged by the things he hath not, but by the things which he hath, and if a man chooses to neglect to use the things that he hath he should not be surprised when such things are taken from him.

Fruit Bearing

A tree is planted in one's garden or orchard for one purpose only and that is that it shall bear fruit. Even a tree that has no other useful purpose than to ward off the sun's hot rays from one's house is a fruit bearing tree. It may not bear edible fruit, but if it accomplishes that purpose for which it was planted it is bearing fruit. The fruit of a shade tree is shade even as the fruit of an apple tree is apples. Fruit of its kind in its proper season is all that can be asked of tree or man, but it is somewhat more difficult to determine the kind of fruit a man's life should bear than it is of a tree; and yet, the Lord and the Apostles make it sufficiently clear in regard to what one's life should be that there need be no hesitancy in determining just what life should mean after all. Especially is this true of the Christian life.

In different epistles of the Apostle we have different aspects of the nature of this fruit defined; it is righteousness, light, the Spirit, the lips, work, etc. There is enough variety about it to break up all monotony that otherwise might be connected with it. Not many men are content to have only one kind of fruit planted in an orchard. They may specialize with apples or pears or plums, but to make the work interesting some fruit of each kind suitable to the climate and soil is desired, and the same is true of the Christian life. There are different aspects of life that call out the different kinds of fruit mentioned by the New Testament writers.

In an orchard some fruit may be sweet and some may be sour while some is only sub-acid so that individual tastes may be gratified; the fruit of the Christian life is also varied; some is called peaceable, some beautiful, some continuous—everbearing. This fruit bearing all has a purpose and one of the purposes is to reveal the fact that the Christian life exists. It is really the proof of life.

Most people who have fruit bearing trees in garden or orchard like to measure the fruit they bear and to tell the neighbors about it. Some years ago we knew of one orchard in the west that bore six thousand bushels of Ben Davis apples. Of course while the owner would not boast much about the kind of apples he had he could point with pride to the quantity his orchard produced. And even in the Christian life quantity has a great deal to do and in these days of "quantity production" in the industrial world it has still more to do. In the New Testament various expressions are used to indicate in a measure how much fruit we are to bear. We read of "a hundred fold," "much fruit," "more fruit," "abounding fruit," and then in solemn contrast to this in John 15:2 we have mentioned "no fruit."

From the attention given to the subject of fruit bearing by Jesus we are justified in believing that he is greatly concerned about the fruitfulness of our lives and that he is greatly disappointed when he comes year after year and finds "no fruit."

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

An Army and Navy Church

The Baptist Union Council of Great Britain and Ireland has decided to form a Baptist Army and Navy church, from which men can be transferred at the close of the war to churches in their respective home districts. Forms of application and certificates of membership have been prepared and sent to Baptist chaplains. The constitution provides that the church shall include those serving in the forces at home or abroad who are already members of a Baptist church and others who desire to become members on the basis of a declaration of repentance towards God, of faith in Jesus Christ, and a desire to follow him and to do his will. Membership will be open to any candidates satisfying this requirement, though precluded by circumstances or conviction from making a profession of faith by bautism. A register will be kept of all who desire baptism as soon as opportunity permits.

Bibles by the Million

The World's Sunday School Association has supplied, from the opening of the war in 1914 to the end of 1917, to the soldiers on both sides, approximately 1,500,000 Bibles, Testaments and portions.

Since August, 1914, the British and Foreign Bible Society has distributed, including several hundred thousand which the American Bible Society supplied them, over 7,000,000 Bibles, Testaments and portions, not only among the troops of the British Empire and her allies, but also among their foes, and in the ranks of their bitterest enemies. The National Bible Society of Scotland has circulated over 3,000,000 scriptures among the men of war since August, 1914.

Since America entered the war the American Bible Society has issued, in special bindings for the army and navy, 2,231,81 Bibles, Testaments and portions. This has meant an average output of over a thousand volumes every working hour, of every working day, during the twelve months.

Soldier Comment on Camp Life

In order to reassure those who are anxious about moral conditions in the camps, the pastor of the Dudley Street Baptist church, Boston, gives the following quotations from two among several letters he has received:

"From a Southern camp: I want you to know that I am keeping up my Bible-study, prayer and church attendance. The men of my battery are a lot of fine, clean moral fellows. I don't know just what would happen to a man who brought disgrace upon his fellows by his actions. We are standing for the best things. I do not find the rottenness in the army I expected to discover. Men in the army, the same as in civilian life, find companionship according to their desires. If a fellow wants rottenness he can find those who will rot with him; if he wants clean living, he will find those who would die before they would stain their souls or sacrifice their morals."

From one in the Aviation Service: "The fellows in my corps are a very clean lot, and very easy to get along with. I am delighted to learn that the moral conditions incidental to army life are far better than I was led to suppose by what I had heard and read previous to my enlistment. The men with whom I am associated come from some of the best homes of our country; and while some fellows use a good deal of profanity, still I think we average as high in morality as any bunch of fellows to be found in civilian life."—C. E. World.

Southern Camp Pastors

Members of the Methodist Episcopal church South, in the state of Texas, have appropriated $70,000 for the work of camp pastors. Thirteen thousand dollars has been raised for this same purpose in Virginia, according to Bishop Walter R. Lambuth, chairman of the War Work Commission of the Methodist Episcopal Church, South. This money will be used for the salaries of camp pastors and for the erection of tabernacles outside the camps. Already six tabernacles have been erected in southern camp communities and eighteen camp pastors are working among the various cantonments. These camp pastors cooperate with the Y. M. C. A and Red Cross, so that there will be no duplication of effort. "Distinctive evangelistic work is also being accomplished by these pastors," said Bishop Lambuth.

Training School for Chaplains

Training schools for chaplains have been established at several points—one at Fortress Monroe, Va., another in Texas and one at Louisville, Ky.

The Training School for Chaplains conducted by Maj. Alfred A. Pruden, a chaplain of the Coast Artillery Corps, at Camp Taylor, is modeled on the lines of the Reserve Officers' Training School. Stress is laid upon military affairs rather than upon theological instruction. All candidates have had the necessary theological education. Lectures are given to the chaplains on international law, military law; and military rules and regulations, and conferences are held under the direction of experienced chaplains on general subjects connected with their work. In addition to the special instruction there have been hold drills both in marching and in horsemanship.

According to the Federal Council of Churches, the faculty of the training school includes representatives from the Episcopal church, the Methodist Episcopal, the Baptist and the Roman Catholic. Among the candidates are members of at least three Roman Catholic orders and several Protestant denominations, all working and conferring together.

The course covers a period of five weeks and during instruction the candidates receive salary and wear the uniform of a private o the United States Army.

Facts Worth Quoting

(Selected from the Missionary Review of the World for September.)

The Christian natives of the islands of Aniwa in the New Hebrides, which was Dr. John G. Paton's special field, not only pay the salaries of all their teachers but contribute regularly for the mission hospitals and other objects outside the islands.

The heathen population of the New Hebrides is steadily decreasing; the Christian population is actually increasing in many places. The death rate decreases with the advance of Christianity in any section.

The John D. Wells School in Seoul is one of the missionary institutions giving their students valuable training in Korean industries and at the same time assisting the boys in the expenses of their education.

Paraguay, a country nearly as large as Spain, and with a percentage of illiteracy of over sixty, is practically without any organized missionary work. It deserves to be called "the neglected land of the Neglected Continent."

With every Oriental woman student in America the Young Women's Christian Association maintains friendly relations, through visits from a special secretary, invitations to summer conferences, and in other ways.

In twelve cities in China where Sherwood Eddy recently held his remarkable series of meetings, large bodies of Chinese Christians had been prepered to do personal work, and the selected non-Christians who were brought to the meetings and there signed decision cards are now being trained in Bible classes for church membership.

Churches representing ten different Presbyterian bodies at work in China have united to organize one General Assembly for China, and representatives of the British and American Congregational missions are to take their place in the organization.

One of the most remarkable instances of Christian internationalism which the war has produced is the sending of a deputation to the Allied armies at various points in Europe by the Young Men's Christian Association of Japan.

The present King of Siam is disregarding the guarantees of religious liberty established by the late king, his father, and in many ways is promoting Buddhism. In both Siam and Ceylon Buddhism is now being emphasized as the national, and Christianity as a foreign, religion.

About 400 camp pastors, representing the leading Protestant denominations and serv-

ing the various training camps throughout the country, are rendering valuable service in connecting the men in camps with the churches in the surrounding communities.

Though the total membership of the Christian church of all branches in Japan is only about 300,000—half of them being Protestants—a Japanese educator has expressed the opinion that there are in all Japan 1,000,000 people who follow Christ in their hearts.

The Salvation Army in Germany and Austria has been wiped out by an order of the Kaiser, all the real estate and other property belonging to the organization having been confiscated months ago. Over 100,000 Salvationists are fighting in the Allied armies.



Our Youngest Readers



A BIRTHDAY IN A WINDMILL

By Felicia B. Clark

Maria woke up early in the morning and heard the big wings of the windmill creaking dolefully. Her parents lived in the mill, by the side of the canals in Holland. Every time the great wings moved, grain was ground into flour. The peasants and farmers for many miles around in the flat green fields divided by tiny streams instead of fences, brought their wheat and rye here to be made into flour.

The storm beat about the windmill the machinery creaked and Maria was greatly disappointed. It was a shame that today, of all days in the year, the rain should come! To be sure, there were not many days when it did not either rain in Holland, or else there was a mist.

Maria went to the window at nine o'clock and looked out.

"It's my birthday," she said gloomily, "and now there's to be no picnic or anything!"

"I wouldn't cry about it," said her mother, clattering around the room in her big wooden shoes. She wore a brown dress, very much patched and a head-dress like a white night cap. "I see the girls coming now."

Maria clapped her hands with delight, as she watched Bertha and Magda walking over the sand dunes. After all, they would have a party, even if the sun did not shine.

The two girls threw off their dripping oilskin hoods and coats. They were twins and looked exactly alike, with flaxen hair in flat braids over their heads and gowns that fell to their feet, clad in wooden shoes, which they exchanged for slippers taken from a big linen bag.

Bertha carried a package, and when Maria opened it she found a large cake made of raisin bread. On the icing were the letters of her own name, Maria.

"But where shall we eat it?" asked the "birthday girl" in despair, for the rain beat worse than before on the window panes.

The three forgot how stormy the weather was when they began to play with the dolls, which were much handsomer than any one would have thought to find in a windmill. It was only on festival days, like birthdays and Christmas that Maria was allowed to play with these two dolls which had belonged to her grandmother and had been bought in Amsterdam.

"Now, your birthday feast is ready," the mother said, leading the girls into a very large room that had five walls and five windows. It was just the shape of the windmill.

"Oh!" exclaimed Maria.

And "Oh!" exclaimed Bertha and Magda in just the same tone of voice, with blue eyes round and big, and exactly alike.

On the walls were blue Delft plates and platters—all very old. The table was set with the best things and there were some cherry blossoms that father had gone out into the storm to gather.

Best of all, in the very center of the table was the cake that Bertha had carried so carefully through the rain. Around it were eleven candles, all lighted.

"It looks like a Christmas tree!" Magda said and that made every one laugh and feel comfortable.

How jolly it was to sit around the table and eat such good things! The mother could never tell Bertha and Magda apart and called each by the other's name, creating a perfect gale of merriment.

When the candles had burned down, Maria cut the cake, a big slice for each and just then, father came in for his share. They had some raspberry shrub in small glasses that were said to have been brought from Venice by some great grandfather who was a sea-captain. They were so precious that Maria was afraid to touch them for fear they would break. Only on very special occasions were those quaintly formed, rose-colored glasses used; never before on Maria's birthday.

When father stood up and said, "We wish our dear Maria much health and happiness and God's blessing throughout her life," in the strange foreign way, the "birthday girl" turned red. Everybody stood up around her and touched their glasses full of raspberry shrub to hers and said all sorts of nice things. Maria was beginning to realize that she was no longer a really little girl, because she was now eleven years old, going on twelve.

Days are short in Holland even in the spring so Bertha and Magda put on their oilskins, and after curtseying to Maria's mother went home.

Maria flung the door wide open and let a ray of sunshine in that peeped between the clouds.

"It was nicer than a picnic," she cried, flinging her arms around her mother's neck. "I thank you so much, dear Mamma. After all, I suppose people can be happy in storms as well as sunshine."

And then the big wings on the windmill waved from side to side and creaked as if they were saying: "Very true, Maria, very true."—American Messenger.

WHEN FLORA PROMISED

By Cora S. Day

Elsie stopped in the door of the living room and looked the surprise that she felt. She had expected to find no one there, for Mrs. Allen had gone out; but there, settled cosily in an easy chair with a book, was her sister Flora.

"Why, Flora!" Elsie began. "I thought you had gone over to Elizabeth's long ago! Didn't you say last night that you and Elizabeth were going this afternoon to see the new girl in your Sunday school class?"

Flora glanced up absently, her smile a bit vague. "Oh, I believe I did sort of promise I'd go." She yawned. "But I'm so interested in this story and the book's due at the library tomorrow. I'd rather finish it this afternoon than see a dozen new girls. Anyway, Elizabeth won't mind waiting until tomorrow to go, if I explain; and the girl doesn't know anything about it, so it will be all the same to her."

"She has lived here three weeks, and been in your class every Sunday since she came," Elsie said quietly. "I am afraid she will think you are not very sociable girls here in her new home town, if they are all as slow as you and Elizabeth.

But Flora had plunged eagerly into her story again and made no reply; so Elsie said nothing further. She knew Flora would resent or ignore any additional urging of her duty to keep her promise. It was not the first time Flora had broken a promise, when it pleased her whim or suited her convenience for the time being to do so. Elsie was sorry to see this one as lightly set aside as many others had been.

Estelle Bayard, the newcomer, had enrolled in their Sunday school as she had just reminded Flora, promptly upon her arrival in the village as a resident, and had been assigned to the class nearest her age, in which Flora and Elizabeth were members. Elsie, who was older and teaching a class of small boys, was glad to see a new member added to the little village school. She had liked the new girl's appearance and manner and had been pleased at the prospect of closer acquaintance with her for Flora.

"But I'm afraid she will please herself about getting acquainted or going to see Estelle, promise or no promise," Elsie thought regretfuly, and went about her own affairs.

The afternoon passed. Flora finished her story just before twilight. She laid the book aside and sprang up with sudden animation.

"I'm going down to Elizabeth's just for a minute," she announced, getting her hat and hailing Elsie from the hall on her way out. "I want to get a new piece of music that she said I might have to try over." Some prodding of memory—or was it conscience?—

made her add: "We will not have time to go to see Estelle now. I'll ask Beth if she can go there tomorrow." Away she went, brisk and alert enough when she was intent upon her own plans and pleasure. Elsie looked after her with a knowing little smile.

Flora is going to find out some day that she can not always suit herself regardless of other folks' plans or wishes," she thought. "Elizabeth only makes her worse by giving in to her without a murmur whenever Flora pleases to upset any of their settled plans. I wish she would stand up for her rights and make Flora keep her promises after she makes them so freely. Only, I suspect they wouldn't stay chums long, then."

Flora hurried on her way without stopping, until she reached the last crossing between her home and that of her friend. There she had to halt and wait for a big motor truck to pass. It was heavily loaded and going at a rapid pace; the driver no doubt anxious to get home before dark. As it swung round the corner Flora caught her breath sharply—for the huge vehicle skidded as it struck a treacherous muddy spot.

The gasp ended in a scream at sight of what happened so quickly that she could scarcely believe her own eyes. A little runabout had turned the corner coming toward the truck. As the big truck slipped, the little car made a frantic effort to dodge it, failed and struck it with a crash that overturned the lighter car and brought startled hearers running in every direction. Of the two people rescued from the badly wrecked car, the man who had been driving was but slightly cut and bruised; the young girl with him was taken from beneath the overturned car unconscious, and carried home in a serious condition. And Flora, standing as if rooted to the spot, looking on with horrified eyes, saw that the man was Mr. Bayard and the girl Estelle, his only daughter.

Flora never quite remembered going on to Elizabeth's home, nor how she told the story. She never forgot how Elizabeth looked at her and said when it was told: "If we had gone to see her this afternoon as we had planned, that would not have happened. For mother called on Mrs. Bayard this afternoon and she was telling her that Mr. Bayard was coming home early to take Estelle out in the car because she was so lonely and nervous and unhappy. Mrs. Bayard explained that Estelle was quite ill just before they moved here, and hasn't yet got back her strength and spirits. She has been fretting, too, because none of us girls came to see her and get acquainted. And now—isn't it too dreadful, to think we—"

Flora stopped her with a tragic little gesture. "It is my fault, not yours," she said, facing the truth squarely at last. "If I had come as I promised, you would have gone with me no matter what else had to wait. You have always kept your part of our plans. I am the one who broke them for any little thing. I've been selfish and careless and untruthful in word and deed." The confession was almost tearful.

"But you didn't know—you didn't think" —Elizabeth began sympathetically.

"I know now. I'll never forget again. I'll think of that dreadful scene—that poor girl —every time I am tempted to break a promise. I'm going to do better. I wish I had begun sooner."

The anxious days of uncertainty over Estelle's chances for recovery—days that lengthened into weeks—helped Flora to remember and grow strong in her good resolve. Then the injured girl began to come slowly back to health and strength; and when she became able to see visitors, she had no more cause to complain that her new girl neighbors were not friendly. Elizabeth and Flora became her close friends. "I've such a lot of broken promises to make up for, and poor Estelle was the chief victim of my worst fault; I feel as if I couldn't ever be half nice enough to her," Flora confided to Elizabeth once. "Do you really think I've improved any in the promise line?"

"You really have," Elizabeth said with a laugh, yet there was a note of real earnestness and satisfaction in the light reply "Once upon a time when Flora promised, I always wondered whether she meant it. When Flora makes a promise now, I know it is as good as done."—Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Good Citizenship Sunday

For seven years now Christian Endeavor has promoted the observance of Good Citizenship Sunday, the date being the third Sunday of October. But the Endeavorers have not thought of taking a sabbatical rest. On the contrary, extended efforts are being made to have the most general and enthusiastic observance in the history of the movement.

Special attention will be given to the mobilization of the Christian Endeavor Army of Universal Patriotic Service. As these suggive words indicate the aim is to enroll all Endeavorers in one or more kinds of patriotic effort open to them as Christians who desire to promote the highest interest of the nation. The Endeavorer may pledge himself to any one of eight lines of patriotic activity, such as, Conservation, Production, Relief Work, Christian Conduct. In a word he promises to do his best in helping to "keep the home fires burning." The aim is to enroll one million of such people. The Brethren Union should supply 2,500 or 3,000. Entire societies may be enrolled by a standing vote. This will enable the society to qualify on Point 5 of our Four-Year Challenge, the words "Army of Universal Patriotic Service" having been substituted for "Peace Advocates."

Then the day may be used to stress civic responsibilities of immediate urgency. In some states, Ohio for example, there is a Prohibition Campaign which calls for wholehearted support. Make very clear the duty of the society in furnishing speakers, supplying singers and providing personal workers, all of which will help to produce the needed number of votes of the right kind. Continue, as the need demands, to inform state and National representatives of your wishes respecting nation-wide prohibition. Some are willing to allow prohibition while continuing the war for Democracy, but they would have us to discontinue the war for prohibition. Endeavorers must see that it is both continued and won. Like King Autocracy, King Alcohol must be forced to capitulate on the terms of unconditional surrender. Once the law is enacted it will have to be enforced. This calls for the election of duty-performing officials, many of whom may be chosen in the November elections. The day is full of possibilities for the stimulation of Christian citizensip, enthusiasm and service. Develop them to the utmost.

Our New Citizenship Superintendent

When the present superintendent of the Citizenship Department came to Ashland several years ago, some one inquired as to his fitness for an office in the college society. Immediately another replied, he has been an active Endeavorer. Subsequent events amply testified to the truth of the statement. Having recognized him as a dependable worker his fellow students were always glad to entrust him with responsible positions. A similar attitude has prevailed among his colleagues in church work. In his pastoral relations he has been generally known as a young people's pastor.

Christian Endeavor, therefore, claims Brother Whitted not only as one of its contributions to the church, but as one of its leaders. We are very happy in the privilege of welcoming him into the leadership of our National Union, and earnestly ask all Endeavorers to give him their undivided support in promoting the interests of the Citizenship department.

J. A. GARBER.

Endeavorers Serving As Citizens

We are living in a peculiar day. A day of great opportunity. A day of great responsibility. A day in which the call to serve is stronger than ever before in the history of our country. Thus it is a day when the word citizen means more than it ever meant. To bring the young of the land to a realization of this fact is our great task. With this enormous task confronting us we have designated Sunday, October 20 as Good Citizenship Sunday.

Since the beginning of the great world strife, and particularly since we have been drawn into this conflict to lend our aid in protecting humanity and right, our minds have been largely turned toward patriotism. We have shown our love for the cause of humanity and justice and to the country whose laws have protected us in many ways, in the lavish giving of our wealth, in many different

kinds of service and even to the greatest sacrifice of all, the surrender of the very best of our manhood to shed, if needs be, their blood.

This has all been done so willingly. Shall this love continue? Shall this whole-souled service be forth coming? We answer every one it shall. In view of this fact we have deemed it wise to set aside Goal 5 in our Christian Endeavor Challenge and insert in its place a new goal having for its name, "The Universal Army of Patriotic Service." The figures in the challenge remain the same, which means we are asking for an army 3,500 strong from the ranks of our Endeavorers. This goal will undoubtedly be easily reached, as every true Christian Endeavorer should be a true Christian patriot.

There are many ways in which we can be of great service in these days when there is such dire need. Here is how the Endeavorers of one city served. "The interest that the Endeavorers of Glasgow, Scotland, take in floating Christian Endeavor work may be seen from the fact that last year they sent out 9,235 hand written letters to sailors, 91 parcels of literature, 656 texts cards, 470 tracts, 8 book bags, 8 sailors' Bibles, besides stockings, scarfs, mittens and other articles. Besides this they gave more than $80 to the troop ship work that is being carried on by British Endeavorers. The aim of these Endeavorers this year is to provide 10,000 hand-written letters for sailors." Of course you may not be able to do this kind of work in your locality, but there is a service awaiting you if you only find it. Let us as a band of Endeavorers some 3,000 strong, make this year count for good to humanity because of the unrestricted service given.

A. E. WHITTED.

Morrill, Kans.

News From the Field

Dean Miller at Louisville

One of the most significant series of meetings that Louisville church has had for years was the week of meetings for instruction and inspiration held by Dean J. Allen Miller, August 18 to 25 inclusive. Dr. Miller came at the invitation of the church to preach a series of sermons dealing with some of the disturbing problems of the day. Every church realizes the danger of unguided thinking or misguided thinking during times of stress. I say "misguided thinking," because there are all kinds of false "isms" and pessimistic propagandists seeking to carry away the minds of the people. This danger is ever present, but it is more pronounced during war times. And there is scarcely another man in the entire brotherhood whose experience and studies in the field of theological learning would enable him to speak with the authority that Dean Miller can. He used his well-known powers of exegesis and interpretation in a remarkable way, and refuted some of the popular errors in a clear and convincing manner. He set forth the Christian attitude by constant reference to the scripture toward God and his work, toward the world and the affairs of men, toward the facts of sin, judgment and the coming kingdom of Christ in a frank, constructive manner that has had a wholesome influence upon our people. And this report has been delayed sufficiently long to enable the pastor to observe that the beneficial effects of these sermons will be abiding. I believe the churches generally ought to have special services for instruction as well as for evangelism. I believe thoroughly in the latter, but I am convinced that the former is equally as necessary, for religious zeal without knowledge is one of the great weaknesses of Christian people today as it was in the days of the apostles. The faithful pastor does not fail to instruct as well as preach evangelism, but he needs the help occasionally of specialists in both avenues of church interest.

Our people were so well pleased with Dr. Miller's sane, constructive and inspiring teaching and felt so highly profited by the entire series of meetings that they not only gave him a generous offering for his services, but are expressing a desire for his return another summer.

GEO. S. BAER.

Telford, Tennessee

With all the drawbacks the church has had much for which to rejoice during the past year. The winter being most severe for this region froze over the Sunday school a few times and put the prayer-meeting into winter quarters. But after all we think we have had as good a year in this line of work in point of interest and attendance as at any time since the starting of the church. The officers and teachers are rarely ever absent and all try to do their share of the work. Our offerings are good. Some time back we had a talk on "Tithing As a Method of Giving," and some literature on tithing and giving was placed before the school. At this time we have six tithers in our membership. Can another church of the same number of members show as many or more tithers? Our church is a very good example of liberal giving. It is always ready to meet all needs. Some of us feel we should give as much when we do not have a pastor to pay as when we do have. It is our aim to take a special offering once each month for purposes wholly outside ourselves. We will let the offerings for the National work of the brotherhood come in the proper month and at date set. In this way we have an opportunity to pass on our tithe money, free will offerings and other money consecrated to the Lord's work, elsewhere. In October, for instance, we want our special offerings to go to the Armenians.

Another thing being done through the Sunday school is the distribution of religious tracts. These are kept in the rear of the church and are free for anyone to help themselves, to send to soldiers, or to give other friends. Many of these tracts have been read and sent out to France to the boys "over there." Many people will take time to read a tract who will not read a religious book.

Twice our Sunday school has taken its part on the program of the County Sunday school singing convention and each time our singing has been considered the best.

We are sending a delegate to the State Sunday School Convention which is to meet near here soon.

The S. S. C. E. has placed its "mite box" and started forth for another year with plans and aims to do more than in the past. Its first work is to procure a special line of tracts to be distributed locally. We are to be a prayer band for the Gribble party and our other missionaries. We will have a season of prayer with each devotional meeting for this purpose.

Our prayer-meeting came forth with new life after the winter blasts. It is not largely attended and almost exclusively by members, but it has been one spiritual feast this summer. Members take it turn about leading these meetings. Varied subjects of interest and vital importance are discussed to our edification and the glory of God. Those not present miss much.

Since there has been no preaching service since our pastor left us a year ago, we had cause to praise the Lord that three Brethren ministers appeared recently in rapid succession. Brother L. G. Wood conducted our communion and three other enjoyable services; later Brother Allen, of Kentucky, preached one good sermon during a brief visit, and last brother Willis Ronk stopped over with us and notwithstanding both fire indeed one night and rain two other nights he held for us some good services which we enjoyed together as in the days when he labored for us here. We praise God for each of these visits and all the great spiritual gifts he has bestowed and is ready to give. Those of you who know the power of prayer will you not pray that a pastor for this church and unpastored community may be raised up, and that we here may be led in our efforts for him that his will may be done. May Christ be formed in every reader of the Evangelist.

MARY PENCE.

Limestone, Tenn.

Telford, Tennessee, No. 2

Doubtless there are those who are waiting to hear again from the work at this place. The writer discovered while at Conference that he would have a few days free before going to Roanoke for a meeting, so he wrote to the Brethren at Telford saying that he would make them a visit and if convenient would preach a few days. Having worked with these dear people for over two years, I was very anxious to look over the field and visit friends there.

Upon my arrival I learned that the Conservative Brethren had a meeting in progress. This at first seemed unfortunate, but proved to be far the best as many of our people as possible cooperated with them and met with a hearty welcome. The writer had the privilege of preaching for them on Sunday morning, September 15. There seemed to be a spirit of friendliness existing between the people of all denominations. During all my labors there this spirit was conspicuous for its absence, with the exception of a few individuals here and there. This has been one of the

greatest obstacles to the growth of the growth of the churches in this community and I pray to God that its final elimination is at hand.

The members of our church have not only remained faithful, but have gone quietly on their way trying to do their work. I have never met anywhere a more sincere and devout people and I feel that God is working out his will in and through them. It was a great pleasure to visit with these people again and to preach to them several days last week. I pray for God's richest blessings to rest on these people as they continue to serve their Master. WILLIS E. RONK.

Spokane News

Our building campaign was dated for Sept. 22-30 and went off with a bang. On the first day of the campaign, we "went over the top". We aimed at reaching $1200 during the week but went over that amount the first day. The amount stands now between twelve and fifteen hundred dollars, the exact amount I do not yet know. If any one doubts as to whether Spokane means business, just come out here and catch a little of the spirit.

Now the Mission Board voted Spokane $2500 at conference, for our building, if Spokane would raise the rest. Spokane is raising all she can and knows where she can get the rest. But we NEED THAT TWENTY FIVE HUNDRED DOLLARS FROM THE BROTHERHOOD NOW! We need this building now. If you are intending to give to Spokane at all, DO IT NOW! Winter will soon be here in this country, when it will be too late to lay brick. If we build now we can save about $3000 in cost of construction. This is made possible by being able to buy materials cheap if we buy them now, because we spoke for them last year, but they will not be held any longer. Then again in another year the government is likely to stop all constrution work that is not entirely war-work. The work here demands larger quarters now. So it is imperative for the life of the work here to complete now. This by God's help we are going to do.

If you haven't the money, just get out a couple of liberty bonds and mail them to 2404 N. Wall St., Spokane Wash. and see how much better you will feel. Those liberty bonds can do a work for the Lord as well as for the country, if you will let them.

We want to thank all those who have given in the past and have made possible the work that has already been done. And in the full assurance of faith we want to thank all those who are going to make the completion of the work posible, for it is surely going to be done. "Now then let's do it."

R. PAUL MILLER.

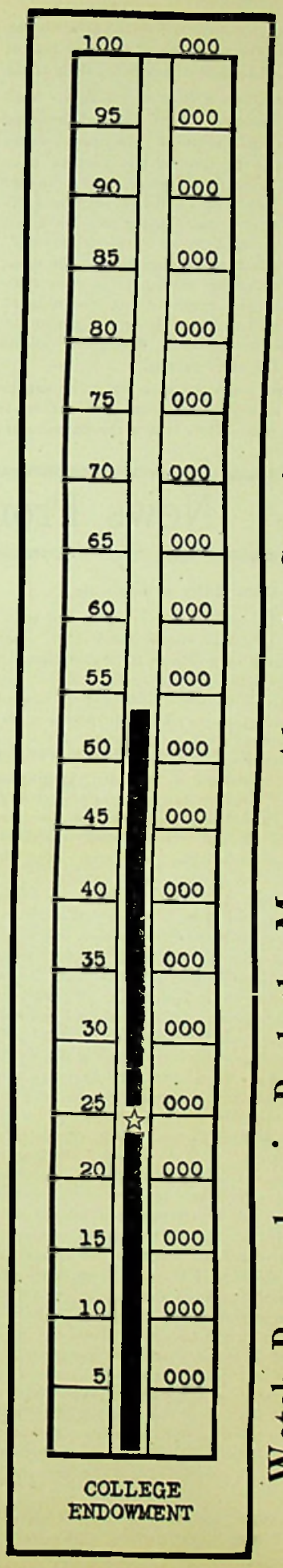
CAMPAIGN NOTES

I came from Uniontown to Masontown in the hope that I could complete the canvass there which we began before National Conference but which we could not complete at that time because a number of the Masontown people were away. However, heavy rains which made it imposible to get out to country homes prevented me even on my return, from making a final windup of our Masontown work. But we accomplished enough more, to run the Masontown result up to $2600. And both Brother Shively and myself felt that enough was yet in sight to make the $3,000 mark not seem an impossibility for Masontown. I am glad to say that what was done by the Masontown people was done in a most cheerful spirit and Ashland College has many strong backers in this congregation.

As usual, I found Brother Shively in work up to his chin. But those of us who know Brother Shively best know that that is the ways he is always loaded. No "rusting out" for Shively; he prefers to "wear out." On the second night I was at Masontown. It was my privilege to attend the semi-annual social meeting of Brother Shively's class of men. On this occasion the Ladies' class were guests to the men. I tried to address these two classes along the line of some of the ways Organized Adult Bible Classes may render practical service to the church. I believe the evening was not only enjoyable but profitable as well. And I may add that the Masontown Sunday school still holds the distinction of giving the largest gift to the cause of Endowment of any of our schools thus far canvassed. The school as such, and the various classes ran the amount to $565. Brother Joseph Kratz is the superintendent of this school and he is striving steadily to lead his school forward to larger and better things.

From Masontown I came to the Highland church in Washington County. I had never met any of the members of this congregation, but we were not long about getting acquainted. This is a rural church and Brother H. S. Myers is the pastor. I preached five times at this place and had very appreciative audiences. The rush of work among the farmers naturally hurt our attendance some. Brother Tombaugh is to hold a meeting for these people in October and I tried to make my work there contribute something to a preparation for his coming. This is not a large congregation and when all the conditions are taken into consideration the result here is really larger than it may appear. We raised $155; and if others yet respond from whom we still hope to have responses the result will go close to $200. The Moores, and the Garretts, and the Theakstons, and and the Grables are names which I shall remember particularly in connection with my canvass at Highland.

The churches in Green county were next visited. I shall say frankly that this is a hard field to canvass; and the results fell far below what they should have been for the amount of time and energy expended. This circuit comprises three churches—Aleppo, Sugar Grove and Quiet Dell. There are some people in this charge who have a vision to see the real importance of Ashland College in its relation to the future of the Brethren church. But there are a lot more on this charge who seem unable to see that there might indeed be some connection between a refusal to help endow Ashland College on the one hand, and a hard job to get a pastor in the years to come on the other hand. But I personally firmly believe there is a real connection right at this point. The result in this field only went $100. The same work in other fields has frequently netted several thousand dollars. And in fairness to all



concerned I am bound to say that of the small sum I did get, aside from a few dollars loose offering at Quiet Dell, the balance came from the other two points. It will be a small star Quiet Dell will get on the Service Flag for Permanent Endowment.

Brother W. T. Hilbert is the pastor in charge of this circuit. I had never met Hilbert before, but he looks good to me. He is yet a young man and his people tell me he can preach. I have no reason at all to doubt it. He got his college training in the Bridgewater College. As I see it Brother Hilbert only lacks about one thing, and I told him that so often that he knows I am not joking. He ought to go to our conferences to get more fully acquainted with his brethren in the ministry, and also allow his brethren to get acquainted with him. And then he ought to go to Ashland College for a year or two to get in touch with Dr. Miller and other of our men there. And I am led to feel that Brother Hilbert is going to consider very seriously the matter of getting to Ashland in the comparatively near future.

The next report will come from Berlin and the two outlying churches.

WM. H. BEACHLER,
Campaign Secretary.

Report of the Meeting of the General War-Time Commission of the Churches Held in Washington, D. C., on Sept. 24, 1918

The General War-Time Commission of the Churches, constituted by the Federal Council of the Churches of Christ in America, met for organization on September 20, 1917. On September 24, 1918, the second annual meeting was held in the New York Avenue Presbyterian church, Washington, D. C., for the purpose of surveying the activities of the past year and to confer concerning the work of the Christian church in all its branches so far as it relates to the war.

This meeting was one of considerable significance, bringing together as it did members of the Government departments and representatives of the denominational war-time agencies, for conference concerning matters of vital interest to religion at the present time and in the future. There were in attendance 218 representatives of 29 different denominations. In addition to officers of the Federal Council, there were present representatives of the American Bible Society, the Young Men's Christian Association, the Young Women's Christian Association, the War Camp Community Service and the Committee on the Churches and the Moral Aims of the War. At various times during the session there were present the Secretary of the Navy, Hon. Frederick P. Keppel, Third Assistant Secretary of War; Colonel Brown, representing the Adjutant General and detailed in charge of matters relating to army chaplains; Charles Frazier, in charge of matters relating to Navy chaplains; Major Bascom Johnson, associated with the Commission on Training Camp Activities, particularly in its campaign against liquor and social vice; Major Axton and several other army chaplains.

There were addresses by the Bishop of Oxford and Rev. Arthur T. Guttery, President-elect of the Free Church Council of England and Wales, who are in this country on a mission under the direction of the Committee on the Churches and the Moral Aims of the War, and Professor Harry Emerson Fosdick, recently returned from overseas.

1. In the course of the discussion the attitude of the Government toward religion and the spiritual interests of the soldiers, and of the nation, was clearly set forth. Secretary Daniels in his address contrasted the days of the Spanish War when, as he said, mothers were more fearful for the morals of their sons than for their lives. In this war, however, he said that the Government of the United States has laid stress upon the truth we so long refused to face—that if a man is to shoot straight he must live straight. Secretary Keppel also emphasized that it is now recoginzed that men and officers are better fitted to do the hardest part of their work by encouraging the spirit and an interest in higher things.

With reference to offers of voluntary assistance in this direction it was explained that there was embarrassment in the multiplicity of such offers, requiring the War Department to act as coordinating agency. He stated the policy of the Government to be a readiness to accept any kind of voluntary assistance in an emergency but an unwillingness to continue indefiitely to receive from voluntary sources that which it is the duty of the Government to furnish itself. This principle directly affects the camp pastor situation. Chaplain Axton spoke in highest praise of the assistance rendered by voluntary chaplains and camp pastors at a time when the regular chaplains were not prepared and were not sufficiently numerous to do the work, and further stated that in his opinion the recent order of the War Department relating to this matter should not be construed as intended to elimiate camp pastors and voluntary chaplains but rather as a limitation to prevent overlapping and duplication of effort. The General War-Time Commission arranged for a conference with Secretary Keppel concerning the status of camp pastors, at which there were present representatives selected by the denominational commissions. As a result of this conference, provision has been made for the appointment of a small committee to confer with him and other members of the War Department concerning the whole question.

With regard to the regular chaplains, Secretary Keppel declared that the exceptional man serving as chaplain will have such an opportunity as no minister ever had, and that the War Depeartment will assure him of securing this opportunity.

Secretary Keppel also granted an interview to a committee desiring to present to him certain problems relating to the welfare of negro troops, in which it was learned that the War Department is earnestly endeavoring to overcome the effects of race prejudice in the army and to avoid discrimination against negroes. Negro officers, both commissioned and non-commissioned are to be provided as rapidly as the material is available.

2. In certain matters the Government is not only willing to accept but earnestly desires the help of the churches. It seeks the cooperation of the churches in its endeavor to secure the best qualified men for services as chaplains, and, while it now agrees to provide the chaplain with such equipment as typewriters and adequate means of transportation, it looks to the churches to supply them with such distinctly ecclesiastical equipment as communion services. It is also highly desirable that chaplains should be provided with a fund of $100 or more to be used at their discretion.

Major Axton called attention to the services rendered by the General War-Time Commission in serving as a bond of connection between the chaplains and the War Department on the one hand and the churches on the other, thus helping to rescue the chaplain from his isolated position and making him conscious of the hearty support of the churches, which he deserves in an important and difficult task.

In the matter of the suppression of social vice, the Government also looks to the church for assistance. It is recognized that the conditions in the army arise out of conditions in the community. If the results of its interest in this matter, inspired by the moral issues of the war, are to be conserved in the reaction which may be expected after the close of the war, it is necessary to arouse the community sentiment; and this can be done only with the assistance of the churches. With this in view, there has recently been organized a Joint Committee on Hygiene and Sex Morality, of which Rev. Paul Moore Strayer is chairman, which represents not only the General War-Time Commission but also the permanent Commission of the Federal Council on Church and Social Service, and it will continue its activities after the war is over. The membership of this committee is as follows: Rev. Paul Moore Strayer, D.D., Chairman; Rev. Worth M. Tippy, Secretary, Dr. Anna R. Brown, Dr. George A. Coe, Dr. Milton J. Exner, Rev. John P. Peters, D.D., Dr. Daniel Poling, Rev. Gaylord S. White, Rev. B. S. Winchester.

In industrial communities which are arising about the great munition plants and shipyards, both the Government and the corporations are seeking the assistance of the church in caring for the workers, both men and women. Locatons have been provided in these new communities for church buildings, and it is desirable that the denominations should cooperate in the maintenance of such churches. In order to meet the situation there has recently been constituted a joint committee representing the War-Time Commission and the Home Missions Council, in recognition of the responsibility of the home boards in this matter. This committee is constitued as follows: Mr. John M. Glenn, Chairman, Rev. W. P. Schriver, Vice Chairman, W. T. Demarest, Treasurer, Rev Alfred Williams Anthony, D.D., Secretary, Rep. Worth M. Tippy, D.D., Executive Secretary, Rev. Howard R. Gold, Assistant Secretary, Mrs. J. S. Allen, Mrs. Fred S. Bennett, Rev. Charles A. Brooks, Rev. William Adams Brown, Rev. David D. Forsyth, D.D., Rev. Charles E. Burton, Mr. Shelby M. Harrison, Rev. Hubert C. Herring, Rev. S. L. Morris, Rev. H. A. Weller, Rev. Charles L. White, Rev. Warren H. Wilson.

3. In his address the Bishop of Oxford said that it is the duty of the churches to support the conscience and character of the nation in the present crisis. This duty, however, he said, is not exhausted in affording consolation for the loss of life and the assurance that the sacrifice of these lives shall

not have been in vain. There are certain definite things which the church can do by way of preparation for the days after the war by outlining a program through which the church can approach the new problems that are arising. While organized to meet conditions existing in times of war, the General War-Time Commission and the denominational commissions are not forgetful of the deeper problems involved which will continue to be with us after the close of the war.

The work of the Committee on the Churches and the Moral Aims of the War was described by its secretary, Dr. Henry A. Atkinson, to be the creation of public sentiment in support of our representatives at the council table concerning terms of peace, in order that the fruits of victory may not be lost, and the development of an intelligent appreciation of the value of having the world organized for right and justice. Secretary Daniels declared his confidence that the world will be saved from Prussianism, but he also said the world would not be worth saving unless the spirit of Christ permeates and predominates it.

Reference has already been made to the endeavor to conserve the moral values of the campaign against vice after the war, and, in connection with the work in industrial communities, attention was called to the importance of developing out of this movement a message from the churches for the workingman in the time when peace shall have returned. In his address Dr. Guttery described how war-time conditions are accelerating the progress of democracy in Great Britain.

Realizing that the time has come to begin thinking out what shall be the postion of the churches with reference to many questions after the coming of peace, a committee has been organized at the suggestion of the General War Time Commission, by action of the Federal Council of Churches. This Committee is known as the Committee on the War and the Religious Outlook. President North, of the Federal Council, described its purpose to be "to study quietly as we may, deeply as we should, those deep spiritual implications and those practical questions that have to do with the conditions of religious life." He stated distinctly that while organized by the Administrative Committee of the Federal Council this is not to be considered a committee of the Federal Council. The committee is left to develop its own organization and its own program. The chairman, President Henry Churchill King, after determining with other members the questions which it is desired to study, has gone abroad to make a personal examination. For the present, communications meant for the committee should be sent to the vice-chairman, Rev. William Adams Brown. The other members of the committee are: President Henry Churchill King, Chairman, Professor William Adams Brown, Vice-Chairman, Bishop J. W. Bashford, Mrs. Fred S. Bennett, Miss Mabel Cratty, Mr. George W. Coleman, President W. H. P. Faunce, Rev. Harrye E. Fosdick, Rev. Samuel G. Inman, Professor Charles M. Jacobs, Bishop Walter R. Lambut, Bishop Frances J. McConnell, Rev. Charles S. McFarland, President William Douglas Mackenzie, Dean Shailer Mathews, Dr. John R. Mott, President E. Y. Mullins, Rev. Frank Mason North, the Very Rev. Wilford L. Robbins, Dr. Robert E. Speer, Rev. Anson Phelps Stokes, Rev. James I Vance, Rev.Henry B. Washburn.

4. It was natural that in a meeting of representatives of many denominations the note of interdenominational cooperation should be emphasized. The existence of the General War-Time Commission in itself is evidence of such cooperation in creating an agency through which the denominations can work together in common tasks without sacrifice of principles, and this cooperation has been evident in all the work which the commission has undertaken. The commission also furnishes the churches with a common means of expression through which they may exercise the right which Dr. Guttery claimed for the Christian church, of raising its voice to give expression on all matters that affect the commonwealth.

Cooperation of the churches in war work to a greater extent was proposed by a committee which is at work upon plans for a joint financial campaign. The conduct of the proposed campaign was raised to a higher plane than that of mere financial necessity by the appeal of Bishop Henderson, who declared that an interpretation of the function of the church is needed more than funds and that the time is ripe for the church to seize this opportunity to make history for Protestant leadership in this country.

Denominationalism in France, said Dr. Guttery, is at the present time an impertinence, for the church has been forced to the policy of the single front. Dr. Fosdick declared that prejudices are melting in the fires of this troubled time. We are pitifully divided, he said, and have an immense amount to learn out of this war; and after the war church federation will be an international necessity to meet the demand for some way in which the church of America may speak to the churches of Britain and France.

Survey of Nursing Resources by the American Red Cross

To ascertain the nursing resources of the country, the American Red Cross, at the urgent request of Surgeon General Gorgas, U. S. A., endorsed by Secretary of War Baker, will undertake to make a nation-wide survey during the month of October. The Red Cross has requested the aid of the General War-Time Commission of the Churches in bringing this matter to the attention of the ministers and churches of the country.

This will be the most complete survey of nursing resources ever made. In order to carry out the work, the Bureau of Nursing survey of the Red Cross has been instructed to set up the machinery for this undertaking. The importance of the work is indicated by the following statement from General Gorgas: "Because of the increased military program, it is necessary that there should be immediately available definite information as to the number of graduate nurses available for military service; also supplementary nursing personnel, trained hospital attendants, and all others who are qualified to render aid under the direction of graduate nurses in the care of the civilian population."

It should be clearly understood that the survey is to include not merely registered trained nurses but all graduate nurses, pupil nurses, ungraduated, trained attendants, practical nurses, midwives and women who have taken Red Cross coruses. It is the desire of the Surgeon General to have this information available, not only that it may be drawn upon for the needs of the army, but also that the civilian population may be protected. It is, in a word, to make possible the mobilization of all possible nursing forces in the country to meet present and future needs. It does not, of course, mean that all those who may be discovered will be called upon to offer their services at the present time.

Valuable aid can undoubtedly be given by the pastors and churches throughout the country. In many cases pastors will know of members of their churches who have formerly been trained nurses. Through the women's societies of the churches it may often be possible to conduct inquiries among the members of the church and congregation to discover those who have had some nursing experience.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
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GEO. S. BAER, } ... Associate Editors

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(Continued from page 5)

our debts." Or, if I felt that I needed to confess to God something, and refused to do it, there would be no use for me to pray. Men who are cheating other men, men who are cheating themselves, cannot pray, expecting answer from God. What we want today is a revival of righteousness—a revival of uprightness. God delights to answer prayer, for he has promised to do so. But do not deceive yourself. Perhaps you wonder why your prayers are not answered. If you are living a dishonorable life, God will hide his face from you, and will not hear. Remove the obstacles in your life and God will do the rest. You will then know for a surety that God's promises are true and steadfast. May we each day pray God that he may teach us the things most needful. Help us to understand his will and word more perfectly from day to day. Why shan't we pray. Why should we not lift our hearts to God for his blessing and promise. May God help us to leave our burdens and cares behind and continually ask of him, "Lord, teach us to pray." Amen.

Brethren Evangelist

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Editorial

Does It Matter What a Man Believes?

It has been a contention of Brethren from the very first that it does make a difference what a man believes. The relation between creed and conduct always has been strongly emphasized. We have ever insisted that a real and genuine faith will issue in a real and full obedience to the commandments of the gospel. To show this vial connection between life and belief let me quote first from Elder Peter Nead. He was the theologian of the Brethren in the middle of the last century. In writing on faith he insists first upon its necessity and then with emphasis upon its content, or what he calls pointedly, "the thing to be believed." I quote from him: "No relation in which we stand in the material world—no political relation, or relation to society, can be changed by believing, apart from the acts to which that belief or faith induces us....Thus when in scripture, men are said to be justified by faith, it is because faith is the principle of action, and as such, the cause of those acts by which such blessings are enjoyed. But the principle without these acts is nothing, and it is only by the acts which it induces to perform, that it becomes the instrument of any blessings to men." I also wish to quote briefly from Alexander Mack in support of the statement that Brethren always have held to the importance of the content of belief and its vital connection with life. Mack as is well known was the founder of the organization known as The Brethren. He writes: "Should ten vain professors be examined according to the scriptures, it would appear that each one would be governed by a peculiar faith, and not one of them would correspond with the scripture, for there is only one true and unfeigned faith according to the scriptures, and all they who profess this faith are of the same mind." Again he writes: "And if in your associations you should come in contact with men who appear more holy than John, with more fiery zeal than Elias, more wonderfully miraculous than Moses, more mild, meek, humble, and spiritual than Christ, our crucified Redeemer, as it is recorded in the New Testament, and desire to lead you away from keeping the simple commandments of the Lord Jesus Christ, you may be assured in your heart that they are false prophets and deceitful workers."

That the relation between creed and conduct is direct and unmistakable is evidenced by the facts of human history. Take the belief of the church at any particular period of persecution and one can readily trace the connection between the unspeakable atrocities committed in the name of Christ and the hard, narrow and fanatical creed. Witness the work of the Roman Inquisition and the horrible instruments of torture it invented. Take the fine and noble Puritan character and mark how it was marred and vitiated by the severity and the unsympathetic character of its belief. An illustration immediately at hand can be drawn from the great war. The barbaric and nameless cruelties of the Hun shown toward helpless and defenseless women and little children are but the logical outcome of the things believed, as Nead calls them, and the ideals held, as Mack would put it. So I conclude that another wrote the truth when he said, "Nothing can contribute more to the weal or woe of human society, therefore, than the spread of a high or low, good or bad, worthy or unworthy belief. If character matters anything, belief matters everything.

There is another consideration that needs to be noted here. It is this—real belief always becomes settled conviction. Settled conviction develops character. This is both the will to believe and the will to act. Want of conviction is in truth want of character. Another has put it tersely, "No conviction, no character." And this is synonymous with bad character. "Brethren have always plead for conviction. Our faithful ministry has always discerned the essential and basic necessity of conviction as the groundwork of a spiritual and effective Christian life. Belief without conviction remains fruitless and effete. But belief to become conviction must in its content be worth while.

What then should be the content of belief? Does it matter what it is? Can belief be of any worth apart from content. We have been told that we must cease to be dogmatic. Brethren have called it "doctrine" and the preaching of our distinctive beliefs is "doctrinal preaching." We have been told that we have had enough of this kind of preaching and this "narrow sort of belief." But what shall one believe if not a dogma, And what shall one preach if not "dogmas?" A "dogma" is a thing believed, a proposition, an opinion, a truth, especially a truth of the Christian faith. How can any one preach anything without being dogmatic? One who preaches any truth he believes with conviction and earnestness is dogmatic.

To Brethren it must ever be one of the first essentials of a good preacher and pastor that he believes strongly enough the gospel to preach it with conviction. This means not only those things which all Christians hold with more or less tenacity of faith but also those beliefs which we hold in particular. What makes a Brethren preacher? Is it the fact that I seek to preach a clear and distinctively New Testament conception of God? Is it because I preach the doctrine of sin? of faith and repentance? of the new birth of the Spirit? Is it because I stress the person and work of Jesus Christ as atoning and meritorious and proclaim all the benefits of his gracious salvation, Is it because I hold strenuously to the doctrines of the godly Christian life, the fruitful service and ministry of love of the children of God, and the realities of the life to come? May I not preach all these and more and not be any more Brethren than if I had never heard of the Brethren church? But are not all these teachings essential to a full proclamation of the gospel and does not a Brethren preacher preach them? YES. He preaches all this and MORE. Now, unless I utterly misapprehend the position of the Brethren church two things stand out in great boldness and prominence which mark a Brethren preacher. The first is this,—THE GREAT UNANIMITY WITH WHICH WE ACCEPT THE GENERALLY ACCEPTED TRUTHS OF PROTESTANTISM. But these do not make us BRETHREN any more than they make us Methodists or Baptists or Lutherans. What divides many Christian denominations we do not think at all sufficient to do so. Things which divide others, to put it in other words, would never keep us from even organic church union with them. The second is this,—THE GREAT CONVICTION

(Continued on page 9)

From the Editor's View-Point

Where Are We At?

The congressman who a number of years ago in a period of maudlin alcoholism during a speech he was trying to deliver in the House at Washington, lost track of what he was trying to say and then remarked, "Where am I at?" coined a phrase that has become famous and that has endured long years after the name of the congressman has been forgotten. But it was an expressive phrase and one that a great many people, either drunk or sober, are frequently prompted to use.

So rapid and so great have been the many changes in every phase of human existence during the last four years that scarcely any of us do know where we are or whither we are going. Business, education, religion have all passed through such transformations that it is no wonder men ask in amazement, "Where am I at?" At the end of each week or before the next pay day arrives a great many men gaze into the depths of an empty purse and say, "Where am I at?" Only a few years ago when a number of the textile mills of England closed down because of the war the cotton growers of America thought there was nothing except bankruptcy and ruin and starvation before them. To meet this emergency and to prevent its direful consequences an organized effort was made to have people buy cotton whether they had any use for it or not, and the slogan, "Buy a bale of cotton," was cried all over the land. The President set a good example by himself buying a bale and others following the distinguished leader did likewise. But the war has gone on and instead of proving the ruin of the cotton industry the said industry has gone forward by leaps and bounds until today instead of responding to the slogan, "Buy a bale of cotton," the average American householder must look into his purse twice before he hands out to his wife sufficient money to buy a BALL of cotton.

Yes, these are days of rapid change and men change with the days, for only a few days ago a group of congressmen from the south who four years ago would have been glad to have the President or Congress fix a minimum price on cotton called upon the same President to protest against any fixing of a maximum price upon the same commodity. How geography and climatic conditions change one's views! We are certainly justified in asking the old, old question, "Where am I at?"

Barrels of Booze

One of the greatest obstacles standing in the way of thousands of good, loyal Americans becoming as enthusiastic as they would like in their co-operation with our own people in raising Liberty Loans and in food economy is the way England handles the liquor problem, or rather the way the liquor forces handle England. It is anything but encouraging to many Americans to curtail their own consumption of grain that the allies may be fed to learn that as America shuts off extravagant habits England becomes more prodigal in the use of grain to manufacture alcoholic liquors.

One of England's great daily papers recently said, "As America sends us grain, it looks as if she is closing her breweries that ours may stay open. It is very doubtful if, supposing the circumstances were reversed, we should do the same." Another London daily is even more emphatic as it says, "This country looks with admiration and envy upon the sureness and ease with which America attacked a problem that baffled our nerveless statesmen and timid House of Commons. Owing to the lack of courage among our leaders the trade in alcoholic liquors in the United Kingdom has actually benefited from the war, and owing to the war many declining brewery businesses have been set on their feet again financially. What a lamentable contrast there is between our feeble futilities in dealing with a superfluous trade and the clear and decisive action by the American President and Congress."

It has been shown that such an impetus has been given the brewery interests in England the last few years that greatly enlarged dividends have been declared. One brewing company that declared no dividend in 1916 declared a dividend of fifteen per cent. in 1917. Its profits had increased approximately $170,000. Because of this increased business brewery stock has advanced from 300 to 900 per cent. in England. And we are informed that distillers are nearly as happy as the brewers for they have reduced the alcohol in whiskey by one half and then have doubled the price. But neither diluting the liquor nor raising its price has proved an effective temperance measure.

The drink bill in England last year was more than double what it was four years ago, or, in round numbers it was $1,295,000,000. But not satisfied with this enormous waste the British government allowed for the first quarter of the present year an increase of twenty per cent. over the quantity manufactured in the corresponding three months of the previous year. It is no wonder that Premier Lloyd George said that, "Drink is doing us more damage than all the German submarines put together." It is strange that a man with the strong personality and with the great powers of leadership possessed by Lloyd George should have so little influence in this matter. But when it is known that a large portion of the brewery interests in England is in the hands of the members of the House of Lords, some of the strangeness of the situation is removed.

Over Confidence

Many a good cause has been lost because those who have espoused it have been over-confident of their success. Confidence is essential to success but over-confidence is a hindrance. The men who make their way in the world are men who have an easy self-possession that assures all with whom they do business that they know what they are talking about and that they understand their business thoroughly; but there is a confidence that is sometimes overdone, and then instead of being the help it should be it is the hindrance it should not be. One who possesses an overconfident spirit is frequently taken unawares or off guard and is overthrown before he becomes aware that an assault has been made upon him.

There is some danger to the prohibition cause this fall from this very spirit of over confidence. Of course, we expect the prohibition cause to win, we have been expecting it to do so for the last thirty years, but the danger now comes from a tendency to slacken up on our endeavors because we think the cause has made such headway that there is no stop to it. It has made great headway and we do not believe there is any stop to it, but it is possible that it may be checked in its forward march, that it may be held up for a season because some will think that victory is so surely won that they can afford to slacken up on their efforts to accomplish prohibition. But the fact remains that "there is many a slip 'twixt the cup and the lip," and many a victory has been plucked from the hands of the victors because they have been caught off guard. They have been so confident of success that they have failed to see the insidious plans formulated by the enemy to meet just such an emergency. Even now some few prohibition advocates are so sure that the cause of prohibition will win in the fall elections that they are letting up on their vigilance and resting on past achievements and future hopes. This will not do, it will not win an election. The prohibition workers need to have confidence that they will win, but at the same time they should remember to make the "election sure" no opportunity should pass unimproved that will help in any way to win every election in favor of prohibition in November.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

The Hand Book Is Ready

Before you read this, many of you will have received the Hand Book of the Four-Year Program Committee. It is almost as perfect as it can be made, we think, as an answer to what the Program asks. The secretary has again outdone himself in the compilation of a work that reflects keen thought, and we feel it is a credit to him and the Committee that has such a secretary.

Now, we believe that there are a good many more, than those to whom this booklet has been sent, who will want the booklet, and we are glad that enough have been printed so that all who will likely ask, will be accommodated. They will be a good deal better used in the hands of members, even though they may not have official connection with the Program, than lying on a shelf, somewhere. Ask the secretary for a copy to see if the program is being carried out in your congregation.

"Brim Full"

is a common word used when we find a book filled with good suggestions. Well, that is the word to be used in describing this. For instance, under Goal 1, are given six suggestions that will help one to know if he is winning according to rule. Under Goal 3 are given all the subjects for the year. When is a recruit a RECRUIT, is answered under Goal 6 so that you will know and so we shall not recruit recruits and not know it.

How Well We Succeeded

Just how well we succeeded the past year is shown in the charts that the Conference ordered printed after seeing how well it had been all worked out by Secretary Goughnour. It will be well worth your while to pause and spend a good deal of time on the booklet and worth the while of any pastor or congregation to find that proper interpretation will help to win some of the goals.

"How can we reach Goal 1 if we do not have prayer-meetings?" Find it in the booklet under Goal 1 What is the Budget System and when do we win Goal 7? Find it on pages 15 and 16. When will our C. E. win Goal 15? Get a whole two page explanation on pages 26 and 27.

Indispensable

That's what the booklet is. You will not get along with the program as you ought without a careful use of it during the year. Carry it in your pocket so that you can "peep" into it at any time. Pray over the work of the church as she buckles down to the task and for your own, especially.

Reverses

How full of reverses are the times! How terribly hard to get along at all. This week, we can have no church services. This week, Pennsylvania recalled her conference; this week, Indiana had to discontinue hers. Pray that the Lord will stop this triumph of Satan so that the PROGRAM may succeed. BAME.

THE HAND BOOK

The Four-Year Program Hand Book for 1918-1919 is printed and is now being distributed. This is the first pamphlet of this kind that the Brethren church has ever issued. It tells a congregation everything pertaining to all the Four-Year Program goals. The secretary who compiled the data, is almost willing to offer a prize of $5.00 to any person who discovers a question in reference to the Program that is not answered in the Hand Book. However, he begs everyone to remember that he says "almost."

Its Distribution

Enough copies have been sent to each District Director of the Four-Year Program to provide a copy for each pastor, S. S. superintendent, S. S. C. E. president, and C. E. president in the district. These directors should send out these copies at once. If any pastor, superintendent or president does not receive a copy within a week after this notice appears, he should write to his District Director for one. Their names and addresses are as follows:

Illiokota,.....B. T. Burnworth, Lanark, Ill.
Indiana.....W. T. Lytle, Flora, Ind.
Kanemorado.....A. E. Whitted, Morrill, Kans.
Maryland-Virginia.....L. G. Wood, Roanoke, Va.
Michigan.....J. H. English, New Troy, Mich.
N. Calif., Wash. and Oregon.....J. W. Platt, Manteca, Cal.
Ohio and Kentucky.....Geo. S. Baer, Louisville, Ohio
Pennsylvania.....W. C. Benshoff, Altoona, Pa.
Southern California.....A. V. Kimmell, Whittier, Calif.

It required about 800 copies to provide for all the congregational officials mentioned above. The secretary has about 400 copies on hand. If any one in the church anywhere wants one of these Hand Books, a request will bring it as long as they last. No charge is made for the booklet.

H. L. GOUGHNOUR, Sec'y.-Treas.
917 Wellington Street, Waterloo, Iowa.

Contributions

The Land of the Fig Tree Sign

BY DR. E. M. COBB

Among the hills of Southern Indiana, along the Ohio River, more than forty years ago, while I was a stripling of a boy, the old pioneer missionaries from the north land frequently visited my father's home, and how I used to beg to "stay up" and hear these men of God talk to my parents and grandparents about the Land of Promise, which was the home of the faithful Jew, the land where the Bible was written and the land to which our Lord would return and reign; so deeply was planted in my soul the ardent love for that country and its history, with which it is so pregnant and replete, that this seed-thought being propagated in later life by my association in the ministry with the younger set of godly men, finally became a part of my very tissue, and became a reality; and for the last fifteen years I have been lecturing, preaching, talking and showing hundreds of photographs taken by myself in "The Land of the Fig Tree Sign."

Jesus said, through Matthew's Hebrew Gospel, (Matt. 24:32-35), "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things"—false Christs, false prophets, false doctrines, apostasy and lethargy—"know that it is near, even at the doors. Verily, I say unto you this race shall not pass, till

all these things be fulfilled. Heaven and earth shall pass away, but my WORD shall not pass away."

What is his Word? The word to which he refers is the scriptures regarding the Jew who is the living miracle of God, and this land which is, which was and which shall be the home of the Jew; this land which, when looking at a Mercator's projection, is the geographical center of the world, surrounded by bodies of water and possessing a climate, soil and products which, taken together, make it one of the most enviable spots on the earth for his chosen people, and has been the bone of contention from the days when the allies of the East marshalled together under the leadership of Chedorlaomer, to the days when the Hapsburgs and the Hohenzollerns made of it a field of carnage under villainous, bloodthirsty and tyrannical reign of his Imperial Majesty, the Beast of Berlin; this land which is equally dear to Mohammedan, Jew and Christian; this land which is the home of the Bible, the Talmud, and the Koran; this land which is known as the site of the temples of the Jews under Solomon, Zerubabel and Herod; the site of the Mosque of Omar of the Mohammedans and the site of the Cradle and Cross of Christianity.

The "Land of the Fig Tree Sign" was first given to the Jewish nation ensemble in the orginal contract signed by the Jehovah of Hosts. (Ex. 6:2-8) "And God spake unto Moses and said unto him, 'I am the Lord; anl I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God almighty, but by my name JEHOVAH was I not known to them. And I have also established my contract with them and given them the land of Canaan, the land of their pilgrimage, wherein they were strangers———and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage:' signed "I AM THE LORD."

Then the original deed to these people is as follows: (Gen. 12: 1, 2, 7) "Now Jehovah had said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and I will make they name great; and thou shalt be a blessing:....and Jehovah appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto Jehovah, who appeared unto him."

Beside the original contract and the original deed, there seems to have been as well, an abstract of title containing a certificate of inspection, or a real survey by civil engineers (Gen. 13:14-17) "And Jehovah said unto Abram, after that Lot was separated from him, 'Lift up thine eyes and look from the place where thou art northward, and southward, and eastward, and westeward; for all the land which thou seest, to thee will I give it, and thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee."

To be sure there is a feeling on the part of some, even now, to advocate the theory that it would be wrong to dispossess the present tenants to give the Jew a home; but who are the present tenants? Who is the Turk? But a very few centuries ago he was as unknown in the Levant, as he was in Europe. His home was in the heart of Asia. As a villainous usurper, he, with vast hordes, swept to the southwest with unsheathed saber, conquering the highlands of Armenia, the fertile valleys of the Euphrates, the plateaus of the Lebanon and ante-Lebanon ranges, the Land of Palstine and the great peninsula of Asia Minor, and swept like a flood over Pontus, Paphlagonia, Bithynia, Mysia,, Lydia, Caria, Lycia, Pamphilia, Cilicia, Galatia, Cappadocia, Lycaonia, Pisidia and Phrygia, where were planted the original seven churches of Asia. Later, he crossed into Europe, but since has been driven therefrom, except a little more than the city of Constantinople. As touching Palestine, he never colonized it. There are no Turks there today who are residents of the Holy Land, except a few government officials who by misrule, corruption, stagnation and oppression, have forfeited any claim of conquest, which the Turks might have asusmed. Even now, the unspeakable Turk is bent on extermination of the Jew, who is the rightful and indisputable owner of this territory; but the sentiment of all mankind, and the will of God is, that THE TURK MUST GO.

There is another who, in my humble judgment, has a stronger claim than that of the Turk, and he is the Bedouin Arab, the real son of Ishmael, who is leading a nomadic life in the Jordan valley, the table lands of Bashan, where succulent grasses are furnished their roving herds by the waters of the Hieromax River, and Gilead beyond Jordan, and on the north border of the Beersheba Desert. To prove that these sons of Abram, by the bond woman, and other Syrians, who are residents of the land, have no legal or inherent right, I wish here to quote a further provision for the wise old Abram, who, in my opinion, suspected just such a difficulty: this is found in connection with the offering Abram made. (Gen. 15:13-17) "And he said unto Abram, know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them 400 years; and also that nation whom they shall serve will I judge, and afterward they shall come out with great substance. And thou shalt go to thy Fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Remember these Amorites were the posesssors of all the best parts of this land before God's people ever received it by this "special" grant by Jehovah, which title supersedes any Amorite claim.

Even the Moslem himself, without any shadow of a doubt, is excluded by the wise provisions made for Abram. (Gen. 17:7, 8, 20, 21) "And I will establish my contract between me and thee, and thy seed after thee in their generations for an everlasting contract, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God.....but as for Ishmael, I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my contract will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

As a matter of fact, in order to exclude everyone of whatsoever tongue, or people or nation, Abram appends this codicil to his will: (Gen. 25:5, 6) "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had, Abraham gave gifts and sent them away from Isaac his son, while he yet lived, eastward, unto the east country."

After the original contract given unto Abraham, Isaac and Jacob, by Jehovah and re-affirmed to Moses, was now transferred, it seems by Moses at the command of Jehovah just before the death of Moses to Joshua, at which time the contract seems to assume the magnitude of a national title; (Num. 27;22, 23; Josh. 1:3) "Now, after the death of Moses, the servant of Jehovah, it came to pass, that Jehovah spake unto Joshua, the son of Nun, Moses' minister, saying, Moses, my servant is dead; now, therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

Many are the attempts which have been made to colonize the Jews elsewhere than in the land which was given them by the Lord, such as Argentina, Brazil, Canada, and in the western part of the United States, covering Oregon, Colorado, North and South Dakota, Kansas, Utah and Colorado, North and South Dakota, Kansas, Ueth, and Idaho. But every successful Jewish colony, outside of the Holy Land, has been, pure and simple, the results of phi-

lanthropy, either to improve economic conditions or find homes for Jewish refugees. But in almost every case, the result, in the last analysis, was absorption—that is, absorption of and the amalgamation of the colony, but not the individual. The colony of the Jews is always lost through the social, religious, educational, economic, industrial or political conditions which constitute its environment, but the individual Jew is never lost. The negro amalgamates with his white superior, and the red man flees before the civilization of his superior race—but the Jew, the son of Abraham, the child of God, and the possessor of this land, is just as distinctively Jewish today as he was the day that Abraham was circumcized. This Jew is a miracle of history, and of God. He has been persecuted, scattered, scorned, buffeted, outraged, murdered, hated and legislated against; he has been without a national home, without a capital, without a government, without a temple or priesthood. He has been the subject of a republic, kingdom, empire and monarchy—and even now is a citizen under every flag that is floating above the battlefield of Europe, and, regardless of the fact that he is shooting his own blood brother across the trench of no man's land; yet he is faithful and loyal to the government under which he lives, under whose flag he fights, and by which he is often cruelly persecuted.

There is not a nation, civilized, half civilized or semi-barbarous, but that the Jew is there handling the finance, assisting in the making of laws and speaking the tongue of the people he serves. Yet, wherever he is found, whether he be a pack peddler going from door to door with his trinkets to sell as a vender, or whether he be a baron whose check would be promptly cashed in the magnitude of the Third Liberty Loan, yet he feels that in his veins flows the blood of Abraham, which is superior to the royal blood of all the crowned heads of the world. These experiences in various countries, under all circumstances and conditions under various forms of government, among all systems of religion, are slowly but surely fitting him for the great day that's coming when he shall be an integral factor in the making of a new kingdom which is promised him, and for which he has been looking so earnestly for centuries, in the land that is given to him as an eternal heritage by the Jehovah of Hosts. Be it remembered that today there are 19 Jews in the House of Lords in England, and the finance of England has been controlled by Jews since the battle of Waterloo. The Jews in France held the progress of the Government at bay until the Dreyfus case was settled, and he had received justice and was re-instated in the army. Thus, you see who rules France. In Germany there are over 400 professors who are Jews; one-third of all the students at Berlin university are Jews; and, in America, we have millions of Jews in New York, most of whom have come in recent years. That is but one state. Just look at the statistics from other states. Do you think that Judaism has been dormant? Who are your lawyers? Who are your judges and teachers? Who owns the banks and controls the industries? Who is our last Supreme Court Justice? Brandeis. Who has Wilson appointed as head of the Commission to re-establish the Hebrew kingdom at the close of this international struggle? Henry Morgenthau. Do not forget that this is the fulfillment prophecy. (Deut. 28:7-13) "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out againts thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he has sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou are called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

The Jew is a cosmopolitan and possesses a certain astuteness which makes him the master of the honest Aryan. Selfishness and lack of personal courage are his chief characteristics. Self-sacrifice and patience are altogether foreign to him. Haman was not far wrong when he said to Ahasuerus, (Esther 3: 8, 9) "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore, it is not for the king's profit to suffer them." So he offered nearly three million dollars to exterminate them. He is not wanted anywhere. As God promised him centuries ago, if he went whoring after other gods, he would scatter him among the nations, and he should become a hiss and byword; and even unto this day he has worshiped Baal, Ashtaroth, Mrs. Eddy, Theosophy and Pastor Russell; and it is, therefore, not improper to hear the man who once wore the phylactery bearing the sheen of El Shaddai to be called in ridicule, SHEENEY. The land of Palestine has been practically devastated for two thousand years. No civilization has flouirshed for any length of time. One invader has blotted out the work of another, and each possessor of the land always endeavors to destroy all traces of his predecessor. In traveling through the land, one sees how the forces of nature, the ravages of time and the hordes of the invader have torn down the mountains and filled up the valleys; thus the land has lain fallow for thousands of years, and old terraces and planting have been the very testimonies of the truth of the words of Jehovah.

In these days when German propaganda, through the philosophies of Heidelberg and Leipzig have been disseminated throughout the earth, the press, pulpit and platform have practically ceased to proclaim the unadulterated word of God, the Lord must have at least some agent to say to the world that his word is true, and so this "Land of the Fig Tree Sign" has, while wonderful changes have come which were favorable to the Jew in all Gentile countries, remained as it was.

Palestine has seen more changes in the last fifty years than in the five hundred years previous. Up to 1867 a Jew was not allowed to own land in Palestine. When I was there in 1902, there were but eleven colonies; but now there are forty-five colonies containing fifteen thousand Jews, and their agricultural projects are a success. There are three times more Jews now in Palestine than Ezra and Nehemiah brought from captivity. The exports from the port of Jaffa are three times what they were when I was there. No finer dates of Deglet Noor and Birket-et-haidje varieties can be grown than are grown at Gaza. I met George Maleek at Jericho with a caravan of twenty-eight camels laden with apricots, nectarines, figs, raisins and peaches that would do credit to Fresno County, California.

Within the last few years Jews are allowed to purchase land in Palestine, and not only that, but the Sultan has lifted the embargo upon Jewish emigration to "The Land of the Fig Tree Sign" as suddenly as he placed it there, and apparently without any good reason or explanation, which is perhaps better explained by "Not by might, nor by power, but by my spirit, saith Jehovah."

The "Evangelical Christian" in a recent issue says: "The new Jewish commission is probably now at work in Palestine, actually planning the establishment of a Jewish state, the restoration of the ruin wrought by the war, the development of her natural resources, including the utilizing of the great water power of the Jordan. Their work is being done with the approval of British and American authorities.

The New York street cars are even now displaying cards appealing for money for the Palestine Restoration

Fund. When the first battalion of the new Jewish reigment paraded the streets of London, they were given an enthusiastic reception and were permitted to carry, with the Union Jack, the Zionist flag with the shield of David, bearing the inscription, "If I forget thee, O, Jerusalem, let my right hand forgets its cunning," and the bands played, "The Hope," now recognized as the Jewish national anthem.

Dr. C. I. Scofield, rightfully I think, recognizes the fact that Jewish history past, present and future, naturally falls into seven well defined epochs; the first of which comprises about six hundred years from the call of Abraham to the making of the unconditional contract above referred to. Under this contract the family became twelve tribes; but the period closed with the Egyptian bondage.

The second period extends from the exodus from Egypt to their establishment of the Jews in their own land—the land of "The Land of the Fig Tree Sign." It was during this period that they secured their national unity under the reign of the fifteen judges.

The third period covers the time of the kings from Saul to Zedekiah, and includes the establishment of the contract with David, confirmed by the oath of Jehovah, yet to be fulfilled, in the personal reign of the Lord Jesus Christ of the dynasty of David, on the throne of his father David in Jerusalem.

The fourth period, that of the captivity, followed, extending in a larger sense, to the present time. The fifth period, that of the restoration of a remnant of Judah, seventy years after the captivity of Judah, began and extended to the year 70 of the Christian era, when, as predicted by Christ the city and temple were destroyed, and the Jews again scattered—has been called the second Hebrew commonwealth. It was that, in no sense, however, for, from the conquest of Nebuchadnezzar to the present moment, the home of the Jew has been trodden under foot of the Gentiles.

The sixth period is the one in which we live—from the final dispersion of the Jews A. D. 70, to the yet future regathering, conversion and restoration of the whole nation to the land—not of Judah and Benjamin only, the "Jews," but of "all Israel" (Romans 11:25, 26).

The seventh period is wholly prophetic and wholly glorious. It is the age to come, when Israel will be subjects of the Messiah in the thousand-year reign, generally called the Chiliad or Millenium, which was contracted to David and his seed by the Lord God himself, a kingdom of the dynasty of David and of the son of David whose dominating characteristic will be spirituality, whose administration of justice will be infallible because based upon absolute knowledge; whose ever blessed motto will be peace, peace everywhere, even in the heart of the beast; a kingdom in which the subjects will know each other and know their king—when Israel shall be restored, partly believing and partly unbelieving, and yet to be converted when comes the Glorious King of life and light to "The Land of the Fig Tree Sign."

To stand, on Friday evenings, at the wailing place in Jerusalem, as I have done, by the remnant of the old wall which still stands, and see those old refugees stand there with portions of the scriptures in their hands and chanting, amid tears of sorrow and joy, the promises of God concerning their return to their own land, is pathetic and a beautiful miracle of faith. For instance (Jer. 31:7, 10) "for thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country and gather them from the coasts of the earth , and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping and with supplications will I lead them. I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, ye nations, and declare it in the isles afar off, and say, "He that scattered Israel will gather him and keep him, as a shepherd doth his flock."

In traveling from Damascus to Beersheba on horseback, finding the stranger inhabiting the land, noticing that God's people—the Jews—were strangers in the land, and noticing that from one end of the land to the others it was desolation, desert and disease, we could not help but think of what God said nearly four thousand years ago (Deut. 29:22-29) "So that the generation to come of your children that shall rise up after you, and the stranger shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone, and salt, and alkali, and that he is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his wrath; even the nations shall say, wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger, Then men shall say, because they have forsaken the contract of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt. For they went and served other gods and worshiped them, gods whom they knew not, and whom he had not given unto them; and the anger of the Lord was kindled against this land to bring upon it all the curses that are written in this book."

As I stood upon the top of Dr. Dunn's house north of Jerusalem, with my field glasses in hand, and beheld the carriages following the new boulevard outside the city, I was surprised and delighted beyond measure to have the doctor read to me while I was looking, (Jer. 31:38-40) "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the Tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the Brook of Kidron, unto the corner of the horse gate toward the East, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." There is not a civil engineer in this country, who can make a set of blue prints any more accurately than this prophecy written twenty-five hundred years before the fulfillment. The fact is that these identical spots are places at which the boulevard turns in compassing that new portion of the city which is being built outside the walls and in which a large portion of the residents of the Holy City abide in safety.

In the parable of the fig tree, remember Jesus said, that "this race shall not pass till all these things be fulfilled." In compassing the city several times upon the back of a burro, we found every gate standing open, save one. The gate in the east wall facing the Mount of Olives is walled shut—inside and out. The Mohammedans know that the Christians look for the return of the Christ, according to the gospel, to the spot whence he left; to prevent his entrance to the Holy Place, they have several hundred years ago, walled this gate shut. How significant when we read from Ezekiel's prophecy, (Ezek. 44:1-3) 'Then he brought back the way of the gate of the outward sanctuary, which looketh toward the east; and it was shut. Then the Lord said unto me; this gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel hath entered in by it, therefore, it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."

The fig leaves are surely putting forth, and the season is well advanced, for when one stands and looks at the Beautiful Gate, which at one time was overlaid with the gold of the Queen of Sheba and the gate where the blind man sat and asked alms of Peter and John, and sees it walled shut inside and out, and its pillars overlaid with gilt in imitation of the original gold, his eyes will unobtrusively rise above the wall and scale the Mount of Olives in the distance beyond and behold the spot to which the King shall return to reign when he enters this gate, when he comes to the "Land of the Fig Tree Sign."

Outside the wall one day, while seated upon a Mohammedan grave to rest and read and meditate, a son of Ish-

mael slipped up behind me and endeavored to take my life with a dangerous looking knife which he had concealed. Escaping his anger we lay down upon the ground near the beautiful gate outside the wall to rest and reflect. When all had become quiet, I heard running water, as it were, falling over some rocks, and knowing that there were no rivers in Jerusalem because it stands on the tops of four mountains, and knowing also, that there are no water works installed, I called the attention of my traveling companions to this running water. They were equally dumbfounded. Upon investigation we were unable to solve the problem. Failing, as we did, we repaired to the city and sought information from Mousa Tanus, Jameel Nissaire, Demetrius Tados, Saleem Stphan, Tewfick Farrallah, and even our own Dr. Selah Merrill, Minister Plenipotentiary from the United States of America, but all to no avail. We again were compelled to return to the never failing source of information—the guide book of that land, which is the Holy Word of God (Zech. 14:12) "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be." What a satisfaction. As we stood outside the wall and looked east toward the north end of hinder sea (Dead Sea). sixteen miles away, our view was obstructed by one thing only—the Mount of Olives. Jerusalem stands 2700 feet above the level of the ocean. while the bosom of the Dead Sea is fully 1300 feet below the level of the ocan, making a fall of 4,000 feet in sixteen miles. The canyons leading down from Jerusalem to the Dead Sea are perfectly adequate to contain the torrent of water that is to run down and fill up that country from Geba to Rimmon south of Jerusalem; but we were unable to figure how the water, as prophesied here, was to overcome this obstacle of the Mount of Olives, which is some hundreds of feet higher than the Temple platform; but we read again, in the Word of God (Zech. 14:4) "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a great valley; and half of the mountain shall remove toward the north and half of it toward the south." That settles it. That answers the question. That certainly once for all, does away with this post-millennial method of spiritualizing prophecy. When this mountain is divided according to the Word of the Lord, which is so reasonable and so apparent, and this water from the Mount of Moriah, flowing both ways, to the Mediterranean west, and to the Dead Sea east, filling up that great alkali sink-hole, which is the lowest place in the world and which has no outlet, and which is evidently the extreme north end of the Gulf of Akaba, then will be fulfilled that scripture which says (Zech. 14:10) "And it shall be lifted up and inhabited in her place, and men shall dwell in it, and there shall be no more utter destruction. And the great inland sea of commerce will be provided and a port for all the great east country in Gilead beyond Jordan, and a commercial waterway connecting the great seas, making Jerusalem also an enviable place as the capital of the world. "When the Lord shall be one and his name one, and when his word shall go forth from Jerusalem, and he shall be King over all the earth;" when that great new temple of Ezekiel shall be built upon the top of Mount Moriah, where have stood other Jewish temples in the days gone by, and when, after Anti-Christ shall have deceived the nations and Israel, and when the two witnesses (Rev. 11:3) shall have borne testimony to his iniquity, and when the KING OF KINGS AND LORD OF LORDS shall have come at the head of the armies of heaven (Rev. 19:11-16) to establish righteousness in the earth, then and only then, shall peace reign upon the earth; and then and only then, shall "The Land of the Fig Tree Sign" come to her own, and blossom again as the Rose of Sharon; and then shall the Shekinah of the Great Jehovah, which appeared at Eden's gate to keep the way of the tree of life; which flickered as a lambent flame on Mount Horeb, as Moses' celestial credential; which hung as a stupendous canopy over Mount Sinai, when the law giver was God's stenographer; which marshaled the hosts of Israel for forty long years through the wilderness of Sinai; which dwelt as the very presence of the Jehovah of Hosts on the mercy seat between the Cherubim in the tabernacle and temple; and which, after centuries of eclipse, flashed forth on the Mount of Transfiguration, showing the glorified Christ in the kingdom that is to come, and which now in reality comes as the very clothing of the Bride of Christ who is with him, and who is to rule and reign with him one thousand years on the throne of his father David in "The Land of the Fig Tree Sign."

Impromptu Flashes

BY W. J. H. BAUMAN

My, O my! How weak and mean we human mortals are when left to ourselves.

Jesus said: "Without me ye can do nothing. Let us pray.

He also said, "Ask, and ye shall receive." Let us continue to pray.

He also said, "In all things give thanks." So, when we pray, let our hearts overflow with thankfulness.

Well, at least three-fourths of our recent conference was splendid.

Perhaps it might be well to be somewhat guarded along theatrical lines at our conferences.

Say, don't you think it would be a pretty good idea if we would uncover our own faults before we talk so much about those of other people? It is said that "open confession is good for the soul."

O tattler! Thou art a despicable and brutish fiend.

Is it not as easy to pray for a wrongdoer as it is to parade his faults before the public gaze. However necessary that may sometimes become when public welfare is at stake.

There is an incomprehensible difference between a willful and a helpless sin.

Ancient Biblical doctrines and modern progress along lines for development, should join hands.

Age for counsel, youth for action, is a splendid motto.

Merit does not of necessity have its center in old age. Neither in youthfulness, but rather in usefulness.

Wisdom should be regarded as a valuable jewel in the pulpit. Self-exaltation and cowardice—twins—are detestable intrusions.

Fondness to criticize is father to the tattler.

The present manifold and literal fulfillment of ancient prophecies should waken up the church and drive lukewarmness into the lower regions its natural home.

The devil isn't at all particular as to the methods he employs to get you. He would just as leave lead you through the streets of human refinement as to drag you through the slush of slums.

The church of today might learn a great and exceedingly important lesson in the school of worldly enthusiasm. Jesus meant something when he said: "The children of this world in their generation are wiser than the children of light."

Say, dear reader, why do you attend church anyway? Is it to worship God or to simply be entertained.

Enlargement of vision in things spiritual should be earnestly and prayerfully sought after by every professed Christian.

REVIEW OF

The Thought and Work of the Church

The epidemic of Spanish Influenza or "La Grippe," whichever it may be that has been sweeping over the eastern portion of America has played havoc with the lives of many of the young men of the country. To combat this disease drastic measures have been taken by the health officers of many of the states where it has been most in evidence.

As announced last week the Pennsylvania Brethren conference was postponed. Monday night we started for the Indiana conference and upon arrival on Tuesday morning learned that the Indiana health officials had forbidden public meetings within that state. A sign was posted by the conference officers in front of the church stating that this meeting was not open to the public, and then the delegates present proceeded to give their reports which were acted upon, new members of the various boards and the new conference officers were elected and the conference adjourned at noon. It was indeed a short conference, but it was the best that could be done. And as for the Iliokota and Kanemorado conferences we have had no report, but we trust their meetings were not interfered with.

Among the many meetings interrupted by the closing orders from the health officers of the states were the Rally Day programs by a number of Brethren Sunday schools; but the Johnstown First Brethren Sunday school beat the influenza and had its Rally Day on September 29. This school more than reached the goals set for the day. The missionary offering of $268.35 was especially commendable. The Rally Day Program published by the Brethren Publishing Company was used in this service and the secretary of the school reports it most satisfactory. Getting out this program was an experiment for our publishing house and it was impossible to know how many to print. Two editions were run off the press and even then we were obliged to return the money to a few schools that were late in getting orders in because we sold out both editions completely. Another year we hope to get a similar program out at least one month earlier and to print a sufficiently large edition that all Brethren schools can be supplied.

Brother Carpenter's report this week is a little longer than usual, but it is an unusual report. It should be read from the beginning to the end for many things are revealed in it. The great need of work yet to be done among the mountaineers of Kentucky is revealed by the first item of the report and also by the statement concerning the Jackson Federal Court. Then the combination need as stated in connection with the announcement of the lack of a matron for the girls' dormitory at Riverside, and also for more seats for the pupils should certainly find a response somewhere in the church. Surely there is a capable woman somewhere in the church that will feel the call to do this great work at Riverside. Then Brother Carpenter's announcement concering the payment of pledges given at the Winona Conference should be heeded, especially in the case of those given for the Washington, D. C. church. This matter should not be allowed to drag. And lastly, what Brother Carpenter reports about the work at Muncie and Peru, Indiana, is indeed encouraging. The work at these points is going forward.

Just the way in which interesting bits of news may be made from the little things that are constantly occurring among the churches is indicated by the brief report of the work or doings of one Sunday school class in South Bend, Indiana. Well indeed does the writer remember when this efficient teacher spoken of as a girl confessed Christ at a Thursday night meeting at Flora, Indiana, years ago and requested baptism the same hour of the night. This was during the period of dark days for the Brethren church in Flora, and one could at that time hardly prophesy the great future for the Flora church nor of the efficient workers that should go out from among her numbers. This item from South Bend should be a fruitful suggestion to other churches and schools, as such items are appreciated. Just the other day one of the leading laymen of the Flora church said to the writer, "Why don't our pastors or some church correspondent from the churches report more frequently?" He expressed an opinion that there should be at least a quarterly report or bit of news from every church in the brotherhood, and we agreed with him perfectly. These reports need not be long but they should be frequent.

Is there another Sunday school in the Brethren church that can equal the record made by the school at La Verne, California, during the three hottest months of the year? The report from this school as given by Sister Good is certainly good and we only wish there might be many other schools that are able to make similar reports of their extra exertions during this time when too many schools go on a vacation. The average attendance of this school as compared with its enrollment was remarkably good. The work of the Christian Endeavor society as well as the work of the church proper at this place also seems to be in a specially worthwhile condition.

Last summer we received a small order for Sunday school supplies from a new point in Michigan where there is no Brethren organization, and this week we have a report from that point. It is the desire of our contributor that some way may be opened up to organize and build up a Brethren church in this place. The name of the place itself is very suggestive of a Brethren work being accomplished there. The Sunday school is a good way to start such a work and we would advise our sister to continue this work until something more can be done.

Sister Boothe reports that N. W. Jennings is doing a splendid work for the Lord in Oak Hill and Salem congregations, West Virginia. Brother Jennings expects to spend about eight weeks in this community and then we have a promise of a full report of the meetings.

It cheers the hearts of the older brethren in the ministry whose days of active service are over to be remembered as Brother and Sister Swihart have been just recently. Not much earthly compensation was given preachers during the days of greatest activity by Brother Swihart and the remembrances he receives in his old age are greatly appreciated.

W. J. H. Bauman asks us to inform the brotherhood that his address is now Morrill, Kansas.

Another splendid article from the pen of E. M. Cobb appears in this issue. Only a few days ago we received a letter from an isolated sister in which she expressed her great appreciation of Brother Cobb's last doctrinal contribution. We have many isolated members of the Brethren church who are constant readers of the Evangelist and if our pastors but knew it they can preach to larger congregations of isolated members of the Brethren church every week through the columns of the Evangelist than they scarcely ever do in their churches.

Albert Trent makes a special announcement to the churches of Pennsylvania in behalf of Brother Watson who is under quarantine because of the Spanish Influenza. It is hoped the epidemic may pass away soon and that the conference which was postponed may yet be held this fall.

The widespread effect of the Influenza epidemic is indicated in the reports from George S. Baer concerning the closing of a meeting at North Georgetown, Ohio, and of L. G. Wood, of Roanoke, Virginia. This seems to be satan's inning, but the time will come when the children of God will again come into their own and we trust they may be able to completely rout the forces of the evil one.

Around the Editor's Table

Live Coals

The writer has heard his aged mother tell of the experiences of the pioneers of nearly three-quarters of a century ago and of how thy had to to make up for the things so common now but which were then entirely lacking on the frontier. With common matches used by the billion all around us and with electric and gas lights almost everywhere some of us forget that there are still those living among us who in the days of their childhood had none of these things, not even an oil lamp, but depended entirely upon flint and steel and the tallow dip and the old grease lamp.

The home fires were supposed to be kept burning in the old fashioned fire-place the year around, but sometimes, in spite of careful banking up the coals at night when morning came there were no coals upon the hearth, and then some of the children were sent hastily to a neighbors to borrow a few live coals. Of this experience I have heard my mother tell, but to us of the present generation it seems like a tale of the middle ages, and yet this very performance is repeated morning after morning in some sections of the world even today.

It is said that upon the table-land of Asia Minor, the women may be seen at the dayn of day going out into the open and looking around at their neighbors' chimneys. They are looking for a chimney from which smoke may be arising and upon the discovery of such a one they make their way toward it to borrow "live coals" with which to kindle fires in their own homes. They cannot see the fire from a distance but they can see its smoke and thus they know it is there.

This principle holds true in one's Christian life. There are many who let the fires of their Christian activities die out over night or during the week and there are others who have not as yet kindled their fire. Where shall they go to get the live coals necessary to start a fire in the hearth of their own hearts? Do you say they shall go to Christ? But who is to show them the way except those who have the fires of his love burning perpetually in their hearts, the incense from which rises above them even as the smoke rises from the oriental chimneys and invites the neighbors to come for live coals. The Christian should always be in a position to furnish a few live coals to those who may need them to kindle their own fires, and we take it that many of us are being watched by our neighbors more closely than we realize and our own lives are in the balance and are being constantly weighed by them. It is a pertinent question to ask ourselves, Would our neighbors come to us to thus borrow a few live coals? If not, why not?

Personal Confidence and a Check

Some years ago when it fell to the lot of the writer to raise the money to compensate an evangelist who had been conducting a union evangelistic meeting a friend who found it impossible to be present on the Sunday morning when this was to be done, handed us a check, signed in blank, with the statement: "I will not be able to be at the meeting in the morning, so here is my signed check and when you begin raising the money just fill in the amount you think I ought to contribute and it will be all right." This was a great opportunity and a great confidence, but neither were to be abused or both would be destroyed.

Each one of us has such a friend at all times who, though he has not given into our hands any checks signed in blank, has given us eternal promises of confidence and trust, if we have first learned to trust him and to take him at his word. Jesus Christ has placed at our disposal all the rich store of his promises, and his promises are sure. They provide for every contingency, every adversity, every difficulty that can happen to man. They are the "exceeding great and precious promises" spoken of by the Apostle, and they are left at our disposal, so if we suffer from spiritual poverty or famine it is because we have not the same confidence in our Lord that he has in us and we fail to get into line so that we may claim these promises. Of course some of us would rather receive their fulfilment in our own way, but we must accept the Lord's way if we would receive the full benefit of all his promises.

Religious Democracy or Democratic Religion

It is contended by some that while the world is being made "safe for democracy," the church is developing a contrary tendency. A religious publication of Chicago declares that an episcopacy in the church stands in the road of the "democracy which characterized Jesus Christ and his disciples." This journal declares that, "In the name of efficiency, many denominations are getting more centralization of ecclesiastical power. How easy it is for a seeming democracy in religion to become an oligarchy and at last a tyranny is only too well illustrated by the history of the church." Following this same line of thought this paper further states:

> Those who hold the social view of religion insist that religion shall always embody the highest ideals of the social structure. Should the church of Jesus Christ these days fail to convince the world that it is a truly democratic institution, then we may look for new religious organizations to arise (as proposed even now by some literary men), and if these were democratic and in other ways serviceable, one could imagine an era of eclipse for Christianity.
>
> Our task is to define what true democracy in religion is. Certainly it could involve no coercion of opinion. There must be room for the free expression and activity of lay as well as clerical elements in the church. There must be the respect for human life of every sort and the sympathy without which no individual and no church can claim to be democratic in spirit.

(Continued from page 1)

WITH WHICH WE HOLD TO AND PREACH AS ESSENTIAL PARTS OF THE GOSPEL WHAT OTHER PROTESTANT BODIES DISREGARD, NEGLECT OR REJECT. And here may I mention our Trine Immersion as Christian Baptism, our Communion Service including the Feet-washing, the Lord's Supper and the Communion of the bread and wine. Let me say at once though, for fear of being misunderstood, that these latter elements of faith do not make one Brethren in and of themselves. To state our contention in other words it takes the WHOLE GOSPEL as the content of one's faith to make one truly Brethren,—shall I not say CHRISTIAN? And it is just because we believe in the apostolic and patristic baptism as instituted by the Lord himself that we insist upon Trine Immersion. We believe it and must therefore preach it or be false to our profession. For the same reason we believe and practice the Communion as instituted by the Lord Jesus himself and we must preach and teach it or be traitor to him whom we profess to believe. For the same reasons we believe and teach and MUST PREACH repentance, faith, the divinity of Jesus Christ, holiness, the consummation of the age, or any New Testament doctrine. But this makes us dogmatic. It makes us doctrinal preachers. Mark the words and their order— **belief, conviction** then **character.** Also these in their order, **the truths of the Gospel, their unequivocal acceptation** then **their fearless proclamation to men.** This means that character cannot be divorced from conviction and conviction grows out of one's beliefs. Therefore it does make all the difference possible what a man believes. The issues of life grow out of a man's beliefs. And the second truth indicated in the underscored phrases is just as pointed and singly dynamic, namely, one will not preach with fearless and undaunted confidence what he does not fully accept. Therefore the fullest acceptance of the whole gospel is essential to the proclamation of a message that will convict, convert and save sinners. DOES IT MATTER WHAT ONE BELIEVES? From a Brethren point of view it does. MILLER.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

FOUR MAXIMS FOR MISSION STUDY

By Mrs. Eva C. Wade

A mission study book is the most concentrated curriculum in existance. Under one simple and unassuming cover lie courses in geography, history, psycology, etymology, mathematics, agriculture, ancient and modern languages, sociology and theology. Its themes range from ancient cults and religion to the modern development of civic consciousness; from Oceanica to Oshkosha; from moral aims to immoral pagans. Its pages teem with foot-notes and references, and its bibliography lists fascinating books that expand the curriculum to the proportions of a correspondence school catalogue. Therefore it may well be that both teacher and student of mission study books stand rather appalled before each fresh volume as it is hurried from the press and pressed upon the hurried. And, in such perplexity, it has been known to happen that all of these courses represented in a given book were taught in "spatter work" method without any particular reference to the title which would indicate the chief reason for the book's existance, and the real missionary theme.

1. "Major in Missions"

Doubtless you recognze the need of this from those painful moments when you conducted a review and discovered a full knowledge of the irrigating systems of Utah but no clear perception of any Mormon doctrines or evoked enthusiasm concerning silk worm culture in Japan without any hint of interest in Christian education of the Japanese. All of which proved that you had not "majored" in missions," and had not definitely set for yourself and your class a great missionary truth around which all these other most interesting truths should center. In this connection it is well to urge the value of reading prefaces, forwards and dedications in books. Like the bibliography, they seem non-existent to some leaders who beiove in a course of teaching, unhampered by the narrow restriction of author and authorities, as cultivating more fully the imaginative faculties of the students. However broad your field of learning or whatever tempting bypaths of instruction you find, remember in this case your definite business is to magnify the great, vital impulse of Christian missions and explain its manifestation in this particular field under discussion. However discreetly you word it to encourage the uninterested or the uninformed, let your central theme be clearly the one which animated those who provided this book for inspiration and instruction. And let this theme be repeated and made familiar as the various parts of the book are studied and related to it, thus naturally making evident that you "Major in Missions."

2. "Clear Outlines Required"

Written as these books are by fine and fallible people with fine and true purpose, they do not pretend to be the final word on any subject, and none of them bear the classic phrase "Noli me tangere." Nay, brave souls have even dared to differ from some statements made therein just as they would from theological volumes or scientific bulletins. These books are guides to independent thought and further research by both leader and students. Therefore a clear and complete outline of the special missionary truth presented in this book may well show rearrangement, addition or subtraction of material foud in the book. And the ability to do this and not weaken the legitimate authority and appeal of the text book is one of the things that make a good leader. A good, clear outline of book and chapters is one of the most valuable contributions a leader can give to a class, or better still, one of the most valuable contributions a leader can elicit from a class, keeping in mind the fact that an outline does not mean a recapitulation of every paragraph heading in the book, but a simple, coherent analysis of the book and its teachings.

3. "Making the Study Book Live"

Imagination is being cultivated these war times, when we must people the fair plains of France with our loved ones and follow them with our dreams and prayers. Make your far-off jungles, rice fields, mountains and islands real and your dates of history alive with personalities that made them remembered. Take your training from any child for he can make vivid either Joan of Arc "a lady in a uniform like my sister in the motor corps," or Dorcas "a nice lady sewing things like my mother at the Red Cross." And take heed to the homely old saying, "All is grist that comes to his mill" and apply it to this job of making your book alive to the class. There is no source too unlikely to yield ilustrative material, no student in your class who can not give some contribution to clearer understanding of the subject. Even the girl who has no talent but the making of paper dolls made a whole chapter vivid by her paper costumed dignitaries and prelates; and the other one, who was a devotee of the movies, came out with unexpected reinforcement of facts concerning scenery as shown in a recent educational film. And, making the study book live before your class, make sure that the truth of the study book will live and find fruition through your class for the final maxim is—

4. "Make Your Class Count"

For that is your final test as a leader and the final test of your teaching. Does your class count for anything more in the world's sum of Christian knowledge, understanding, sympathy and effort? Has something more of Divine force and zeal been freed for service through your class? Have you helped them make those intangible things public spirit or the awakening of Christian conscience? Have you stirred a sense of individual duty or the power of united forces? Have you made the master of life's great school more real? Then indeed has the crowded curriculum been worth while.

TO WIN IN MISSION STUDY

1. Adapt mission study to local conditions. A large lecture class will in many places stimulate interdenominational interest, and lead to the formation of smaller groups for more thorough work. In other communities neighborhood groups can meet in homes, usually in the evening, for five or six consecutive weeks, without a preliminary course of lectures.

The midweek prayer service is a capital place for men and women to discuss the books either in a preliminary period or during the hour. Variety in time, place and method should be always with a view of reaching the greatest possible number of individuals.

2. Recognize prevelant aversion to mental effort. If the word "study" causes terror or disinclination, call the gathering an "investigation committe," or "discussion class," or, as at the recent Blue Ridge Conference, "World Citizenship Class."

3. Prepare simple and clear outlines, usually in plain sight on blackboard or poster. Make discussions or questions logically follow the outline. Text books should be owned and marked. Assignments should be definite and condensed.

4. Discourage usually a one-day treatment of mission study books. Six consecutive periods (one to each chapter) will result in jaded minds in the audience. This leads to mental and spiritual indigestion. Instead of conservation, it is usually dissapation and distraction. Prayer has too small a place, posters and 'methods" are often crowded out, and the sale of literature is much less than in a class that meets for several consecutive days or weeks.

5. Push publicly early and persistently. Optimism as to value of class, popularity of book, personnel of subscribers to the course, and general charm of the plan will be a decided help. There is nothing like joy to make things go. Optimism is the condition of succes.

6. Allow no substitute to take the place of the "real thing." A missionary reading circle, a monthly missionary meeting, and a one-day relay development may all treat of the same mission study text book without exhausting its interest, or excluding the group study of the topic among those who are willing to give time and thought in exchange for profitable dividends on the investment.

7. Arrange finances without collections. Tickets procured in advance are more dignified.

8. Link missions with current events and world reconstruction. The war furnishes points of contact in vocabulary, strategy, sympathy and general education. Desire for guidance in prayer, information, generosity and patriotism is an asset today in the mission enterprise.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

The Value of Education

As Seen through the Eyes of Ma Kaw, a Burmese Girl

Ma Kaw's mind is just bursting with excitement and anxiety. She is going to Normal School! Her little bundle of clothes and precious keepsakes is all ready, but can she ever get over those ten hundred miles?

Her mother and grandmother could neither of them tell whether a letter was upside down or not, and that no one in all the world could possibly be more educated than Ma Kaw who has finished the seventh grade. Then, too, none of them has ever seen a railway train or a steamboat, and though even the old grandmother could tramp over the mountains, that one thousand miles could not be traversed on foot.

In Ma Kaw's country on the border between Burma and China, when a woman goes from village to village she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But as she considers the hundreds of new things that have come into her life in the mission school, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest normal school, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, followed by half her family, who never expect to see her again. She has a small wooden box containing a few clothes and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she seeks a place on the crowded deck. Seeing a family group all spread out—food box, babies and all, she puts her mat down by them.

At five o'clock she leaves the steamer and goes up the sandy bank of the old Irrawaddy to the wonderful iron horse she has heard so much about. She gets a coolie to carry her box, and then taking her bed and food box she follows the crowd. The train is full, but she finds a seat in a coach marked in several languages "women only." It is decorated also with the picture of a Burmese woman to show the meaning to those who can not read. Oh, how thankful she is for that mission school that has taught her so much!

For the sake of the teachers she has just left she determines to let not one bit of fear creep into her heart. All night she sits in her seat, and gets a few little naps. The next morning at six o'clock she must get on another iron horse. She wonders if there will be many, and how she will know which one to take, and whether the women's coach will be easy to find.

All night people have been getting on and off. Many interesting, even exciting things have been going on. And now there is a long train ready and headed for Mandalay, in the midst of a hubbub of coolies, fruit sellers, and so forth. Even rice and curry and ice cream can be had, and, while everyone seems to be eating something, there is a constant pushing and crowding to get a good seat. This time MaKaw gets a seat by a window, and is delighted to observe the strange people and novel sights.

Just before our friend reaches Mandalay she must make another change—and this time cross the old Irrawaddy on a ferry to take the Rangoon train. She finds the ferry boat so crowded that she has to hunt for even a place to stand. Women are there with bundles, pots and kettles on their heads, and babies strapped on their backs; priests are everywhere with their yellow robes and big fans to shield them from the gaze of women, followed by small boys who carry their belongings and wait upon them.

A big bunch of Chinese carpenters with their tool boxes take up much space, and everywhere are piled high great bags of rice, tins of oil, baskets of fruit and vegetables. Here a teacher from the far away normal school sees our girl all alone, and going to her introduces herself. But Ma Kaw has among her travel rules one commandment that tells her she must not talk to strangers on the way. Therefore although she has not had a real meal for nearly two days, and the stranger has asked her to have a dinner with her and her niece while they wait for the Rangood train, nevertheless she refuses and goes on her way alone.

Another half day and a night, on a train crowded to the utmost with people, boxes, baskets of rice, eggs, chickens, fruits—just everything, everywhere—and our little mountain maid must take another train and another ferry. Then, oh then, those hundreds of miles at last lie behind her. Now it is not only thankfulness that fills her heart, but also the realization that her family, her teachers, and all her school friends are very far away. An awful homesick wave dashes over her. But she overcomes it, and gets herself and her belongings into a wagon that is going to the school.

The adventure of a long and dangerous journey is over, but the horizon of mind and soul is just beginning to expand. The results for Ma Kaw and for her country, Burma, are such as only God can measure.

"HIT THE LINE HARD!"

By Ernest Bourner Allen

An audacious Ohio high school boy once wrote to Mr. Roosevelt, then President, asking him for a suitable slogan for his football team. With characteristic generosity Mr. Roosevelt replied, and in his letter gave the team this war cry:

"Don't flinch!
Don't foul!
Hit the line hard!"

It might prove a good slogan for some churches, for some Bible classes, and for some men.

Courage, Christian courtesy, and vigorous initiative in action are qualities which make for progress in the Kingdom of God.

What line of wickedness are you hitting hard today? What line of self-content? Does any foe of Christ fear your brave battling?

Here are five lines which need to be "hit hard" today. The un-American saloon, the world-wide war madness, commercialized vice, unregenerated pleasures, and the unconverted pocketbook. Do any of these lines reach near your door?

Good Literature to the Front

When you go to church on Sunday and try to recall all the things for which you should be thankful, don't forget to mention good books, magazines and papers. What a large place is occupied in our lives by the stream of literature which pours into our homes. Then let your imagination play around the fact that across the seas there are communities of people won to Christ through your gifts and prayer and those you have sent them as missionaries, practically destitute of reading material. In connection with my foreign travels I have made it a point to examine the libraries of our native pastors. It has been pathetic in countries like Turkey and India to find only ten or twelve inches of books. And yet we expect these pastors to be the leaders of their nations intellectually, spiritually, and in practical ways. We are asking them to make bricks without straw and often without even clay. As for the laity, the men, women and children on our foreign fields, the possession of even one book is a note-worthy thing.

When this crying need has sunk into your consciousness, try to picture the vast populations of heathen people who have learned to read and who might be led to Christ and all the good things which come in his train if we could only furnish them with suitable books and papers. The keenness of Oriental people to read helpful literature is one of the outstanding facts of our times. In Tokyo there is a street a mile and a half long, lined with book shops on both sides, and these shops are thronged at all hours. There is nothing like this in London, New York or Boston. In China the book is almost worshipped by the intelligent classes. In Moslem lands it is the same way. Clearly, literature furnishes one of the most effective approaches to non-Christian people. It is strange that the mission boards are not making larger use of this agency. The case is rendered stronger when we consider that in mission lands the forces of evil are making an extensive use of literature for the corruption of

men's bodies and souls. The foreign book market is being flooded by skeptical, atheistic and even obscene works. In India books are being sold whose titles no publisher would dare to print. Clearly the time has come when the boards must bring their literature departments to the front. Here is one of the greatest fields for the unselfish investment of money. Gifts for literature work will count tremendously for the Kingdom. And it is a field practically unentered by those who stand ready to help in every good enterprise. I covet for such the opportunity to spread Christian literature among non-Christian people.

CORNELIUS H. PATTON,



Our Youngest Readers



The Growing Rabbit

A young cotton-tailed rabbit a few days before leaving the nest has well-nigh the equipment of the race. His fears of the unusual is considerable. His leg muscles are strong. He washes his face and all the long fur from his nose to his cotton-tail; he knows how to dig; he turns his long ears or lifts his senstitive notsrils in the direction of sound or odor. He is very silent, seldom using his high-pitched voice and always moving softly on his padded feet. He crouches motionless to escape an enemy without having observed that his coat matches the ground in color. He does all these things without having been taught. He wanders only a little way from the nest. If he attempts even to cross the road, he may find himself in a wheel rut so deep for his diminutive size that he has difficulty in scrambling out.

In his play he practices the simple activities of his later life. It is endless fun to hop and hop, though sometimes the distance covered is so short that he goes up and down like a bobbing mechanical toy wound up. He is continually at the game of jumping with light, high springs over his companions' backs. He tests everything with his nose and then with his teeth. He cautiously pokes his head into every hole he finds. At the slightest sound or near movement an instantaneous spring of the hind legs lands Bunny two or three feet away, where he "freezes," looking remarkably as if made up of several pieces put together—the round body, the head jointed into that and four little pegs set in underneath for legs. He is continuously getting more or less seriously frightened and jumping away in some unexpected direction, crouching on the ground or racing to the nest. If there proves to be no danger he often gives a series of high, short jumps as if he were a rebounding rubber ball, or shakes himself off his feet so that he wavers in the air a moment before regaining his balance. He never goes round anything that he can crawl under and what he cannot go under he tries to climb over. He stretches up beside a stone and after finding that he cannot possibly scale it, he jumps up, and immediately down on the other side. Then he does it all over again and again, and still again before something else attracts him.

But in a week or ten days more Bunny has changed from babyhood to youth and according to the customs of his race is living an independent existence. He has his own "squat" at the edge of the woods, where he sits and nods with open sleepy-looking eyes. He is solitary in habit except in the late afternoon and at night when he eats and plays with the other rabbits of the neighborhood and probably has again the warm taken-care-of feeling of the nest as he touches noses with some of his baby companions.

His teeth have grown so sharp and strong that they urge him to bite every tough twig, lichen and piece of bark. His claws are longer and sharper and with the increased development of his leg muscles give him some slight means of defense. His ears have increased in size. The gray fur of his cotton-tail and about his nostrils has become white. A wild look has taken the place of the baby expression in his wide black eyes (the brown iris wholy contracts at night). He dashes at breakneck speed in curving lines, to stop with alarming suddenness. He makes every movement, if only to turn his head, with startling alertness, an expression of joyousness and freedom.

As to his eating, he disdains ragweed, mustard, amaranth and many other plants; but he often takes a nibble in passing of curled dock peppergrass and pigweed. He may take more than a nibble of plantain and mallow. But how he does like clover! He hunts for it among the grass and weeds and sits down in contentment when he finds a plant. He buries his head in it and greedily eats the flowers first, sticking out his slim, long tongue at the right, then at the left, and wiggling his expressive mouth and nose with great satisfaction as he finishes. After disposing of a leaf he chews the stem down to the ground. He may even dig up the roots. Sometimes two young rabbits get hold of the same clover and the two heads tug and pull with never an effort to use the hands in the contest. One surprising thing about Bunny is that he never uses his front feet to manage his food but instead awkwardly pulls and pushes it about with his mouth and head.—Selected.

A Friendly Woodpecker

In the Isabella County Courier, of Mt. Pleasant, Michigan, we find this account of a woodpecker coming to the relief of a mother robin:

On Friday last occurred a peculiar incident in the garden of a Main street home. A cry of distress from the birds sent the man of the house to find out the cause, and he discovered a baby robin being mauled by a cat. The animal was driven off, and the bird placed in a comfortable position, and the man watched the mother robin feed it and care for it for two hours. Here is the strange part of the story. During those two hours the mother robin never left its charge for a moment, and the food for the baby robin was provided at very regular intervals by a woodpecker from which the mother robin took and fed it to the baby robin, which recovered, as might be expected, after such excellent nursing.

Kindness to Wild Animals.

(Below we print the prize-winning essay, which received a silver loving cup in the recent contest in the schools of Melrose, Mass., offered by the Humane Society of that city. It was written by Emily Eldredge, of the seventh grade of the Washington school.)

From the time God said unto Noah, "And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee: they shall be male and female," to the present day, there have been both domestic and wild animals on earth. It is a natural impulse with people to be more kind to domestic than wild animals. Kindness to wild animals, however, is quite as essential as kindness to those domesticated. Sometimes the greatest kindness that can be shown to a wild animal is to shoot it. This is only when it is caught in a trap or badly wounded.

Many people have hunted and killed, just for their own selfish pleasure, certain kinds of our animals until some species are nearly extinct. Practically all the buffalo left in the country are in the zoological gardens. Furthermore, deer were being killed in such large numbers, that many legislatures were obliged to enact laws restricting the shooting of deer to a very short season.

In spite of the fact that there are such laws, and game wardens, paid by the State, to enforce them, hundreds of deer are shot every year out of season.

One dark night in July, we looked from a camp on the shore of Moosetookmeguntic Lake, and saw a light moving in the virgin forest on the opposite shore. The light and an occasional echo of a shot told that the poachers were at work. They work mostly at night, and use a very bright light to blind the deer so they can shoot it. There is a standing offer of reward to any one who can convict a poacher.

We visited Soule Island Camps the next day and saw a little fawn, that, we learned, was found in the forest where the lights were seen the night before.

The deer seemed to fascinate us, for we went over to see it many times, and on our last visit, in September, found that the deer was gone. We asked about it and were told this story.

It slept in a boat-house and awoke one night with the smell of smoke in its nostrils. The door was shut so it bounded gracefully through the open window and went to the porch where the owner was sitting. It went up to him and softly rubbed its head on his shoulder. The man looked up and saw the roof of his boat-house in flames. He ran down, quickly unloosed his boats, and pushed them into the lake. Just as he got out the roof fell in.

In this case, as in many others, kindnes to animals, as to men, had its own reward. The deer was rewarded with the greatest kindness that can be given a wild animal in captivity—its freedom.

Our Dumb Animals.

News From the Field

HOME MISSION NOTES

Still "Bloody Breathitt"

On September 14 at Whick, where two of our workers conducted a Sunday school for a time, Elijah Robers, County Game Warden, was assassinated. "The Jackson Times," kindly sent us by brother C. N. Akens of Riverside, states that seven shots were fired and five took effect, the murderers hiding in ambush. Mr. Roberts was a good man and did his duty as an officer of the law, directing his efforts against violators of game and election laws and heading recently several raids on moonshine stills. He was known to have some enemies because of his law enforcement, having secured a number of convictions resulting in the imprisonment of the offenders. The law abiding citizens of the county are worked up and are determined that justice shall take her course. "Beautiful Breathitt" is yet quite "Bloody," although marked improvement over past conditions is quite evident.

Jackson Federal Court

"The Lexington Herald" says of the September term of court, "The Bolin case, where a moonshiner sat as a member of a grand jury without his being called and drew his pay after trying to stave off indictments against some moonshiners will be heard. Besides this case there are one of sedition, two of slackers, twelve moonshining cases and eight postoffice cases in which embezzlement or rifling of the mails is charged." In the midst of such communities our mission workers are laboring to bring the gospel light and thus drive out sin which has become so strongly entrenched among the mountain people. The Lord bless and encourage and strengthen our faithful laborers as they give themselves in his service.

Matron and Seats

The need of a matron for the girls' dormitory has not been met. The seats for school use at Riverside have not been found. This notice ought to bring immediate results. Surely the matron is somewhere "hiding among the stuff" and surely the seats might be found. Pray and try.

September Receipts for Kentucky Missions

Jr. C. E., LaVerne Calif.	$ 1 63
Almer Hegler, Austin, O.	10 00
S. S. C. E., Gretna, Ohio	10 00
Mr. and Mrs. J. L. Hudson, Bellefontaine, Ohio	15 00
Ladies' Aid, Bethesda, Ohio	5 00
Mrs. R. D. Martin, Pioneer, O.	5 00
Sunday School, Gravelton, Ind.	13 00
Rev. and Mrs. Doctor, Ashland, O.	2 50
C. E., Mt. Zion, Dayton, Va.	20 00
Russell Humberd, Flora, Ind.	25 00
A Member, Pleasant Grove, Iowa	45 00
C. E. Society, Dayton, O.	10 00
C. E. Society, Uniontown, Pa.	5 00
Sunday School, Loree, Ind.	20 00
Sunday School, Roann, Ind.	10 00
Mrs. K. O. Cline, Balsom Lake, Wisc.	2 00
Mrs. P. A. Early, Nappanee, Ind.	3 00

The early payment of Winona Conference pledges is very desirable. Some societies pay quarterly which is a very practicable plan. Try it.

The Washington, D. C., Mortgage Eraser

F. L. Garber, Belleville, O.	$18 00
C. A. Beal, Belleville, O.	1 00
Linnie Amsbaugh, Belleville, O.	1 00
Kings' Daughters, Muncie, Ind.	5 00
Rev. J. L. Kimmel, Muncie, Ind.	5 00
Brethren Church, Roann, Ind.	10 00
Previously reported in cash or pledges	$37 50
Total received to date toward the $1500	$877 50

All Washington D. C. pledges yet unpaid should be met in October. Of the above amount $13.50 was extra and designated for Spokane building fund. Let others add some "extra" for Spokane and let many who have not helped at all give Spokane a lift.

Muncie, Indiana

We just learned that the Brethren congregation of Muncie, led by J. L. Kimmel, are worshiping, not in their tent, but in "The Little White Chapel." Whatever their temporary quarters may be we like the name. It ought to strike as popular a chord among the public as did "The Little Brown Church," the term by which the First Brethren church in Peru is quite generally known. May the Lord richly bless the Muncie brethren in "The Little White Chapel."

Peru, Indiana

Plans are on foot in Peru for a simultaneous evangelistic campaign in the federated churches of the city, the same to begin November 10. "The Welsh Evangelist" from South Bend, brother A. E. Thomas, will lead the campaign in "The Little Brown Church." Let the brotherhood pray for a great victory in a place where the victories are not easily won.

The proverbial "Summer Slump" missed the Peru Sunday school during the very hot summer months. A new and novel and timely "Submarine Chaser Race" to Berlin and back helped to keep up the interest, and the results during August and September leading up to Rally Day on October 6 were hightly gratifying. The average attendance for the race was 97 and the average offering was $7.91. October is "Rally Month" and something doing every Sunday. What is the use of having a Sunday school unless there is something worth while being accomplished. There were four confessions and at least five will be added to the church. "Soul-winning" is the "business" of our Sunday school and all plans and methods must help to that end. Two special programs were given on Rally Day, on which day the Sunday school attendance was 107 and the offering $16.18.

G. C. CARPENTER.

Over the Top For Johnstown

The First Brethren Sunday school of Johnstown observed her annual Roll Call and Rally Day, September 29, 1918.

The goals set by the officers to be attained were 500 present and $100 offering for missions. The results attained were 510 present and $268.35 offering.

We used the programs published by the Brethren Publishing Company and found them most satisfactory.

It was a great day in the old Somerset Street church.

M. C. BOLE, Secretary.

Agreeably Surprised

We have recently been very agreeably and unexpectedly surprised, and in justice to the donors we wish to express our thankfulness through the medium of the Evangelist, as follows:

First, for a letter from Galveston, Indiana, from a sister whom we baptized near Bunker Hill, Indiana, many years ago when she was but a little girl, and although Viola lives isolated from her home congregation, she has remained faithful to her covenant and God all these years. This letter had a five dollar bill in it and the question was asked how near our birthday anniversary was at hand.

Next, we received a letter from another sister of the Loree church who was also baptized by us nearly forty yeare ago and became a charter member of that congregation where she still resides and stands firm to her profession. This sister asked me to send her several dozen brooms which she volunteered to sell for us. All such favors are highly appreciated by us.

Thirdly, here comes a letter from the secretary of this, the Loree congregation, with a twenty-five dollar check enclosed, with a brief sketch of their recent Home Coming. Says they had a large crowd and a good time and dinner was served in the basement and the afternoon was devoted to speeches and prayers for our soldiers. Then an offering was taken, this accompanied with such complimentary remarks of the work done there many years ago which something like false modesty forbids us to repeat.

After all, brethren, you may be sure it is a source of great satisfaction to know, as one member said, that we have not been forgotten. Our thanks to you brethren.

J. H. and LUCY SWIHART.

South Bend, Indiana

We would ask for a small space in the paper for a few words from the Ladies' Bible class of the First Brethren church of South Bend, Indiana.

I can say we have a class of ladies as much alive as any in our school and think I can safely says as much so as any class in our city. We have as our teacher Miss Maud Wingard, who is a most efficient teacher.

On September 29 we had Rally Day in our school. Our class went "over the top." The attendance was 53. The attendance of the whole school was very gratifying.

We have our class meetings each month at the homes of the members with a business session and social hour.

Recently we held a prayer meeting with one of our ladies who is an invalid and blind. We took with us our pastor Brother Rench who preached a little sermon for us. Such meetings are a great help to all present. This is only one thing that I will speak of at

this time, but we are always busy helping others wherever we can. Our object is to win souls for Christ and the church. My prayer is that we may ever be found in the work for Christ.

A MEMBER.

Roanoke, Virginia

Our revival campaign was launched Sunday, September the 22, with Willis E. Ronk at the helm. The first week was the week of the Roanoke fair, which hindered the attendance somewhat, although the attendance was very good. By the beginning of the second week the Spanish influenza became an epidemic in the city and never before were there so many sick folks in Roanoke. The Sunday following the State Board of Health ordered the closing of all gatherings until further orders, which brought our meetings to an abrupt close, but all felt that it was a wise step in the right direction. We have no conversions to report, however, a sister was baptized in the first week of the meeting. The success of a meeting is not measured by the number of confessions that can be counted. This meeting was a success and our people are gratified with results. Brother Ronk was fully able for the occasion and brought great messages of the constructive type which struck deep in the lives of his hearers. In each of his messages he struck hard the note of loyalty to the OLD BOOK. The interest increased until the end and if we could have continued longer no doubt a number of conversions would have resulted. Now when the epidemic is over we shall try to gather fruit from the seed sowing. While in Roanoke Brother Ronk made friends both for the church and himself.

Telford, Tennessee

In response to an invitation from the Brethren of this place I reached them on Friday, August 2, preached that evening, conducted their communion on Saturday evening and preached Sunday A. M. and P. M. to good and appreciative audiences. Through the efforts of the loyal souls here the work is not only holding its own but actually gaining in power and influence. This is a country mission point but a mid-week prayer service is maintained with good attendance and interest. A splendid Sunday school is also on their program. Very nearly their entire membership attended the communion, which shows the growing and deepening of the spiritual life. I agree with Brother Allen in saying that it is a real pleasure to meet with these people. Remember us in the needy field of the southeast at the throne of grace.

L. G. WOOD.

Oak Hill and Salem

We are in the midst of one of the most interesting revivals Salem has ever enjoyed. Brother N. W. Jennings has been with us almost five weeks working in his usual earnest way and God is blessing his labor. A number of converts have been baptized and a greater number await baptism. We are thankful for answered prayer. More than one home is being made happy on account of God's Holy Spirit being on the throne. I imagine Satan himself regrets his defeat because souls are coming to Christ who have been in his service so long he thought they were secure from the Holy Spirit; but God said, "No, you are mine and I need you to work in my vineyard."

All who know N. W. Jennings know he doesn't shun to declare the whole gospel and he has been giving us some of the best messages we have heard for some time, but give God the praise for delivering through his servant the message that has helped to bring so many souls to Christ. He is to be with us still for a few weeks and we ask the brethren to pray for us. All especially who have preached for the Oak Hill church, who know us and who know the opposition we have to contend with and who know how badly we needed the revival, pray and pray earnestly that the revival may continue that the church may be built up and that we may all meet together around the great white throne where we will know no more heartaches, no more discouragement, no more sorrow for lost souls, but, thank God for his redeeming love; we will have eternal peace.

When the meetings at all the points are over we will send another report when we will be able to report the total number of conversions. Baptism again Sunday afternoon. Pray for us.

ESSIE BOOTHE.

Revival Meeting

Evangelist A. E. Thomas, of South Bend, Indiana, closed a series of stirring messages September 26 at the Williamstown Brethren church. Brother Thomas is an earnest and forceful speaker. He holds his audience spell bound as he delivers his strong gospel sermons. His service was very successful considering the great disadvantages under which he labored. It being a very busy time among farmers. This hindered his visiting and personal work also. He instilled in the members a spirit of more earnest and efficient work. In a word, he is surely a live wire.

W. D. HUMPHREY.

Epidemic Closes North Georgetown Meeting

We began an evangelistic campaign at North Georgetown, Ohio, September 29, with brother A. E. Thomas as evangelist. We were permitted to continue services but one week because of the Spanish influenza epidemic. Schools were closed, Liberty Loan meetings were called off in the township and churches closed. A splendid and promising interest was being created and it was a great disappointment to have to stop so suddenly, but there was nothing else to do under the circumstances. Besides, on Saturday night when we had planned a big patriotic meeting, we had the record rain of the year and there was such a continued down-pour all evening and night that no one could get out.

But the week of meetings did a great deal of good in the way of giving spiritual uplift to the members. Brother Thomas preached very good sermons and was rapidly winning the community to himself as was evidenced by the increase in attendance from night to night. Every day was spent by evangelist and pastor going in and out among the people and in the evening the pastor, for the want of a better one, assumed the role of song leader while Sister Thomas and brother Leander Stoffer gave valued assistance in singing the gospel in duet form. Then Brother Thomas would come on with a message that gripped the heart and convicted men of sin, of righteousness and judgment. We believe if we could have continued without interruption that a great blessing would have been brought to the North Georgetown church. But even as it was, it was not without good effect. We hope, however to be able to have Brother Thomas back with us again sometime when conditions are more favorable. Pray for the Brethren at this place.

GEO. S. BAER, Pastor.

PENNSYLVANIA CHURCHES, NOTICE

Brother J. F. Watson, Moderator of the Pennsylvania Conference, requests the writer to state through the Evangelist, that he is receiving numerous letters of inquiry as to what will be done regarding the work since our District Conference has been called off by the State Board of Health.

Brother Watson can not reply to these letters at this time as he is under quarantine on account of Mrs. Watson and their son Dick having been stricken with the Spanish Influenza.

As soon as conditions permit he will get in touch with the pastors of the state and by their help determine on the course that may seem best in the interests of our state work.

ALBERT TRENT.

Johnstown, Pa., October 10, 1918.

Long Beach, California

Since our conference in July closed and our pastor, L. S. Bauman and family have left for the General Conference and an extended evangelistic campaign, matters have been going on about as usual at the First Brethren church at Fifth and Cherry. Elder F. J. Reagan took up the pastorate in the place of Elder Bauman. He has ministered ably to the church. He has fed us on the "Word," which is the power of God unto salvation, and a goodly number have heeded the call; several entered the church. Our services have been well attended, the house has been filled both morning and evening, notwithstanding the fact it was vacation time.

We look for brother H. V. Wall and family back soon; they attended the General Conference, also N. H. Neilsen our church clerk. The Walls are making an extended trip through the east and are to go to Kentucky to look over the mission work there being carried on by the Brethren.

We regret to have Brother Reagan leave us as we all love him but it had been prearranged that Elder Bell, our National Moderator take up the work of pastorate of the church October 1 for a period of six months. He was to spend the winter here in California; knowing this it was arranged to have him look after the flock here in the absence of pastor Bauman.

Our membership has been greatly afflicted of late; many have been sick and some have been obliged to go under the surgeon's knife, but all that have, are doing well and are apparently on the road to recovery. We regret to report that Sister Chaffee was suddenly

called home to glory, leaving her husband and three little girls and her many friends to mourn their loss; some day we will understand why.

The Sunday school is doing good work. Promotion day will be observed soon and there will be a large class to be promoted from the Primary department.

We are planning for and looking forward to a great year's work; trusting in his promises to the faithful we shall not be disappointed. During these distressing times the world over it behooves us to be up and doing for the forces of satan are not asleep day nor night but are after us from every angle. Yours in the blessed hope, A. H. KENT.

Brethren, Michigan

Dear Editor:—I am sending a letter to our dear paper. Please publish it if you see fit.

Since writing last spring we organized a union Sunday school. Our general attendance is 25. We have in our treasury at present $7.61. Brother Brower from the Roann church is our superintendent. Our brother Thomas Howell of Dowagiac having heard of our condition here through my brother C. A. Stewart, volunteered his services and came and preached Sunday morning and evening and Monday evening. Brother Howell thinks there is an opening here to start a church, if only we could get financial help. If the Lord wills and we can get financial help somehow we will try and have some brother come and hold a couple weeks' revival. There is a chance for something to be done if only we get busy and put our efforts forth. Brother Howell was liked by all who heard him.

We are hoping and praying that there may be a way opened for us somehow.

We ask all to pray for us that we may succeed in building a church. As we have been without a church house so long we feel the need of one.

MRS. ELLEN TRITTEN.

La Verne, California

Our Sunday school superintendent is rejoicing over the school. Here are a few figures that explain why:

Enrollment, 172; average attendance, 118 (for the three hot summer months); per cent. of attendance, 69; average collection, $4.13. This means an honorable mention in The Sunday School Times for summer attendance. For the same quarter last year the average attendance was 91.

We are equally jubilant over the Christian Endeavor society here. At the San Gabriel Valley Union Rally held at Monrovia three of our members were installed as Union officers and Brother Broad was again chosen as Pastor Counsellor. Our own meetings are interesting and full of good things.

The third quarterly conference was held Wednesday evening after prayer meeting. Judging from the smiles on folks' faces things moved off satisfactorily to all. The pastor in his report was especially elated over the summer congregations. Another precious soul came out for Christ Sunday evening.

MRS. H. L. GOOD.

Pomona, California.

COMMUNION NOTICE

The First Brethren church, of Huntington, Indiana, will observe Holy Communion on Friday evening, October 18, 1918. All of like faith are cordially invited.

J. W. BROWER.

The First Brethren church, of Fremont, Ohio, will hold their communion service Sunday evening, October 20. Let all the members come and worship together in this blessed service. Others are also invited. "Thus ye do show forth the Lord's death till he come."

H. M. OBERHOLTZER, Pastor.

Our Dead



CLAPPER.—Perry A. Clapper, aged 41 years, received injuries in an automobile accident, September 26, which resulted in his death. Mr. Clapper who was secretary-treasurer of the American Construction Company of Cleveland, had gone with Captain Simonson, president of the same company, to inspect some work and was returning home when their machine was overturned and the skulls of both men were fractured. Just how the accident happened seems not to be known.

Mr. Clapper was born near Louisville and was the son of Mr. and Mrs. Cicero Clapper. He graduated from the Louisville high school in 1897 and taught school for four years. Then he went to Cleveland where his rise in the business world was rapid. At his death, aside from occupying the most responsible position in the American Construction Company, he was private secretary to H. M. Hanna, Jr. Both positions required more than ordinary ability to fill and by his death a very promising business career was cut short.

He was the second child of a large family and at the death of his father nearly 22 years ago, he became like a father to the younger brothers and sisters.

From early life Mr. Clapper was an earnest Christian and one of the "stand bys" of the Louisville Brethren church in its dark days. He filled practically every position in the church from time to time, and was occasionally called to fill the pupits of North Georgetown, Middlebranch and Louisville. When he went to Cleveland he did not lose himself to all Christian activity because there was no Brethren church there, but connected himself with the Franklin Avenue Methodist church, where he was choir director, trustee and Sunday school superintendent.

Survivig are his wife who was Miss Sadie Keim and two daughters, Dorothy and Elinor; his mother, Mrs. C. Clapper of Louisville and the following brothers and sisters: Joseph and Harvey Clapper, Cleveland; Mrs. Frank Painter, Mrs. N. C. Ross and Frank, Louis and James Clapper of Louisville.

Funeral services were held at the Lakewood Methodist church in Cleveland, Revs. Fuller and Gage officiating. Burial was made in Lakewood cemetery.

GEO. S. BAER.

BRAWNER.—Harriet A. Brawner was born August 10, 1860 near Colona, Iowa, died at her home near Williamsburg, Iowa, September 22, 1918, aged 58 years, 1 month and 12 days. December 28, 1879 she was united in marriage to Samuel Brawner, and thus together they trod life's journey nearly 39 years bearing the burdens of life together, also sharings its joys and pleasures.

A number of years ago, she as well as Brother Brawner were received into the pleasant Grove Brethren church. She remained true to her faith to the end of life, living the Christian life of love and service. Loving the church and her service, being ever present when she could at all services. She loved to read her Bible and found comfort in the promises of the Master. The words of the text being found in a chapter especially loved by her.

She leaves to mourn her departure, a loving husband, nine children, 20 grandchildren, a brother and sister residing at Long Beach, California, besides many other relatives and friends. Services by the writer at the Pilot Grove church, using John 14:1 as a text.

WM. H. MILLER.

HAUGER.—Jesse M. Hauger was born in Buckeye City, Ohio, September 25, 1892, departed this life at Camp Sherman, Ohio, October 2, 1918, age 26 years 7 days. He was a member of the 36th Co., 9th Training Batallion, 158th Depot Brigade. At the age of twelve he was baptized and received into the Brethren church. During all his sickness he bore up bravely and was kind and considerate with those who administered to his needs. Before the end came he spoke often of his love for the Savior and his willingness to trust all to him. On June 23, 1917, he was united in marriage to Fanny Lavern Carter.

Those who mourn are the sorrowing wife, father, mother, one brother, two sisters, and other near relatives and friends.

May God comfort the bereaved ones and sustain them by his grace. The funeral service was conducted by Brother Owen, of Ashland, Ohio, assisted by the writer.

G. R. PETERSON.

BOWMAN.—Sister Adelene Bowman, wife of Rev. John S. Bowman, departed this life September 26, at the age of 47 years. She was a faithful wife and mother, as well as an active worker in the church. She labored in the cause of Christ by the side of her husband among the churches of the valley and in the vicinity of Roanoke. Through her kindness and faithful service she made for herself many grateful friends as well as set an example for those among whom she ministered. She was in failing health for some six months during which time her husband was constantly at her bedside. Besides her loss to a host of friends and to the church, her helpful presence will be missed by her life companion who is still in the active ranks of the ministry, her two sons, and two daughters, an aged mother, five brothers and two sisters. The funeral services were conducted from the Mt. Olive church, for a number of years her fraternal home, the writer officiating.

W. S. CRICK.

CASHMAN.—William McKinley Cashman was born at Roaring Spring, Pa., January 7, 1896, and died at Nevers, France, September 3, 1918, at the age of 22 years, 7 months and 26 days. Brother Cashman enlisted in Company B of the 49th Engineers on April 8, 1918, and left for France two months later.

The immediate caues of his death was pneumonia. Brother Cashman was for a number of years a member of the Brethren church at Altoona, Pennsylavnia. He was a true Christian young man. He gave his all for Christ. Few were more devoted to the work of the church than was he. No task was too difficult. He was always ready with a word of testimony. He continued his religious activities after entering the military service, teaching the Bible and conducting prayer meetings among the soldiers. It was his ambition, when through with this military warfare to devote his full time to preaching the gospel.

Brother Cashman is survived by his wife, his parents, two brothers and two sisters and many friends. A service in memory of our departed brother was held at the church of which he was a member Sunday morning, September 29. The large crowd which assembled was a testimony to his life in the community. A brave and true soldier has passed. He died on the field of battle fighting for his King. All that is mortal of one whom we all dearly loved, rests in a beautiful cemetery "over there" there to await the trump of God at the last day. May the Lord comfort the bereaved friends.

W. C. BENSHOFF.

GIBSON.—David P. Gibson, a faithful and prominent member of the West Independence Brethren church, peacefully departed this life September 15, 1918, at the age of 55 years, 8 months and 18 days. He had been a patient sufferer for several months and realizing that the end was drawing near, he comforted himself and family with the thought that he was prepared for his departure and enjoyed the hope of everlasting life.

He was united in marriags to Miss Susan Leedy August 8, 1895. This union was blessed with one son and one daughter, both of whom, with the wife are still living.

He united with the Brethren church at West Independence, Ohio, in June, 1896, under the pastorate of brother M. S. White.

The funeral services were held in the Brethren church at West Independence, conducted by the writer, assisted by brother S. M. Loose and brother M. S. White. His place will be greatly missed in the home and in the church. May the Lord comfort the bereaved.

H. M. OBERHOLTZER.

Marriages

PENCE-RODGERS.—At the home of the bride's parents, near Port Republic, on July 27, were united in holy matrimony, George M. Pence and McKinley B. Rodgers. The bride is a member of the Brethren church and a teacher in the local schools. Mr. Pence resides on a farm with his parents. Both young people are highly respected and we pray for them a happy married life. Ceremony by the writer.

W. S. CRICK

HARRELL-ULRICH.—Mr. Thomas L. Harrell, of Huntington, Indiana, son of Mr. and Mrs. Daniel Harrell and Doris A. Ulrich, daughter of Mr. and Mrs. Henry Ulrich, of Huntington, Indiana, were married by J. W. Brower in the Brethren church September 21, 1918. The bride is a member of the Brethren church. The best wishes of a host of friends go with the young people.

HEIMBAUGH-DIEHL.—On Sunday evening, September 15, at the home of Brother and Sister Elmer Heimbaugh occurred the marriage of their daughter, Belva to Louis Diehl. It was a very pretty home wedding, the ring ceremony was used, the house beautifully decorated and a wedding supper served. These are both most estimable young people and have the best wishes of many friends.

B. T. BURNWORTH.

DEETER-DEETER.—On Saturday, September 28th, two young people from the same town and of the same name, but not of the same family, journeyed to Louisville, Ohio, where they were united in marriags by G. S. Baer their former pastor. They are Perry L. Deeter, son of the late Isaac Deeter, of Pleasant Hill, Ohio, and Sunday school superintendent and deacon in the Brethren church of that place, and Miss Mabel Ethel Deeter, daughter of Allen Deeter, also an active member of the same church. Both are highly respected young people of their home community where they will reside amongst a host of friends who wish them much happiness in life's journey together.

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An Incorporation with over $10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

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Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER,
}...Associate Editors

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R. R. TEETER, Business Manager

The Educative Process in Religion

In this book which constitues Part II of our First Year Book in Teacher Training, Dr. L. L. Garber presents a scholarly treatise of the educational process involved in religious development. He generously employs the accepted principles of psychology and the approved methods of pedagogy, but judiciously gives them a non-technical dress and an evangelical application. Its discriminating references to current theories, its appropriate allusions to the best literature, its inspiring conclusions embodying practical instructions to the teachers of religion, combine to make the work of surpassing value to the beginner and the scholar. It is lofty in conception convincing in argument and concrete in style. The book is permeated with clear thinking, stimulating ideals and Christian zeal. It merits the widest possible study by parents, teachers, ministers and all who have to do with religious education.

J. A. GARBER.

Observe Good Citizenship Day

It is possible that in some communities no public meetings will be allowed on October 20th on account of the influenza epidemic. Should any of our societies experience a condition of this kind we urge the Endeavorers to retain the Citizenship Day program and to present it with added enthausiasm as soon as public health conditions will allow. The intervening time will allow you to make fuller preparation. Despite the unfavorable circumstances we must "carry on." Too many vital issues are involved to permit our plans to go by default. Keep the Citizenship program intact and substitiute it for some other topic at a later date. Endeavor to enroll every Endeavorer in the Army of Universal Patriotic Service, helping us to attain Point 5 of our Four-Year Challenge. A full report of your meeting with the number enrolled should be sent to our National Citizenship Superintendent, Rev. A. E. Whitted, Morrill, Kansas.

J. A. GARBER.

The S. A. T. Corps in Ashland College

After considerable delay the U. S. Military authorities have designated a Training Unit in Ashland College. The Unit will be organized on Monday, October 21. At the present time the College is closed because of the epidemic but there is no doubt that the school can be reopened on Monday, October 21. To obtain this Unit there must be a minimum attendance of fifty young men of military age. This is a fine opportunity for the young men of the Brethren church of military age and there ought be no difficulty in going far beyond the minimum. The establishment of the Unit means the recognition of the academic standing of the college and our young men of high school education ought to seize the opportunity of attending college. If accepted all expenses will be paid by the government. Write the president for particulars or be present at the time indicated for induction into the Unit.

W. D. FURRY.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, OCTOBER 23, 1918 NUMBER 40

A Prayer for Full Surrender

BY GEORGE S. BAER

Surrendered I would be, dear Lord,
My time, my talents, all.
Just take me, use me as thou wilt,
In station great or small.

My will, O Lord, I would give o'er;
My plans and hopes to Thee,
My heart so clings to selfishness!
I would surrendered be.

True service to thy people, Lord,
As thou didst give, I would.
So humble me that I may go
Where thou wilt, "doing good."

Thy help! my Lord, I seem to halt
Where duty leads me on;
That monster, Too-Great-Sacrifice
I see. Bid him be-gone.

O saving Lord, there's naught to fear,
For thou dost hear my call.
There is no loss, but all is gain
When I surrender all.

From the Editor's View-Point

Your Eye on the Ball

Very small and apparently insignificant characteristics in the life of a man are frequently determining factors in his success or failure. Some few men may be so evenly balanced that they have no peculiarities, but it seems that most men who have done things worth while have some few peculiarities which mark them as being just a little different from other men.

The old saying: "Straws show which way the wind blows," may be applied to human life and human endeavor. Because straw is light the movement of the winds is readily indicated, though that movement may be slight indeed; but because a light breeze may seem content to toss bits of chaff or straw here and there it is no sign that the wind lacks the power to uproot great trees, to overturn immense buildings or to drive monster ocean-going vessels to certain destruction.

The pent up forces of human nature are sometimes hidden by the mildest of external appearances but yet a carefull observer may distinguish the little signs that to a trained mind are sure indications of reserve power and determination of purpose that will not brook defeat. The way a man plays a game or takes his recreation may easily determine the way in which he will fight a battle. President Wilson's caddie that follows him about the golf links only recently spoke better than he knew as he commented on our president's manner of playing. His remark: "He didn't lose any balls during the whole eighteen holes. He keeps his eye on the ball," is significant. The point is not so much in the fact that he didn't lose any balls, but that he KEPT HIS EYE ON THE BALL. After the ball once rises from the ground keeping one's eye on it will not change its course but it will enable one to judge the effect of a certain stroke and moreover it will enable one to see where the ball lands. Mr. Wilson has had and still has many critics. And perhaps he has blundered a few times as our President, but we venture the assertion that he has "his eye on the ball," and that when the great game is over he will be able to tell many of his "caddies" where to look in the tall grass to locate a few balls that they thought were lost.

Total Depravity

While belief in the doctrine of "total depravity" has been somewhat on the wane for a number of years we feel that there has been quite a revival of this belief since August 1914; and one of the strangest things about it is that the evidences that have been forcing this belief again on a somewhat skeptical world have come almost altogether from a country that for years has ranked highest among nations in the matter of culture and learning. But from the day that Prussian soldiers first set foot on Belgian soil, in direct violation of sacred treaty rights and in the face of the most earnest protest backed up by the bravest resistance of the little Belgian army that history of centuries records, and began the most stupendous course of rapine and murder the world has known until the very present which is marked by the same spirit of ruthlessness the civilized world has experienced it has been demonstrated that learning and culture will not remove the depravity of human nature. And each repeated act of atrocity only makes it more clear that the ancient prophet in Israel was correct when he said, "There is none righteous, no not one, for all have sinned and come short of the glory of God."

While the invading Hun has seen and recognized the doom of his dream of world dominion and must realize that sooner or later he must do more than request an armistice to arrange for peace, that he must fall upon his knees and beg for it, yet the depravity of his nature is leaving its marks along his line of retreat with a devastation as complete and ruthless as it did along his line of advance.

The whole world has been suffering from a shortage of available fuel and while Germany held under her iron heel the mining districts of northwestern France there was not much hope for relief from this shortage, but whatever hopes had been revived in the breasts of the people, as the German armies were being gradually driven from this territory, were cruelly blasted when an examination of the mining properties of this district revealed still more of the depravity of the Hun who had determined that what he could not carry away he would destroy and proceeded to act upon this principle in destroying the mining properties and in turning water into the pits until the conditions of the mines is such that the minging engineers declare it will rquire two years' time to put the mines again in shape to supply the people with their most common needs. The total depravity of the invaders is shown in the report that of ten thousand houses which furnished homes for the people of the mining town of Lens not one house has been left standing. Yes, the old doctrine of total depravity is easier to believe now than it was four years ago. And the cure? There is but one cure—the Man of Sorrow who walked the shores of Galilee is the one Great Physician with the only infallible remedy; and this remedy is entirely ineffective when used as an external or local application. It is a remedy that must be taken internally and individually so that the heart, out of which are the isues of life, may be completely renewed.

Who's Afraid?

This used to be the challenge of the small boy in the face of apparent danger and as he would show his playmates and boy companions his fearlesness in its presence, and, so long as an insurmountable fence stood between, he might even boldly approach and taunt a savage watch dog that was safely kept on the opposite side of the fence, for he was not afraid; but should a weak spot in the fence develop there would be a sudden shange of valor and swift heels would be resorted to as a means of safety. The retreat might be too precipitate to permit of many dignified movements or operations, but in a moment like that all thoughts of dignity are cast to the winds by a boy, though grown up men who are not in immediate personal danger may try to cover up their fears with carefully planned and executed movements of dignified retreat.

For fully a year the United States had declared that a state of war existed between Germany and America the German people were encouraged with the "Who's afraid?" of their leaders. These leaders knew that the American dogs of war were fierce in attack when once they pounced upon the enemy; but was not the fence of the great Atlantic ocean between? and did not America lack the necessary ships to enable her to cross that fence? Her ladders are too short, they will not reach the top, we are perfectly safe cried the German leaders as they spurred their people on to greater endeavors to reach Paris or the sea. But they had reckoned without taking into consideration the resourcefulness of America's "big" men, men who had learned to do what other men had pronounced impossible, and as transport load after transport load of America's alert young manhood landed upon the shores of France the German leaders were compelled to revise their calculations, and even after more than a million men had been safely landed they still went about saying, "Who's afraid?" and in some instances told their people there were not more than 20,000 Americans in France. But do they keep up that braggadocio spirit now? Hardly, for the echoes of the American guns on the western battle front have been reverberating through the streets of Berlin and we are told that "Berlin fears the Yanks now." The magnitude of the American achievements is just now dawning on their slow minds and they are realizing that they went too far in taunting the great watch dog of freedom and democracy.

Contributions

Boys Or Booze

By GEORGIA HOPLEY

A poster hangs in the windows of Columbus saloons bearing this disgraceful and deceptive inscription:

"Do not surrender your liberty at home while our boys fight for freedom and democracy over there. Vote wet November 5th."

The poster is illuminated with a picture of Uncle Sam, Liberty and Prohibition, duly labled. Prohibition is clad in ministerial garb with a Uriah Heap expression. Liberty is insulted with the utterance. "There is not room for us both, Uncle," while Uncle Sam is outraged in the representation of a look of shame at the remark made by Liberty.

The posters doubtless appear in the saloons elsewhere. They are an insult to Uncle Sam and to Liberty. They are an insult to Prohibition and to every patriotic citizen where the poster appears.

The highest national authority has declared for a "bone dry Nation in July 1919" and the poster is a flagrant disregard of the dictum of that high authority.

The time is at hand when the great National evil, the liquor traffic, may be wiped out of existance, by a concerted action, regardless of party, sex or creed,—and the responsibiltity rests most heavily on the people of Ohio since those in a position to know say, "As Ohio goes so goes the Nation, for if Ohio writes Prohibition in the constitution it will be for all time."

There are many who do not realize that the declaration of the President means only "War Prohibition" and after the war is over there is every reason to suppose the conditions will be far worse than they are now, or have been.

Newspapers who do not take a stand for Prohibition are carrying a page of advertisement of the Anheuser-Busch Brewery which the company announces "Missouri's Largest Industrial Institution."

The following is clipped from the page advertisement:

"We wish to express our gratitude to our dealers and the thousands of loyal friends whose cooperation and support have been an invaluable asset to this institution. We asure them that after the war Anheuser-Busch again will take its place among the important and indispensable industrial institutions of America."

This is the hand writing upon the wall to which thousands of people in Ohio are indifferent, stupidly, cruelly, criminally indifferent.

We are moved to tears when we sing "Keep the Home Fires Burning till the boys come Home" yet last winter many stoves in Ohio were fireless and the schools closed for lack of coal while the Breweries contiued to run, consuming a pound of coal for every pint of beer made.

Every energy has been put forth by the people for the conservation of food, while each month, acording to Mr. Hoover, 3150000 bushels of grain have been used by the brewers for the manufacture of drink, to ruin our boys and cast a gloom over American homes.

Last winter during the shortage of sugar in Columbus when the first car load arrived according to the statement of Mrs. Florence Richards, state president of the W.C.T.U., the breweries were the first to be supplied.

The page advertisement of the Anheuser-Busch brewery further says:

"As an American institution, founded by Americans more than 60 years ago, and continuously owned and operated by Americans (incidentally Anheuser-Busch seems to lack the true American accent), Anheuser-Busch has unmistakably expressed its Americanism by subscribing to more than $3,000,000 of Liberty Bonds and the contribution of $500,000 to the American Red Cross and other war relief organizations of the United States and the Allied cause."

We freely admit here is where Anheuser-Busch rings true in their statement. No one will doubt for one moment that in the sixty years of profit from the hard earnings of their patrons it is an easy matter for Anheuser-Busch to contribute thus liberally while their patrons, many of them with the spirit of patriotism burning within them, with their boys at the front and eager to contribute to the war relief subscriptions are humiliated by their financial inability to do so, owing to the sixty years of active service of the Anheuser-Busch brewery.

It is an easy matter to realize what the boasted subscription of $3,000,000 of Liberty Bonds will mean financially and the home which have suffered to make this investment possible.

Still further these destroyers of homes, happiness, health and hopes of heaven announce.

"Mr. Busch also has arranged to lease to the government for the period of the war, one-third of the 26 acres of floor space of the new $10,000,000 Bevo plant." (Bevo being a "soft drink".) Realizing what government prices are it will be seen the interests of the brewery have been safe guarded during the period of war.

And the closing paragraph of the advertisement is "Anheuser-Busch is ready to sacrifice everything except loyalty to country, and its own honor, to serve the government in bringing this war to a victorious conclusion."

Will the Christian people submit to such high handed infringement on the rights of the people, the rights of our boys? Every public gathering, every secular and religious publication should ring with arguments, pleadings and petitions for not war prohibition, but absolute, nation-wide prohibition.

Never has there been a campaign of such vital importance not only to the men but to the women, to leave no stone unturned for the overthrow of this cancer in the home, to show appreciation of the boys over there by preparing for them, on their return, a country worth fighting for and dying for.

Ohio is the birthplace of the four leading temperance organizations—the Women's Temperance Crusade, The Woman's Christian Temperance Union, the Prohibition Party, and the Anti-Saloon League—and incidentally leads the nation in the sale of War Savings Stamps. It is eminently fitting, therefore, that the state should lead in this fight in behalf of a dry nation on the return of the boys.

A man of unimpeachable character is available to lead the state in the present crisis. At the close of the war, when the great reconstruction period in industry is upon us, more significance than ever will attach itself to the leader in the affairs of state. Never before in our history will there have been such great need for a protective defence against foreign invasion of our industrial security.

All differences on other questions should be forgotten, every patriotic citizen of Ohio—man or woman should stand shoulder to shoulder for the home and the boys against the saloon and alcohol. Let us not so soon again realize the awful results of the lack of precaution, lack of equipment.

Pepper and Salt

By A. SHAKER

The attention of the writer was recently called to a contribution in the church paper of one of our sister denominations upon the subject: "The Use of Musical Instruments." We will confess to a slight reluctancy to shaking out any pepper and salt over this subject because of the advanced age of the contributor of the article referred to, though we presume he will never see what is written here.

We will also confess that such contributions or such attempts at argument get under our skin with a little of the irritating properties of pepper and it is but natural for us to try to get it out of our system in some way. More than twenty-five years ago when the writer was superintendent of a little (Progressive) Sunday school where the church was granted to the River Brethren one Sunday in each month and the privilege to hold a protracted meeting was

also granted them, on one occasion a good brother from Pennsylvania was holding such a meeting and very naturally was opposing things progressive and up-to-date. The writer was a very young man for a Sunday school superintendent and perhaps did not realize fully the gravity of the situation, but on a Sunday morning when the evangelist was present at the Sunday school session the superintendent selected the liveliest songs he could find in the song book that gave the best opportunity for the school to follow a good organist in a live song service. We then requested the entire Sunday school to remain for the preaching service and most of them did so. The preacher was pleased with the unusually large congregation and considered it an opportune moment to press home some of the truths (?) that rested heavily upon his heart, and he had not gone far into his subject until he paused and said: "Do I dare preach the truth this morning? Will those of you who are willing to have me preach the truth please hold up your hands?" We knew there was a trap in the request but we were game and up went the hand of the superintendent and instantly many other hands followed.

This was the preacher's opportunity and figuratively speaking he jumped onto that little church organ with both feet and proceeded to play a tune that would have astonished even Paderewski himself. Like the aged writer of the article we referred to in the beginning he quoted David and said much that meant little. We have known our brother by reputation for many years but we never had the privilege of meeting him. However, we will venture the assertion that his musical education will not permit him to tell the difference between "A minor" and a "drum major." His every attempt to differentiate in the uses of various musical instruments reveals the fact clearly. It is true that some musical instruments are better suited to some types of music than others are, but our brother fails to recognize that it is the character of the music more than the character of the instrument that produces certain emotions that either meet his approval or disapproval. Of course a brass band is suited to lead a parade or a procession on a patriotic occasion, but a brass band can also produce about as mournful a funeral dirge as one cares to hear. The writer well remembers conducting a funeral service many years ago in which a brass band led the procession along a country road and the mournful tones from the brass horns, the sliding trombone, the great tuba and the bass drum had quite a noticeable effect even upon the cattle in the fields.

Our good brother says the orchestra is an important factor in the opera, the theater, and to lead the dance. It is not generally used for popular worship by the popular churches, etc.; but all of us know that the livest Sunday schools in the country have drawn upon the musical talents of their young people and maintain a real interest in the work of the schools through the organization and use of an efficient orchestra. Our brother says, "The violin is especially adapted to lead the dance and to arouse lively emotions. It appeals to the feet. Let there be a company in the room when the violin begins to play and notice how the feet begin to tap on the floor." This is all the rankest nonsense, for as stated previously it is not so much the character of the instrument as it is the character of the music that is produced upon it that affects the emotions. Our brother says the violin is not suited to inspire sacred emotions, but he fails to realize that there is no musical instrument made that will as nearly approach the human voice in its ability to give out the feelings of the soul as will this maligned and much abused violin. There is no instrument made that has the power to bring the tear to the eye under the skillful manipulation of a master musician like this same little instrument, the violin.

While our brother commends the use of the piano in the homes of all people or the substitution of the phonograph where the piano can not be afforded, he must never have heard the ivory keys manipulated as a master of rag time can manipulate them or he would hesitate before making such a recommendation, and as for the phonograph, we will confess that we know of no better way to get cheap music, rag time, vaudeville, dance music and all such into the home than by that road. Many who can not learn to perform acceptably upon a musical instrument personally can easily satisfy low musical tastes in this manner just as readily as those who have a taste for better things can secure records of the classics as sung and played by the masters of music. But as for the effect of the violin or phonograph on the feet we would not turn our hand for the difference. It hasn't been very long since we were entertained with a group of others in the home of a brother in the church represented by the writer of the article we are reviewing, when a most expensive Edison was put into use and we noticed both the hands and the feet of some who were present mark time to the rhythm of the music played. No, it is not the instrument but the type of music produced upon it that prompts the feet to go.

Our brother asks the question, "If the Lord wanted instrumental music in worship, why did he not make provision for it when he gave the elaborate system to Moses?" We are of the opinion that after four hundred years in bondage in Egypt, many of them spent in making bricks without straw, there was not much musical ability left among the Hebrew children. But by the time of David they had had time to develop their musical talent and David saw an opportunity to provide them a method for giving expressions to religious emotions on their "instruments of ten strings," etc. The preacher to whom we referred in the beginning of this article said, "It is true that David used musical instruments in worship, but David did many other foolish things also." Such a statement might satisfy a prejudiced mind but it has no weight as an argument. And when our brother says David said: "Praise him with the timbrel and the dance;" therefore, if we introduce instrumental music into worship we must also introduce the dance on that authority—the two go together, he is not only using poor logic and begging the question, but he is giving a misinterpretation of the scriptures, for if he will refer to any good commentary he will find that the term dance as used in the verse he quoted does not express any thought of foot motion but is the name of a certain type of musical instrument sometimes called the pipe. The statement our brother makes when he says, "The New Testament is very specific in ruling out instrumental music when giving directions for worship," is absolutely without foundation. The fact that Paul said to the Ephesians, "Speaking to one another in hymns and psalms and spiritual songs, singing and making melody in your heart," is no argument against using a musical instrument to lead the singing. If the efforts that are sometimes made by some of our aged brethren to "raise the tune" and the discords that follow in its wake are melody, then we do not have a right conception of the nature of the sounds that please the Lord. Of course there are many things not mentioned in the New Testament which we would not allow,—"keeping a saloon, for example," as our brother says; but when he classes the use of a musical instrument in religious worship with the saloon, he but expresses the thought of a narrow and bigoted mind. Th eNew Testament is also very specific in ruling out the use of electric lights in churches according to this kind of argument, for does not Jesus say, "I am the light of the world." Then theonly light we should use in our churches is the light of Jesus.

The fact is, our brother is attempting to make a new order conform to an old, and he fails to comprehend that the old order changeth and that unless we can adjust ourselves to the new order we "are dead while we live."

There is no evil in any musical instrument of itself, and the evil that comes out of one is but the expression of evil emotions in the heart of the musician who performs or composes the music, and as for the vehicle of expression of these evil emotions there is none that can be put to viler use than that of the human voice. No musical instrument constructed by the hand of man has ever been prostituted to more unholy uses than has the human voice in singing the thoughts and expressing the emotions of evil hearts. Let us not be so particular about washing pots and kettles and let us give more attention to keeping our own lives pure and clean.

The Disclosed Jesus

It was said of Jesus that "He could not be hid"—and it was true. In a real sense no life can be a concealed life. As long as life touches life there must necessarily be disclosure. And that is one of the things that give seriousness and sacredness to life, for no man liveth unto himself, nor indeed can he.

But in particular it was the service life of Jesus that could not be hid. He did not try to hide it, for He went about doing good. No wonder that the common people heard Him gladly. He was their true, helpful, sympathetic Friend, and they knew it. As the Rev. Robert F. Coyle, D.D., so aptly says of this phase of the life of Jesus:

"Go through the Gospels, follow that incomparable life, and see how He was always surrounded by need and suffering and sorrow. When it was reported that the Stranger from Galilee had arrived, the blind came groping out to put themselves in His way, and lame hobbled into the road along which He was most likely to pass, and those who were too weak and ill to walk were carried into His presence, and when there was no other way to get to Him with some poor, palsied criple, because of the crowd, they would tear a hole in the roof and lower the stricken man down at His feet.

"Life for Jesus was like passing through a hospital or spending his days among the enfeebled and despairing. He created His own environment, and did it by the warmth and sympathy of His mighty heart. It is not hard for some people to hide from the distressed and the poverty-pinched and the crying and the sad-hearted. No poor human derelict ever drifts into their harbor. No beggar ever stumbles up their steps. No man who is sinking in the black waves ever cries unto them to throw out a life line. Their house gate is a break-water against which the billows of woe, surging up from humanity's great sea, dash and roll back into the troubled deep. If no unfortunates, no wrecks, no tramps, no down-and-outs ever come to our door or find their way to our office or place of business for a little help and a little cheer, it is not much of a compliment to our humanity, much less to our religion. Jesus could not be hid. The world's bitter grief drew Him as the magnet draws the steel. And this is really the test of the Christianity of a Church. If either the one or the other can easily hide away from human need and hold aloof from human heart-ache and sorrow, it is evidence enough that the Spirit of the Master is not there, for where the Master is there is no hiding from any life that is wounded, or from any back that is breaking beneath its heavy load, and no shrinking from service."

Christian Advocate.

When The Siren Sounds

By WILLIAM T. ELLIS

The best advertisement for religion that has been introduced into America within a generation is the noon-tide Daily Prayer For Victory.

This idea of everybody devoting a minute a day, at high noon, to a prayer for our country's cause, has appealed to the popular imagination.

Congress has endorsed it. The Rotary Clubs of the nation are promoting it. Religious leaders, Protestant, Catholic and Jewish, advocate it. The Red Cross is to observe it in all of its meetings. The newspapers have reported it. The motion pictures have featured it.

Church bells, fire bells, and factory whistles, in many communities, call the people to pray. In Washington a great siren, which was formally and solemnly dedicated, sounds for the duration of the prayer minute.

Every Christian with a sense of strategy appreciates the possibilities of this Prayer Minute Idea. It thrust religion into the thoughts of all the people. It advertises the place and power of spiritual forces. It creates thought and discussion on the unseen verities. It introduces the heedless to the idea of our common reliance upon God.

This simple usage creates a tremendous opportunity for the churches. They may magnify the Minute for Prayer. If properly promoted locally, the observance of the rite may be made general and permanent. Only active, far-sighted, resourceful and persistant effort can accomplish the full success of the Victory Prayer, as a religious observance. Left to itself, the idea is likely to lapse.

So pastors and religious organizations, such as Sunday School associations, Christian Endeavor Unions, Young Men's Christian Associations, Laymen's Movement Committees, etc., should put themselves aggressively behind the daily observance of the Victory Prayer. Aligning themselves with the Rotary Clubs, the Red Cross, and any other interested bodies, they shoud seek to make this Prayer Minute as spectacular as possible, so as to hold the people's attention. The Washington plan of a publicly-installed siren is a good one. Placards should be posted in all public places calling upon everybody to pray at noon. In stores and offices, signs should be placed saying—"In this office (or store or shop or school or mill) we pause a minute at Noon to Pray for Victory". Little cards, to the same effect, could be used by individuals to hand to the person with whom one may be conversing when the noon hour strikes.

As a matter of common responsibility and concerted effort, the religious leaders of every community should call upon the editors of the local papers to ask them to publish a daily reminder of the Victory Prayer. The ministers themselves might arrange to supply every day a fresh form of prayer, brief, definite and popularly-phrased. Such a daily department, two or three inches long,would not occupy a tenth of the space given every day to news of sports. Unless the men and women who are known as active workers in the churches definitely make this representation and request to the newspapers, how will the editors be made aware of the real public interest in the subject?

To alert persons, a hundred methods of promoting the buttressing the religious sentiment in our land; and for Daily Victory Prayer will present themselves. The point to be urged is that this usage is an unusual opportunity for turning the thoughts of all the people to God, in whose hand alone is victory and guidance.

Swathmore, Pa.

The Horror of Heathenism

BY CARLETON LACY

The horror of heathenism is upon me ("heathenism" we call it in China, where it sends bound-footed women on weary pilgrimages, to knock their heads before a loathsome god, and outrages childhood in gruesome ways. In America it wears a silk hat and carries a silver-headed cane and goes by another name. In Germany it is Kaiserism.) I am in Kienchang City, one proud of its literary prestige, now satisfied to sit at the gambling table and exploit its children in the sweat shops. This is the twentieth of the second month, and for twenty days, just four miles outside the city, a hideous orgy has been taking place.

In the ninth month of last year a six-year-old girl died. Her father was a vegetarian. He had a bad reputation in the neighborhood. A child victim of his anger is still unrecovered from an ugly gash in her neck which was intended to end her life. There are other tales about him circulating among the country folks.

He had little money—he wanted more. He was "religious" and preferred not to work. Then his daughter died. His lust for money and influence and power grew ingenious. Instead of burying the child's corpse he announced that it was spirit possessed. He made a tiny shrine for it and set in place of the wooden idol. Then he set to work in the advertising business. Through four months he worked on his scheme, spreading the report of this newly come god.

The cold weather kept the corpse from rapid decay, while the credulous people gradually came to accept the father's declaration that it would not rot, for it was the dwelling of a mighty spirit. Day after day the incense fumed in front of the dead child. The occasional curious visitors began to come in little groups of superstitions worshipers.

The old vegetarian got his money bag ready. He set up a stock of incense and idol paper. Each worshiper became a publicity agent. The rough mountain path became a well-worn road. The avaricious father engaged a secretary, a treasurer and a property manager. The business was in full swing—with the body of his dead daughter as the capital investment.

Then the girl's mother appropriated thirty coppers of the ill-gotten wealth. In his rage her husband drove her from the place—and she is still a homeless, childless woman.

For the past twenty days literally throngs of worshipers have been kneeling before the decaying corpse. Some days the receipts are said to be as high as ten dollars—never less than three or four dollars, each pilgrim giving a copper cent. Old women, all the way from Fuchow, 140 li (forty-seven miles) away, come tottering up the long hill road and kneel and bow and pray for ten, twenty and thirty minutes before the stinking form.

A few days ago, at earnest request, the police were sent to suppress the whole business. They found stone-cutters and wood-hewers on the ground.

A good subscription had been taken and the erection of a temple to house this god had begun. The old father, always sitting there on the job, explained that the subscribed funds had not as yet been collected, and that he had a considerable sum invested in the material, and with part of the day's receipts in their pockets the police left him to go on with his nefarious business.

Today our pastor visited the "sacred hilltop." He explained to the avaricious father and the crowd of prostrating worshipers the folly and wickedness of what they were doing and warned them against the serious physical danger to which they were subjecting the whole region. The women rose and argued and one by one left. The proprietor mutely bowed him off the place.

The weather is rapidly growing warmer. While the best medical men in the country are courageously fighting plague in the Cangtse Valley—while the best educators obtainable are doing their utmost for the enlightenment of this race—while the world is fighting desperately for the end of lustful self-aggrandizement —"heathenism" still has its way. The police have received their little bribe; a group of crafty schemers have a paying steady job, while the worshipers increase in number and the temple goes up; the conscienceless father is making his fortune.

Paul lived in a heathen world when he warned Timothy that "the love of money is the root of all kinds of evil."

The latest report from Kienchang is that, in response to repeated requests and perhaps because the warm weather was causing decay to set in more rapidly, the man had consented to plaster over the corpse with mud, as they plaster over the wooden frame of an idol. Then it is to be set in a big water jar, which will be placed in the temple for worship. Word also came into the city that on the day following our pastor's visit one of the four members of the company died quite suddenly—due to the evil influence of the pastor's remarks. He had insulted the God.—China Christian Advocate.

The Cry From the Four Winds

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me, I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have YOU been all this time?"

That cry was echoed from the icy shores of the farthest Northwest Territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk, "did you know this good news then? Since you were a boy. And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, (South America), "that during all the years of my life I have never heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca (North Africa). "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jsesus whom it proclaims? Why have you hoarded it to yourselves, Shame on you."

It is the cry from the four winds.
How shall we answer it?
Read Proverbs 24:11, 12.

A Wonderful Opportunity

A Baptist minister, fifteen years in the pastorate, became Religious Work Secretary in one of the huts at Camp Beauregard, in the southern camp. His contract was for a limited number of months but his work was of such success and promise that he was urged by the camp Executive Secretary to remain. He wrote home for a six-months' extension of his leave-of-absence, saying: "When I tell you that I had more conversions of young men under my preaching during the first four weeks in camp than during all my previous ministry, you will at once perceive an occasion of humiliation as I review my past work and a warrant for the growing demand of my conscience, that I remain longer in this blessed work.

The first time I dared to call for decisions I worked myself almost sick with anxiety. Suppose these boys should prove indifferent. Suppose I should have the old, heart-rending experience of no response, even though my very soul had been put into the appeal. You can imagine my feelings. And you can imagine my joy, the intoxication of spiritual victory that came, when eighty men marched to the front, sixty of them in reconsecration and twenty in a definite surrender to Christ. Now the thing has become a consuming passion. I expect to see decisions. There is a new motive and a new charm in preaching. Follow-up work is a pleasure. Personal work is a constant treat. Almost any day I can find some boy who seems to have been waiting for me, who is ready for the great surrender. Night after night I come with happy heart to the questions on my report sheet:"Personal Christian life interviews," "Decisions for Christian life today," "Follow-up interviews," thankful to God for such an opportunity.



Open Air Inspirational Meeting at Camp. At these meetings the Y Huts have been too small for the crowds in attendance. There have been thousands of conversions.

Too Good to Hear Alone

A missionary visited some Singhalese villages in Ceylon, stopping at one house, only one woman was to be seen. "We sat down and talked with her. Suddenly she sprag up and said **'This is too good to hear alone;** I must find some other women.' In a short time she returned with five."

"Too good, this Word, to hear alone," thus thought
Samaria's daughter standing by the well;
And hastening village-wards she quickly brought
Others to hear what Jesus had to tell.
"Too good to hear alone and I must share,
With other folks the gladness of this Word."
So spoke a daughter of Ceylon, who ne'er
Before the gospel of God's grace had heard.
And we, who know the power of Jesus' name
And countless precious Gospel blessings own
Can we account ourselves as free from blame
Whilst myriad souls in heathen bondage groan?
Oh, may these women make us feel some shame
And deem that Word "Too good to hear alone."

The Sunday School

World's Sunday School Convention Pilgrims

Every one of the thousands of American who have been delegates to the great World's Sunday School Conventions at London, St. Louis, Jerusalem, Rome, Washington or Zurich will be interested to know that an organization of all these delegates was recently effected at a reunion of World's Convention pilgrims at the Statler Hotel, Buffalo, during the International Sunday School Convention. Some 231 pilgrims representing every World's Convention were in attendance.

The enthusiasm ran high at the pilgrims' banquet. Mr. E. K. Warren presided. Reminiscences of the famous voyages to London, Jerusalem, Rome and Zurich were given in brief messages from Dr. Joseph Clark, Mrs. Mary Foster Bryner, Mrs. J. Woodbridge Barnes, Rev. E. M. Fergusson, D.D., and other pilgrims. Mr. Poling Chang of Tientsin, China, Mr. M. L. Swinehart of Korea and Rev. J. L. McLaughlin of the Philippines spoke of the encouraging Sunday school outlook in their fields. Sunday school motion pictures of the Philippines and Japan, taken by Mr. McLaughlin, greatly delighted the company.

Fourteen members of Commission No. 4 which, with Mr. H. J. Heinz, circled the world in the interest of Sunday school work in 1913, sang "On to Tokyo," as a challenge for the next World's Convention following the war.

The new World's Sunday School Convention Pilgrims' organization will be open to any who have attended either in America or abroad any World's Convention and who shall send their name and address and the convention attended, to the World's Sunday School Association, 216 Metropolitan Tower, New York. There are no dues or obligations. All registered pilgrims will receive the World's Sunday School News and will be advised of the Tokyo convention.

The officers of the new Pilgrims' organization are:

President, E. K. Warren; Vice President, H. J. Heinz.

Convention Vice Presidents: London, Rev. E. Morris Ferguson, D.D.,; Jerusalem, Rev. Joseph Clark, D. D.; St. Louis, Marion Lawrance: Rome. Prin. E. I. Rexford, LL.D.; London, Mrs. Mary Foster Bryner; Washington, Fred A. Wells; Zurich, James W. Kinnear; Secretary, Frank L. Brown; Treasurer, W. G. Landes.

Already over three thousand inquiries concerning the Tokyo Convention have been received in the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. This convention is looked forward to as a history making event.

Ten Cardinal Points for World Winning

To an audience of 4,000 at the great World's Sunday School Association Mass Meeting at Buffalo during the progress of the International Sunday School Association convention the following were stated as cardinal considerations for the new World Sunday School program:

1. We can never make the world safe for democracy until we have reached the 400,000 of the world's children, and have trained them in the principles of the Book.

2. The organization to accomplish the task of reaching this vast constituency is the World's Sunday School Association, with a membership of 35,000,000—3,000,000 workers in 300,000 Sunday schools.

3. This association can only function in this great task, as the American Sunday schools shall make it possible both with money and workers.

4. This great objective can be realized in any generation when we shall address ourselves adequately to the task.

5. It can be done in this generation if we shall will to do so.

6. Every school in America is a unit in this great Association task.

7. This great work cannot be accomplished upon the present budget of the Association, which is $42,000 per annum. This amount is now distributed in caring for the Sunday school budgets of the six fields which are the special responsibilities of the World's Sunday School Association, namely, Japan, Korea, China, the Philippines, the Moslem field and South America.

8. Any serious attempt at our task would require a budget of at least $260,000 per annum. This can be realized through a continent-wide endeavor to finance our unified program of religious education.

9. We shall need to supply 100 trained native secretaries and missionaries for the Sunday school task in the world's great centers outside of America during the next few years.

10. The Tokyo Convention, which will fall within one year from the conclusion of peace, should be the occasion for the launching of this great program and for the sounding of the note of world unity and brotherhood through our Sunday schools which will be heard the world around.

Mr. Moody has said, "If we can win one generation we have put the devil out of business," and Dr. F. B. Meyer has shown the way—"If the world is ever to be saved it must be through its childhood."

Jerusalem A Real Refuge for the Destitute

Beginning October first Rev. Stephen Trowbrindge, Sunday school secretary of Moslem lands, representing the World's Sunday School Association, will begin his special work of relief in Palestine under the direction of the Red Cross society. He has been loaned temporarily by the World's Sunday School Association because of exceptional ability in previous relief work that he directed at Adana, Turkey, and Port Said. During the past months Mr. Trowbridge has been actively engaged in this relief work in Palestine dispensing money and other aid for the Armenian and Syrian Relief Fund, towards which the Sunday schools in America have been contributing. Thousands of refugees have been saved from starvation. Many have been provided with employment in Jerusalem. A photograph recently taken by Mr. Trowbridge shows a group of Syrian refugees from the villages between Ramallah and Nablous. The destitue people are seated on the steps of David's Tower, Jerusalem.

Nablous is the site of ancient Shechem. This is the location of the remnant of the Samaritans now numbering only 163. Of these 24 young men have been conscripted by the Turks. They have been assigned to clerical work and when last heard from all were safe. These Samaritans are being cared for in every possible way by a committee of the World's Sunday School Association, of which E. K. Warren is chairman.

REVIEW OF

The Thought and Work of the Church

The days of tribulation are upon the land and business in general is greatly interfered with. Much of our mail went out late last week, not because we did not have it ready for the mails; but because seventeen employees of the Ashland post office were off duty at one time on account of the epidemic of influenza, the post office authorities notified us not to bring our publications to the office until the last of the week as they could not send it out if we did. Then to add to our woes the "flu" struck our working force at the Publishing House and Just as the November Teachers' monthly was ready to go to press we were left without anybody to run it off. After searching "land and sea" for another printer we finally found one who went to work on Monday morning, but he is a stranger to our equipment and we can not tell how much our work will be delayed this week. But all we ask is your patience and your prayers and everything will come out right in the end. We are doing our best under existing circumstances, and angels can do no more.

Orion E. Bowman serves notice on the pastors and the churches that it will not be long until the time for the missionary offering shall be taken for the work of the General Board of Missions. The date set for this offering is either the Sunday before Thanksgiving Day or the Sunday immediately following. The offering last year was good, but a better one is needed this year to enable the board to carry on the work that is under its care. Brother Bowman also furnishes a report of the contributions from September 1 to October 12.

There will be no excuse for any pastor or any church to remain ignorant of the plans and aims of the Four-Year Program committee as it endeavors to lead the church on toward the goals set for this great program. A most splendid Hand Book has been prepared and sent out to all the churches and their pastors to help them understand what they are expected to do. This book is splendidly gotten up and should prove of great value to all who have any desire to help the church win the goals.

The Dayton church has passed through enough different experiences since the Winona Conference to avoid all monotony in service and worship. First of all there was the leaving of Brother Bell and family for California and the work at Long Beach. Then there was the coming of Brother and Sister Cobb to take charge of the Dayton work for at least a year. The last day Brother Bell spent with the Dayton church was a memorable one and his start for the west was made pleasant by the personal attentions received from the members as he cranked up his Ford for the journey. There have been several additions to the Dayton church since Brother Cobb's arrival upon the field. The preparations for the revival meeting that has been advertised to begin next Sunday have been interfered with by the influenza, but it is hoped the quarantine may be lifted before the 27th. Great things have been planned for and prayed for for this meeting.

The first installment of Brother Jennings' winter travel notes makes its appearance this week. It will be seen that since the meeting of the General Conference Brother Jennings has been in West Virginia. The meeting at Oak Hill resulted in twelve accessions to the church, while at Salem a two weeks' meeting resulted in fifty confessions while at Gatewood, where the meeting was closed after two nights because of the epidemic, five accepted Christ in the two services that they were permitted to hold.

S. C. Henderson has closed his work at Hamlin, Kansas, and has begun his duties in his new field at Flora, Indiana. He writes interestingly of the work done at Hamlin where he served two different periods of time as pastor, but one of the best things he has to say about the work is that in reference to the helpfulness of the Brethren Evangelist in every home as it is in the Hamlin church, and we are glad to say he will find the same condition existing in the Flora church for this church, too, is one of the number that has placed the Evangelist in every Brethren home by the budget system. Brother Cone has taken up the work at Hamlin and Brother Lytle has gone from Flora to Burlington, Indiana and will include the Darwin church in his charge.

Pastoral changes are being made on the Pacific coast as well as among the eastern Brethren churches. The first Brethren church of Los Angeles has been without a pastor for a short time. Their former pastor, F. J. Reagan has gone to Turlock to take up the work that Brother Darling was compelled to lay down because of failing health and N. W. Jennings has been called to the First church in Los Angeles and will enter upon his duties as pastor with the beginning of the new year. In the meantime brother Harry Toler has been ordained to the ministry in the First church of Los Angeles where he has been acting as supply pastor for some time. Brother Toler has also been carrying on missionary work in a needy part of the great California city.

The report from Loree, Indiana, is the last one Brother Lytle will give from this place as he has closed his work with this congregation to take up the work mentioned in aother item on this page. Brother Lytle enjoyed a big day at Loree as the concluding day of his ministry with these big hearted people, it being their annual home-coming day. The Editor who was pastor of this church twenty-four years ago was sorry that he could not accept the invitation to be present on this occasion, but other duties were too pressing. Brother C. A. Stewart who has been called to succeed Brother Lytle, will find this a splendid field for his ministry.

The weekly bulletin of the Dayton church announces an evangelistic campaign to be opened on October twenty-seventh with Brethren Bauman and Stout of the Pacific coast in charge. This team has worked together west of the Sierras on numerous occasions with great success and we shall expect to hear of great things done for the Lord in Dayton. Brother E. M. Cobb is also on the field as generalissimo of the occasion.

Pastors should also remember that the financial success of this publication depends almost entirely on them. Two years ago we sold out the entire edition and though it was not large enough to pay for itself the General Conference had allowed us a bonus to cover the loss. Last year the bonus was withheld, and we printed FOUR HUNDRED extra copies, expecting increased sales to make up the balance of the cost, but almost the entire extra four hundred copies are lying in the attic of the Publishing House, a dead loss to the CHURCH, for the Publishing House belongs to the church. We know some pastors could not sell lemonade on a hot day in August while others could sell ice cream in January, but we expect all to TRY to sell at LEAST ONE Annual for each ten members they have in their church.

Around the Editor's Table

The Strength of a Conviction

C-o-n-v-i-c-t-i-o-n spells strength. Many people, especially many Christian people, are sickly and weak because they have no convictions. It has been said, "Too many of us lack the strength of our convictions." But the thought is not well expressed for one can scarcely have a conviction worth the name without being stronger because of it. In fact, the greatest source of strength to many people is their conviction.

The world has ever suffered from leaders of great power and personality who have succeeded in gathering around

them many followers who were almost willing to die for them, when all the time they were being led astray and into paths whose end is disappointment if not destruction. The leaders may have been perfectly sincere but they were just as surely mistaken; yet they had strength and power in an unusual degree, and the source of this strength and power was nothing more nor less than deep-seated conviction.

One of the strangest characters developed in American political and social life in the last generation is Eugene V. Debs, yet intelligent and well informed men who listen to his greatest speeches can readily see that Mr. Debs is building his hopes on a false premise, but as they try to account for his great sway over the minds of large numbers who listen to him they must realize that it is largely the result of his own deep seated convictions. His arguments are shot through and through with sophistries but they are cleverly hidden from the untrained mind and the earnestness of the speaker's manner carries conviction with every word.

Of an opposite type are some of the most forceful preachers of the gospel, who, in spite of education or theological training, succeed in evangelism and win thousands of souls to Christ. They have a strength that is not of the schools it is true. Then wherein is their strength? Some will say it is simply the strength of God whose Spirit is in them and whose servants they are, but it is more than that, it is the strength of a conviction that must find expression or outlet in some active work for God. Some men may lack the courage to express their beliefs, but when a belief becomes enough the part of a man to become a conviction his courage will grow and if given a half chance to develop its powers it will manifest itself in some way commensurate with the depths of the conviction of the man. Dr. Henson, the little giant of the Baptist pulpit of a generation ago, used to say, "Some preachers could not think of throwing a brick-bat, it would hurt their dainty fingers." There may be times when a preacher should throw a brick-bat, though such times come at very infrequent intervals, but if he is possessed by the power of a deep-seated conviction he will not know that he has any fingers when the time comes to throw. Many of the old time preachers were strong because of their convictions and the courage born of them that made them fearless to preach the truth without considering the harm or persecution that might come to them because of it.

Marginal Notes

Not many Bibles are sold these days that do not have a well worked out system of marginal references, and in addition to these printed references a great many Bible students have filled their Bibles used in daily reading or study with "marginal notes." These marginal notes may mar the appearance of a nice, new page, but if a page is kept only for the sake of its appearance no real benefit can come from it. In the case of many devoted Bible students the marginal notes found in their Bibles are almost a library in themselves and years after the notes have been written they will be a sure index to the working of the mind of the writer and will reveal the process of the unfolding of truth after truth to his growing and developing and ripening mind.

If some of the young Bible students of today could have access to the marginal notes of some of the old preachers of a former generation it would prove a mine of wealth to an immature but budding and growing mind.

But there is another way of writing marginal notes that is quite common to most men and one of the strange things about this writing is that it is mostly done unconsciously by the writer. There is a margin to every life, moments or hours that are not charged with any special duties or tasks, and the way these undesignated or unappointed hours and moments are spent is all written down on the margins of one's life and in after years, even in after generations these marginal notes will be read by those unborn at the time of the writing and the lives lived long years before will be as the pages of an open book that have been marked over with pen and ink in an attempt to give permanency to passing thoughts.

One of the sad differences between the marginal notes of a book and the marginal notes of a life is that while the notes in a book may be carefully erased, the notes in a life are permanent and the black stains of sin written there can be obliterated only by the blood of Jesus Christ who cleanseth from all sin.

The New Era

The present world crisis is everywhere recognized and while a few people may think it is mostly if not altogether a military crisis, yet it is believed that most of the people realize that this crisis is more than military. The churches see this crisis as a "new era" dawning for the world, at least one church, the Presbyterian, has already set in motion the wheels of a movement bearing the phrase, the "new era" for a title. This movement has for its purpose the "harmonizing of all agencies" of the church by dealing first with the "fundamental teachings and motives of Christianity." The next step of this church is a promotive one as the movement it has inaugurated seeks "to arouse the church to the needs of the age, and to do her duty to meet these needs, and to arouse her to furnish the means required." The "New Era" is looked upon as a challenge to the whole church to renew her faith and knowledge of her Lord, and enter upon a new obedience to his will, new fellowship in his sufferings, and a new sense of the power of his resurrection."

The leaders of this movement in the Presbyterian church are so impressed with its importance that they generously invite their evangelical sister churches to join them in this forward movement. **The Presbyterian**, of Philadelphia observes:

> After the war is over a new era will be upon the world. Men everywhere are endeavoring to forecast this era, and determine its needs, and the means and measures of meeting these needs. No man or set of men are competent to make an accurate analysis of the forces and conditions which all feel confident are now approaching and about to assert themselves. Some are confident that it will be chiefly political, and its leading questions will be those of Nationalism and Internationalism. Others speak of it as fundamentally a question of righteousness. But the conception of righteousness presented is rather that of the Jew, 'the righteousness which is of the law,' not the righteousness of the Christian, which is 'the righteousness of God by faith in Jesus Christ'; it is rather an indefinite abstract—righteousness growing out of the faculty of conscience, which recognizes the existence of right and wrong, without any law or knowledge of the will of God to determine what is right and what is wrong. But the more rational and comprehensive view of this crisis and the coming era is that of a renewed conflict between Christianity and heathenism. The outburst of heathenism has manifested itself in its terrible atrocities and its determination to rob mankind of liberty and to subject them to the cruel powers of a world-imperialism. Christian states have risen in the divinely appointed use of the sword to check and subdue these physical and military outrages. When this is accomplished it will be the duty of the Christian church to reconstruct in faith and morals the new age on the basis and through the power of the fundamental truths revealed by Jesus Christ. This will require the development in the church of a renewed knowledge of the fundamentals of the faith. The generation which is now passing neglected the work of instruction in these fundamentals, and gave itself to a mechanical administration and nervous action, with weak convictions. When the church is thus renewed in her faith and knowledge of her Lord, she will be ready for the response to the pressing appeal of the New Era. Then she must be shown the great needs of the age and the world, and her duty to meet them.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

Introducing New Ideas in India

An agricultural or industrial exhibit may be a great factor for Christian advancement. The people of Africa and Asia who have perverted ideas of the degradation of manual labor, or primitive ideas of methods of work need to be taught how to live and how to work. They must be stimulated to attain independence and a civilized manner of living if they are to become strong, self-respecting Christians.

India has been one of the last countries to adopt modern methods of agriculture and scientific ideas of sanitation and sociology. Their poverty and caste system have handicapped them and their religious ideas have hindered their acceptance of scientific ideas and methods of life. An encouraging sign progress is noted in the exhibition held last April in Gwalior. It was the largest and most interesting ever held in central India. All the arrangements for the Agricultural Exhibition were in the hands of the North India Mission of the Presbyterian church, with which Prof. Sam Higginbottom of India is connected. He writes:

"Mr. Don. W. Griffin, with his tractors actually plowing, his harrows harrowing, his pumps pumping, his fine crops of pedigreed wheat and grain, proved an attration superior to the wrestling arena of the exhibition. Dr. Kenoyer in his beautiful research laboratory, with experiments of all kinds that the Indian farmers could see and understand, his charts, microscopes, seed-testing, was more popular than the Indian juggler who makes the mango tree grow and bear fruit under a gunny bag. Mrs. Wisner, with her demonstrations of fruit canning and vegetable preservation, showing the people of India a cheap, sanitary and easy way of saving food, was much more popular than the nautch girl.

"The Maharajah brought the ladies of the palace to learn her methods. As he was a 'mere man' he could not go in under the canopy, which was kept strictly purdah (for ladies). The fruit and vegetables were grown in the palace gardens, the jars were made in the state pottery, common Indian cooking vessels were used and the little Indian portable stoves gave the fire for cooking and sterilization. Thus attention was drawn to the fact that India could do these things for herself just as well as depend upon Europe and America for preserved fruits and vegetables.

"Mr. Arthur Slater from Etah had the best poultry show ever seen in India. The first prizes and grand championships were not by imported birds, but by birds bred in India from imported stock. Mr. Slater has good reason to be happy over the outcome of his years of labor to introduce better poultry among the low caste converts as a way to improving their economic condition and fitting them to pay the salaries of their own preachers and teachers."

This is all very important in the future of India, as it is distinctly an agricultural country. The latest figures show that India has nearly four million more acres under wheat than in 1915, nearly as much extra under rice, while the area under cotton has increased over four million acres; in the same time her increase in acreage and in yield per acre of sugar shows that she will soon supply her own needs and have a surplus. Thus India is helping to feed a hungry world. It is good sense and good religion for America to largely increase the number of American agricultural missionaries at this time. There has been a complete revolution in missionary thinking on the subject of the importance of agriculture and industry in the past ten years. These are now recognized as part of the liberating gospel of Jesus Christ. Missionary bodies all over India are considering the establishment of schools for traning mission leadership in rural education in each climatic area. This will do much to help India to help itself and the industrial training of Christians will help to develop a strong self-supporting church.

Another sign that new ideas are taking root in India is the increasing spirit of social service, in which Brahmins, non-Brahmins, government offcials, merchants, educators, Y. M. C. A. secretaries, missionaries—men of different color, caste and creed, work side by side. Recently thousands of people flocked to see an exhibit conducted by the Social Service League in Madura and all religious barriers seemed to be set aside. There was no charge made for admission, as the purpose of the exhibit was purely educational. A very prominent place was given to health and sanitation problems. These practical demonstrations are of especial value in India where climate and environment are so conducive to disease and where low standards of living make infectious maladies prevalent. Mr. E. E. Saunders, the Australian physical expert, threw such enthuisasm into the organizing of health propaganda and training for high school boys that the municipal authorities endorsed a model play-ground scheme for Madura.. India is awakening to the need for better material conditions. She must also become more conscious of the necessity for spiritual life.

Unhappy Russia

Only strictly censored news comes from Russia, so that few realize the awful reign of terror that prevails there. Famine stares the people in the face; the civil courts of justice are suspended; the police do not pretend to preserve order; large sections of Petrograd have been reduced to ashes; the military forces are under no adequate control, and use their power to pillage and to oppress the people. There is great danger of Jewish massacres; indiscriminate slaughter takes place in the streets and the Bolsheviki seem determined that if they can not rule Russia no one else shall do it. Already two German ambassadors have been assassinated and an attempt was made on the life of the Bolshevist Premier Lenine. There is no prospect of educational facilities being open to the people this winter and religious services are impossible for the Bodsheviki are bitterly opposed to the educated classes and to the churches. Everything is in disorder, and there is no human help adequate to cope with the situation. A recent cablegram from Dr. George a Simons, the Methodist missionary in Petrograd (written as he was about to leave the city) gives the following view of conditions:

"Economic conditions growing appallingly worse daily. Many members and friends of our church, also some Americans, impoverished, starving. Morally obliged to help, but quite unable, having no funds for food to distribute. Now without Embassay and Consulate, Red Cross leaving shortly. American citizens and interests under protection of Norwegian Legation. Latter very accommodating. Cholera epidemic almost exterminated, thanks to efficient medical agencies. Atheism and agnosticism most rampant now among workmen whose anti-Christian animosity directs itself against Russian church as possible reactionary agency. Our conviction is that Russian Christianity will thereby become purified, finally surviving socialistic persecution. Majority workmen and peasants sober-minded and gradually awakening to facts. May future reunited Russian be Christian democracy like America, or, for and by entire people, with untrammeled press, all classes sharing blessings of liberty, equality, fraternity. Our opinion that the heart of Russian nation beats warmly for America.....May Christian America not abandon Christian Russia. Need your prayers."

But America and the Allies have not lost hope for Russia. The darkest hour will be followed by dawn. Already with the help of British, American and Japanese forces responsible government is being established in the north, near Archangel, and in Siberia. The power of the Bolsheviki is waning and the Russians are beginning to see the hopelessness of attempting to reach idealism through anarchy. Russia's need is for sane, strong, God-fearing leaders. After the reign of terror there will be a great opportunity to show the people that their only ground for hope is in Jesus Christ. There will also be a great demand for evangelical Christian education.

In the meantime the Russians are more ignorant of conditions in the outside world than outsiders are of the real state of affairs in Russia. The newspapers printed there are in the hands of the Bolsheviki, and print false statements to show that all the world is in upheaval; that England and Holland are starving; that China and Japan are in the throes of revolution; that America is threatened with an Indian uprising and that every nation is as hopelessly embroiled as Russia. Now is the time to lay plans for constructive Bible work to follow the establishment of order and to prepare for the education of Christian leaders.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Christian Endeaver in Latin America

Christian Endeavor has followed the flag of Protestant Christianity into Latin America. Our society has been introduced by missionaries and fostered by them because of its possibilities as a training-school for the church.

Mexico has long had Christian Endeavor societies. By 1896 there were so many societies scattered throughout the republic that it was possible to hold a national convention at Zacatecas, which was attended by missionaries from every part of the country. Two natives walked two hundred miles that they might attend the meetings. Since the revolution, which created hard feelings toward America, the work of missions in Mexico has progressed under difficulties, and the Christian Endeavor society has suffered also. Nevertheless our latest figures show 142 societies in Mexico.

A Protestant convention was held in Mexico City last July which was attended by Endeavorers from four or five states of Mexico. They decided to reorganize the national Christian Endeavor union, and the work is now under way again as in former years. This news comes from Mrs. Bertha de Valasco, Mexico's national Junior superintendent.

Secretary Galbardo, general secretary of the Mexican Christian Endeavor union, tells us that Mexico has been divided into eleven Christian Endeavor districts, and a superintendent has been appointed for each district. A book with Christian Endeavor prayer-meeting topics for both Junior and Young People's societies is to be prepared, and plans are afoot for a national Christian Endeavor convention next summer.

As late as 1900 there were only two societies in Brazil, but in a few years they grew to more than sixty, most of them in the enterprising province of Sao Paulo. The Anglican society of Sao Paulo, Dr. Clark found when he visited the city, conducts a seamen's reading room, where sailors of all nations may find a welcome and read books and papers in their own language. Some of the Endeavorers have done a great deal of earnest missionary and evangelistic work, holding meetings in the city and suburbs.

In October, 1916, the Christian Endeavor societies in Brazil numbered thirty-five. Since that time they have more than doubled, and there are now seventy-seven societies, thirteen of them Junior societies. Besides these, there are societies that are not enrolled in the national union. The societies are found in all except four states of Brazil, and in these four states organizations are under way.

Miss Lora James, a missionary to Brazil, who formerly belonged to the Southern Presbyterian society at Rocky Mount, N. C., found a small Christian Endeavor society when she arrived at her field at Recife, Brazil. There were other societies scattered around the district, but there was no organized union work. Miss James organized the work, strengthened weak societies, and formed new ones. So successful was she in her work with Endeavorers that reports of it reached the government, and she was offered a position as principal of the School of Domestic Science, a large state institution. She accepted it and in her important post is doing a large work for Christian Endeavor.

At Cristobal, in the Canal Zone, there is a Junior Christian Endeavor society; at Pedro Miguel there is an Intermediate Christian Endeavor society, and at Balboa a Young People's Christian Endeavor society. In the society at Balboa the average attendance is fifty, about one-fourth of whom are soldiers.

For years there have been Christian Endeavor societies in Venezuela, but the only one from which we have recently heard was organized some years ago by a missionary, Rev. T. J. Bach, at Maracaibo. Before Mr. Bach and his wife started for this field, the Christian Endeavor society at home gave him a wedding present of $35, which was invested in a small printing press. When he arrived at Maracaibo, he used this press to print tracts and a small paper. The printing enterprise grew until today the printing establishment, presses and stock, is valued at about $7,000. There are in connection with this mission an organized church, a Christian Endeavor society, a Sunday school, and a bookstore.

Columbia, South America, has eight Christian Endeavor societies, and Chile has fifteen. There is one Christian Endeavor society in Dutch Guiana, and there are two societies in the Argentine Republic. Perhaps there are more in these countries, for Christian Endeavor has a surprising knack of growing quietly. In Costa Rica ten Christian Endeavor societies are reported, and three in Guatemala. One interesting piece of work has been done by Porto Rican Endeavorers who have formed a Christian Endeavor society among the American soldiers who guard the detention camp on the islands of Taboga.

The Brethren have a thriving Christian Endeavor society in Rio Cuarto, Argentina. It was organized by our pioneer missionary, C. F. Yoder, and he says the society is one of the best means of development in making native Christians.

News From the Field

NOTICE TO PASTORS

At the National Conference this year, The Missionary Board of the Brethren Church was authorized to ask for a Thanksgiving Offering avering 30 cents per member or a total offering of $7500.00

A number of advanced steps were taken at the conference looking towards enlarging the church extention work of our beloved church and we are asking that every church arrange to have a special offering taken at Thanksgiving time so that we can meet the added expense of the new work thus planned.

Will every pastor co-operate and thus help us go over the top with the greatest Thanksgiving Offering yet taken.

ORION E. BOWMAN, Secy-Treas.

DOINGS AT DAYTON

The first Brethren church of Dayton, Ohio, is now under the care of Eld. Edward M. Cobb, recently from Los Angeles, Cal. who was called by the unanimous consent of the church to take the place of W. S. Bell during his leave of absence for one year from Sept. 8th. last. On Saturday evening Sept. 7th, the congregation gave a "Farewell" to the Bells, and a "Welcome" to the Cobbs in a very interesting program and with a representative hearing and appreciative responses. A fine purse was contributed by the men of the church for the pastor, and the women likewise remembered Mrs. Bell with a purse and a pair of "Thermos" to aid and accompany them on their trip. This all showed how the people loved their pastor and made him almost wish to cancel his coast-trip, but as his successor was on the scene and such a hearty welcome accorded him and his good wife this forestalled any change.

On Sunday, 8th., Brother Bell gave his farewell messages to large audiences both morning and evening, and Elder and Sister Cobb were received into church fellowship by letters from the Compton Ave. church of Los Angeles. The First Brethren regular church calandar of the 15th., says, "Promptly at 7:15 last Tuesday morning (the 10th), "Henry Ford" gave his first puff on his journey of 2738 miles across prairie mountain and valley to the land of the poinsetta and bouganveilla, loaded to the guards with smiles, large Bells, small Bells, army cots, smuggled goods, excess baggeage, and "God bless you's" and the departure was made amid the well wishes and "good byes" of a group of friends, and neighbors at that early hour. A very pleasant and helpful rest and vacation is our wish."

The Bells reached Long Beach, California, October 8th and Brother Bell will be in charge of the First Brethren church while elder L. S. Bauman is doing revival work in the eastern churches for six or eight months. Brother Bauman is to conduct a revival campaign at the First Brethren church of Dayton, beginning October 27th, according to plans sched-

uled, and Mr. R. P. Stout, of Pasadena, is to be the singer.

Elder Cobb, the new pastor has taken over the charge in a very vigorous way and there is no let up to doing great things for the Dayton work. Already several people have been received into church fellowship by baptism and consecration. The attendance upon all the church services is increasing and the people appreciate the sermons and effort of Dr. Cobb to advance the best interests of the Master's cause in our midst. Scheduled cottage prayer meetings have been held in preparation for the coming revival with fine attendance until at this writing the "Influenza" ban has blanketed all public services. But we hope this distress will soon have passed and that the Lord's work may not long be interfered with by this dread malady which is carrying away thousands of our "boys" as well as many scores of our citizens to untimely graves. May everyone pray that the "King-Over-All" will very soon remove this dreadful scourge from our land and save our fellowmen from its further ravages. May we be humble before God and implead his grace. May the Brethren everywhere pray for us as we pray for you.

WILLIAM C. TEETER,
Publicity Agent.

THE HAND BOOK

As district director of the Four-Year Program of the Maryland-Virginia district, I have sent copies of the Hand Book, to all Pastors, in sufficient numbers to supply all Sunday School Superintendents, Christian Endeavor Presidents, S.S.C.E. Presidents and other Congregational Keymen, with a copy. The Four-Year Program committee has certainly supplied a very complete Hand Book on the work, that is easily understood. There are two Report Cards in each Book one to be filled out and sent to the district director, in January and the other in July next. These two reports from each congregation are absolutely necessary in order to succeed. Nothing so retards as "No report". If the officers of any congregation in the district for any reason fail to receive a copy of the Hand Book, drop me a card and I will supply you. "Now then do it;"

Yours for the Four-Year Program.

L. G. WOOD.

TRAVEL NOTES

On September third we rounded the last curve and dashed into the beautiful little town of Oak Hill, W. Va., which rests like a pearl amid the majestic hills lying in all shapes and sizes. One could not help but think of the many molds of God through which they passed, and the golden sunlight which kissed their earthly brow so many times.

The writer felt perfectly at home in the hills and with the many good people of God nestled in these ever growing hills of beauty. Thirteen years ago the writer helped brother A. B. Duncan and people in a campaign of soul winning at Oak Hill. The meeting was short but God gave us a great victory. In the twelve nights seventy-seven souls came to the blessed Christ. The writer never felt better or more proud of the saving gospel of the Son of God than he did when he gripped the hands of so many of these converts who said we are still working and fighting for our blessed Master.

The last campaign was well attended from the first night to the last, but we found the field well gleaned, only about twelve lined up with the church, but the pastor and others said the meeting was far reaching along many lines. One thing we know we tried to glorify God in each service and we felt his loving presence each time we congregated in his house. We have some jewels in the Oak Hill church that can always be depended upon. We had our home with Dr. Duncan, a son of A. B. Duncan, the pastor. Dr. Duncan is not only on his job in his practice, but as a church member he is a real soldier with a whole heart in the work. This was the second time I had the pleasure of staying in Dr. Duncan's home. His good wife used her auto in many ways helping in the meeting. May the God of all grace continue to bless their home and keep them in the sunshine of his love.

Salem, West Virginia

Salem is about four or five miles from Oak Hill where we put up our second fight with the devil. The meeting was short, only two weeks, but God stretched out his mighty hand and rebuked sin and the wicked one and flooded our souls with his white light from heaven, and got great glory to himself. Even fifty souls stepped out on his side and in a public way confessed Jesus as the Son of God and their Savior, the most of whom have been baptized and received into the church of the living God. All glory be to God and his Christ. The brethren and sisters at Salem lined up with the pastor and evangelist in the good work and God was pleased to put his stamp upon the efforts. Where union is, power dwells. While at Salem we had our home with brother James Duncan another son of the preacher. The home was an ideal one in which to abide as brother Arch Lynn and Brother Hazlett will bear me witness. While at Salem, like at Oak Hill, we visited from house to house and shared the blessings of hospitality in many homes. Salem is a great field for our church but they need a church building so very much, and I feel sure after the war ends a nice house will go up to the glory of our God.

Gatewood Next

On Monday evening, October seventh, we opened up fire on the old man of sin. The church was about full and three souls came to Jesus and on Tuesday evening the church full and two more came into the light of salvation. On Wednesday morning the health officer called up the writer over phone saying on account of the Spanish Influenza all schools, church services and all public gatherings must be closed until they could put the harness on the plague, so the curtain had to fall until the monster is harnessed. May the wisdom of God be given to the physicians and nurses all over this and other lands. Should our meeting have continued at Gatewood, I am certain we would have had a great victory, but at present it is all off and we will have to live in his great will and simply wait. We cannot say at this writing just when we will open our next campaign. We shall visit our people in old Virginia for a while and perhaps by that time the way will be opened again. Our next meeting from Gatewood was to be at Mosy with Brother Coleman and people. Mosy is also a field for our people. I trust I will be able to get back some good day. While in West Virginia the writer assisted in several funerals. Brother W. S. Coleman's daughter passed away to the sunny land and little Elmore Carlton. Sister Backus, a splendid member of our church, was the mother of little Carlton Backus who also went home to be with him. May God comfort these dear ones.

Brother A. B. Duncan is the father of the work in these parts. He is seventy-six years young, but still busy about the Master's business. Brother Duncan is respected by all the good people, however, he feels that a younger man should come and take up the work in a field where any young man with a vision and push can constantly bring souls into the kingdom of God. The field is great and the harvest is ready. May God send the reapers. May he bless Brother Duncan and Coleman and their flock and keep all in his name. Your servant in the church of the living God,

N. W. JENNINGS.

HAMLIN, KANSAS—FLORA, INDIANA

On September fifteenth we closed our second pastorate with the Brethren at Hamlin, Kansas. Both pastorates at Hamlin cover a period of nearly four years. It was in this church and the Old Pony Creek church that we began our work in the ministry and we shall always have a big place in our heart for our many good friends in Brown county, Kansas. We did not resign our work because we had to get out, but because we wished to get on a larger field. On Friday evening prior to our closing service, the church and friends tendered the pastor and family and brother and sister Grant Berkley, two of the Hamlin church's faithful workers that were moving to Seattle, Washington, a farewell reception. We were glad to have present Brother and Sister Stuckman of Falls City, and Brother and Sister Whitted, Morrill's new pastor. The S. S. C. E. presented the pastor's family with a box of beautiful silverware. At the closing service we were greeted with a crowded house.

During the past year the Hamlin church has made some visible progress. We like many other churches were confronted by several handicaps. The war called several of our young men into service. The Red Cross and other forms of war work took much time from some of our best workers. Yet the Hamlin church ranks as one of the star churches in our Four-Year Program. We want to acknowledge the Brethren Evangelist, that went into every home in the local congregation, as a good assistant to the pastor. The church met every missionary and benevolent offering in the Four-Year Program. The Sunday school is well organized and doing good work in spite of an urgent need for more room and equipment. They will soon have a Teacher Training class ready for their final examinations. The mid week service was well attended for the most part during the year. The Junior C. E. did some excellent work under Mrs. R. C. Berkley as superintendent. The

choir and Sunday school rendered several fine programs during the year which fully sustained the reputation these people have for good programs.

We are glad to announce that the church has chosen brother George Cone, of Udell, Iowa, to be our successor and who is now on the field. We know that Brother and Sister Cone will find a good and worthy people at Hamlin and we are confident that they will be able to do much good. The church should have an evangelistic campaign in the near future.

On our way eastward we stopped at Mt. Etna, Iowa, for a short visit with Mrs. Henderson's people and had the pleasure of assisting brother G. T. Ronk in a Love Feast and preaching for the little class of Brethren recently organized at this place. They have no pastor, but they have a good, growing Sunday school under the leadership of brother Jacob Thomas. They have good prospects for a church here before many years.

On October first, we arrived in the beautiful little city of Flora and found several brethren waiting to welcome us. We shared the hospitality of brother John Humberd's home while we were getting located in our new home. We are very favorably impressed with the work and the fine class of people here. They know how to keep a preacher from getting homesick. They have one of the prettiest little churches that I have ever seen, and it reflects great credit to the congregation and my predecessor, Brother Lytle has accomplished a great work in Flora and has left a lasting impression on the hearts of the people. He very kindly made all the arrangements for the Indiana conference which met at the Flora church in a rather abbreviated form on October 7-8. Our people are very much disappointed because the conference had to be brought to such an abrupt close to comply with the order issued by the Indiana State Board of Health on account of the scourge of Spanish Influenza that has been sweeping over the state. However, we were glad to welcome all our brethren who came and hope that the Brethren of Indiana will assemble with us again in some near future under more auspicious circumstances. We had planned for a big Rally Day last Sunday but have postponed it until a later date. We covet the readers' prayers for us and our work at Flora.

S. C. HENDERSON.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIF.

Though we have been without a pastor for over two months the interest and attendance seem to keep up well. Our former pastor, brother F. J. Reagan, after serving the Long Beach church for two months has begun his new work as pastor of the Turlock church. We hope that he will have fine success in his new field of labor.

The new Ministerial Examining Board for this district had a meeting recently and considered the matter of ordaining brother Harry Toler to the ministry, the First church having called him to the ministry several months ago. This committee recommended him to the church for ordination and the following Sunday morning an impressive ordination service was conducted by brother Isaac Ross and the writer. During the time that we are without a pastor, Brother Toler is bringing the messages to us each Sunday morning, and he has been privileged to speak also engaged in mission work in the city at to splendid audiences every Sunday. He is 606 East Fifth street where he has been able to reach a great many needy people. A Sunday school has been conducted there for some time and although it is not very large, it fills a need in that district.

Brother Toler took a great many of us by surprise last Sunday morning by bringing with him to Sunday school and church a young woman whom he introduced as Mrs. Toler. Mrs. Toler has been brought up in a Christian home and has excellent qualifications for a preacher's wife. We certainly welcome her to our midst and we feel sure that she will be a blessing to Brother Toler and to the church.

Dr. H. A. Dowling, formerly secretary of the State Sunday School Association for Southern California, at present connected with the Bible Institute of Los Angeles, has been our preacher on Sunday evenings and also leads us in Bible study on Wednesday evenings at the mid-week prayer meetings. Brother Dowling's assistance at this time when we are pastorless is very much appreciated. For several years there has been a feeling of friendship between him and our church that seems to grow stronger and stronger.

Brother Joseph W. Cline of the Church of the Brethren was with us one Sunday evening and brought us a live message that was very much enjoyed and appreciated by all who heard it.

At our Sunday School Workers' conference in August we had arranged to have brother John C. Beal, patsor of the Compton Avenue church with us and he spoke to us on the subject of efficient teaching. His address was very timely and we believe will bear fruit.

At a recent business meeting our congregation unanimously called to the pastorate of the First Church brother N. W. Jennings, who will take up the work January 1, 1919. There is much to do and so few who are really interested enough to deny themselves the time and energy and money necessary to drive the work to a successful issue.

Yours in the great cause of winning souls from darkness to light,

A. P. REED.

4910 Wadsworth Street.

LOREE, INDIANA

After having served this congregation for five years we were made glad to see the real apprecation shown toward us on our last Sunday and our last communion on September 22 and 23. On Sunday we had a great day as this was the time for the annual Home Coming and Brother Menaugh who had served these brethren for a number of years gave the morning sermon, following the Sunday school which started the spirit of the day. The noon hour gave us a splendid opportunity to spend an hour of social fellowship around tables wonderfully loaded down with the bounties that the Lord has so wonderfully blest these brethren with, and a fine time was enjoyed by the large number present. The afternoon was the memorial service for the boys in training and abroad and at this time five new stars were dedicated and placed upon the service flag, then came the regular fellowship service in which after a short program the following brethren responded in behalf of the absent pastors who had once served this church. Brother J. M. Fox spoke of Brother Swihart and Brother Summers; brother Walter Shinn spoke of Brother Hopkins and Brother Streber spoke of brother A. E. Whitted.

Brother Menaugh was there to speak for himself and many an incident of past experience was brought out to guide the thought of all to a higher plane in Christian service. The evening service was the final sermon of our pastorate and a goodly number were present to bid us God speed in our new field of labor.

The communion service was well attended and proved to be a spiritual feast to the souls of those present.

May God richly bless these brethren and be with our brother C. A. Stewart as he takes the work to lead these brethren who have "proven themselves in all things" as we served as pastor.

W. T. LYTLE.

FINANCIAL STATEMENT OF RECEIPTS OF THE MISSIONARY BOARD OF THE BRETHREN CHURCH

From September 1, to October 12, 1918

Mrs. J. R. Griffiths, Johnstown Pa....	$ 5 00
First Church, Los Angeles, Cal.....	30 00
Mrs. Lewis Miller, Waterloo, Ia.....	5 00
Mrs. Mary Saylor, Morrill, Kans.....	5 00
Mrs. A. E. Neher, Los Angeles, Cal...	5 00
Peter Neff, La Fontaine, Ind.....	5 00
S P. Hoover, Waterloo, Iowa.....	5 00
H. L. Good, Lordsburg, Calif.....	5 00
E. L. Kilhefner, Ashland, Ohio.....	5 00
Dyoll Belote, Canton, Ohio.....	5 00
Mrs. W. Garwood, South Bend, Ind..	5 00
Cora Stuckman, Nappanee, Ind.....	5 00
Henry Wise, Parkersburg, W. Va.....	5 00
S. S. Offering at Conference.....	401 00
Church Offering at Conference.....	103 31
J. S. C. Spickerman, Maryville, Mo...'	5 00
Natioal S. S. C. E.....	25 00
Lee F. Meyer, Flora, Ind.....	5 00
T. F. Locke, Woodstock, Va.....	5 00
Lizzie Wolf, Stockton, Calif.....	5 00
Mrs. E. L. Kilhefner, Ashland, O.....	5 00
St. James, Maryland	14 00
Dayton, Virginia	11 00

Respectfully submitted,
ORION E. BOWMAN,
Secretary-Treasurer.
2701 W. Third St., Dayton, Ohio.

INDIANA CONFERENCE REPORT

The Thirty-first Conference of the Indiana Churches, met in annual conference at Flora, Indiana, October 7-8.

The opening session was held on Monday evening, when after an inspiring song service led by E. A. Myer, of Flora, Rev. H. H. Wolford led in prayer.

Rev. C. E. Kolb, Moderator, made a brief statement of our conference program having to be eliminated and nothing but real necessary business would be transacted by com-

mittees on account of the epidemic of Spanish Influenza.

Rev. W. T. Lytle introduced the conference pastor, Rev. S. C. Henderson and made a short welcome address to which Rev. Henderson made a very timely response.

Moderator Kolb appointed the following committees:

Credentials: J. A. McInturff, John M. Humberd, Homer Anderson.

Committe on Committees: G. W. Rench, H. H. Wolford and C. C. Grisso.

Moderator Kolb gave a brief moderator's report, offering some suggestions as he observed both the work and the various needs of the church.

W. T. Lytle, District Goal Director gave a report of the Indiana District on the Four-Year Program, which was placed in a committee's hands.

J. L. Kimmel, secretary of the Mission Board made his report, which was placed in the hands of a committee to report later.

The Committe on Committees reported as follows:

Committee on Nominations: W. T. Lytle, J. A. McInturff, John Wisler.

Committee on Report of Evangelists and Four-Year Program: H. H. Wolford, C. A. Bame, Mrs. U. J. Shively, E. A. Myers, S. C. Henderson.

Committee on Conference Location: U. J. Shively, W. E. Thomas, Sylvester Whetstone.

Committe to Consider Report of Mission Board: J. A. McInturff, S. C. Henderson, C. C. Grisso.

This evening session adjourned to meet at 8:30 A. M. Tuesday.

Tuesday Morning, 8:30

The opening song was led by C. C. Grisso. Scripture and prayer, G. W. Rench.

Nominating committee reported the following:

Moderator, G. W. Rench, South Bend. Vice Moderator, J. A. McInturff, Goshen. Secretary-Treasurer, C. C. Grisso, North Liberty.

President of Mission Board, W. T. Lytle, Burlington, Indiana, and recommended that a committee be appointed from the ministerium to draft rules by which our conference mission work shall be carried on and that this committee report at next conference.

Stundent Fund Board for Five years: Ellsworth Clingaman, Roahn, Ind.

State Evangelists: C. E. Kolb, Nappanee; H. H. Wolford, Elkhart; W. E. Thomas, Milford. Recommended that the state be divided into three districts by the Board of Evangelists who are to co-operate with the District Goal Director, W. T. Lytle and that a written report be filed with the conference secretary each year.

District Delegates to General Conference for 1919:C. F. Davis, Peru; John Wisler, Nappanee; Henry Rhinehart, Flora; Cilton Horner, Goshen; Albert Clark, Flora.

Recommended that we elect only five district delegates to the General Conference of 1919 and that the secretary of the District Conference be instructed to notify the delegates of their election.

The above reports were accepted with the recommendations after being acted upon item by item.

Treasurer of Mission Board rported and the amount on hand showed a balance of $381.55. The report was accepted.

A motion prevailed that the Mission Board allow the expenses of the board incurred during the year, also the expenses of J. W. Brower for moving, this being allowed out of the general fund.

A provisional invitation to hold conference at the Goshen church in 1919 was accepted.

Committee on Committees reported the names of H. H. Wolford, J. A. McInturff and W. T. Lytle to draft rules and regulations concerning work of Mission Board. The report was accepted.

Henry Rhinehart, treasurer of Student Fund reported the amount of fund $583.50. The report was accepted.

Dr. R. R. Teeter represented the Publishing Company in the interests of the Brethren Evangelist and Sunday school supplies.

Mrs. U. J. Shively made a verbal report of the interests of the S. S. C. E. in the year's work urging the co-operation of pastors in the work. A motion prevailed that the Sunday school officers continue in their several offices for the ensuing year.

Christian Endeavor work of the Southern District was reported by E. A. Myer and the Northern District by Miss Cora Culp.

A motion prevailed to re-elect all of the present Christian Endeavor officers.

W. T. Lytle, acting treasurer of conference made his report of total receipts for 1918 conference $46.54. The report was accepted.

Credential Committee made its final report showing total of 43 lay delegates and 14 ministerial delegates. Total number of delegates 57. The report was accepted.

Committee on Recommendations of Mission Board. Secretary reported as follows: We recommend the acceptance of the report, and also the recommendation of five cents raise per capita for district missions. The report was accepted.

A motion prevailed that all ministers furnishing credentials accompanied by the regular credential fee shall receive their membership cards signed by the moderator and secretary of conference.

W. T. Lytle, newly elected president of the Mission Board, reported the budget and apportionments being based upon the statistical report of 1918. Per capita, 35 cents, budgeted as follows: Huntington, $700; Peru, $360; Muncie, $400; Teegarden, $100. The report was accepted.

This concluded the general business "of a real necessity for the good of the district." Therefore the adjournment of the Thirty-first Conference of the Indiana churches was made possible at 12:15 P. M., Tuesday, October 8.

Closing benediction by G. W. Rench.

C. E. KOLB, Moderator.
W. T. LYTLE, Acting Sec'y.

Ohio Conference Rally and Bible Institute, Ashland College, Ashland, Ohio November 25 to December 1, 1918

THEME; The Demand of the Present Crisis on Our Churches for Christian Leadership

General Invitation

At this critical time when the world is looking to America for democratic leadership, and America in turn must look to her indoctrinated people for an intelligent Christian leadership that alone can make democracy safe for the world, the American churches have a responsibility that is not only civic, but spiritual as well. If this great responsibility, not new to be sure but now more patent and urgent than ever before, is to be adequately met, the ministers and laymen of our churches must take upon themselves their full share of it. Believing that many of our co-workers, regardless of conference affiliation, share these gripping convictions and will welcome an opportunity to prepare for more effective service

We cordially invite you to share in a conference and Bible Institute of Ashland College to be held at Ashland, Ohio, November 25 to December 1, 1918, for the consideration of the demand of the present crisis on our churches for Christian leadership.

The foregoing forms an invitation that has been issued to the Ohio conference in particular and the other district conferences in general. It doubtless will be very attractive to Brethren people for a variety of reasons. Ashland is the recognized "hub of the church." The College represents not only the interests but the investments of substance and life of an increasingly large number of faithful communicants. Not a few of them have longed for an opportunity to learn more of the school and its work through personal contact—that opportunity now knocks at your door. Here is a most appropriate time for parents to visit the son or daughter who will scarcely have time to return home during the brief Thanksgiving recess. Others will be eager to visit student friends. Add to the satisfaction of this parental and friendly desire the spiritual ouplift and cultural development that will accrue unto all sharing in the strong daily program.

DAILY PROGRAM

The forenoons of Tuesday, Wednesday, Thursday, and Friday will be devoted to class room work, consisting of lectures, recitations, and conferences. The following courses will be offered:

I The Individual and His Religious Education.

1. Child Nature and Child Nurture.
2. The Adolescent and His Difficulties.
3. Problems Confronting Youg People and Adults.

4. A Survey of the Needed Oragnizations and Materials.

This course will be presented by Professor J. A. Garber, and is open to all. With proper study the course should enable the student to complete Part I of the First Year's work in the new teacher training course. Those expecting to take the examination should read in advance one of the standard texts.

II The Minister and Theological Problems by Dean J. A. Miller.

1. The Christian View of God and the World.
2. The Person and Work of Jesus.
3. The Doctrine of Salvation.
4. The New Testament Church.

III Modern Philosophy in its Relation to the Christian Ideal of Life and the World by President W. D. Furry.

1. The Christian Ideal: A Defininton and Defence.
2. The Failure of Materialism.
3. The Spiritual Interpretation of Natural Evolution.
4. Philosophical Idealism and Christianity.

IV A Study of Bio-social Problems by Dr. E. E. Jacobs.

1. The Evaluation of Scientific Theory, General and Specific.
2. Changed and Changing Viewpoints.
3. Present Day Bio-social Problems.
4. The Present Social Emergency. Conclusion.

V The Church at Work by Professor J. A. Garber.

1. The Minister in the Pulpit and Parish.
2. Enlisting Laymen in the Purpose and Program of the Church.
3. Helping Young People to Discover Themselves and Their Life-work.

Departmental Sessions

Simultaneously with courses II, III, and IV, which are chiefly for ministers, there will be the following departmental sessions:

1. Women's Work by Miss Maud Billman and Mrs. J. A. Miller.
2. Sunday School Activities by A. D. Gnagey and Others.
3. Expert Endeavor, Dyoll Belote, Leader.

Tuesday Afternoon

The Church's Resources and Stewardship

1:30 Songs of Praise and Prayer. S. E. Christiansen.
1:45 Sharing Fulness of Life With Christ. W. H. Barnhart.
2:15 Strength and Wisdom Available Through Prayer. H. M. Oberholtzer.
2:45 The Christian Use of Material Possessions. G. L. Maus.
3:15 General Discussion.

Wednesday Afternoon

The Church's Matchless Opportunity

1:30 Songs of Praise and Prayer. B. F. Owen.
1:45 The Challenge of an Awakened World. Geo. S. Baer.
2:15 The Church and World Democracy. L. L. Garber.
2:45 Missionary Opportunities At Home and Abroad. Edwin Boardman.
3:15 General Discussion.

Thursday Afternoon

1:30 Songs of Praise and Prayer. L. B. Wilkins.
1:45 The Brethren and the Needed Brotherhood Spirit. A. C. Hendrickson.
2:15 Vitalizing the Rural Church. C. E. Beekly.
2:45 Entering the City and Working on the Frontier. E. M. Cobb.
3:15 General Discussion.

Friday Afternoon

The Church and Her Leadership

1:30 Songs of Praise and Prayer. G. R. Peterson.
1:45 Securing and Training an Adequate Ministry. W. C. Teeter.
2:15 The College and Trained Leaders. E. G. Mason.
2:45 The Leadership of the Denominational Press. R. R. Teeter.
3:15 General Discussion.

Saturday Afternoon

The Church and Her Young People

1:30 Songs of Praise and Prayer. W. R. Deeter.
1:45 Christian Endeavor a Recruiting and Training Agency. E. A. Rowsey.
2:15 Essential Courses of Instruction for the Young People. A. L. Lynn.
2:45 Co-operation Between the Students and Young People. F. C. Vanator.
3:15 General Discussion.

Sunday Afternoon

The Place and Work of the Laymen in the Church.

1:30 Songs of Praise and Prayer. E. F. Miller.
1:45 The New Layman for the New Day in the Church. F. E. Clapper.
2:15 The Layman's Part in Financing and Building Churches. G. W. Brumbaugh.
2:45 The Layman's Service on General Church Boards. O. E. Bowman.
3:15 General Observations and Consecration.

Evening Services

Following a period of inspiring congregational singing Dean Miller will give a demonstration in Bible study both as to method and content. All will be interested in learning how to acquire and impart the deep truths of the Word. The closing service will consist of a sermon by Doctor G. W. Rench, his sermons being instructional, inspirational and evangelistic. These services will begin on Monday evening and continue over the following Sunday.

Special Notes

According to the foregoing schedule there is no provision for class room work on Saturday forenoon. It is thought that the ministers will want to return for their Sunday appointments. The time will be used for examinations on the part of those completing courses. Afternoon and evening services will be held as on the preceding days, and a great day of three services will follow on Sunday. All who can are urged to remain for the climax on Sunday night.

There will be no registration fees, but a free will offering will be received at the evening service. Entertainment will be provided at the lowest possible rate. The Ashland Brthren are planning to provide lodging and breakfast free. Dinner and supper may be secured at reasonable prices. The church committee on entertainment consists of J. L. Hamilton, E. L. Kilhefner, W. R. Deeter, Mrs. W. H. Beachler and Mrs. Ira D. Slotter. All persons desiring entertainment should make reservation as early as possible. Communications may be addressed to the chairman of the committee or the conference moderator.

J. A. GARBER, Moderator.
DYOLL BELOTE, Vice Moderator.
E. G. MASON, Secretary.
Representing the Conference.
W. D. FURRY, President.
J. ALLEN MILLER, Dean.
Representing the College and Seminary.

Pershing Cables War-Time Commission of Churches That He Relies on Churches to Keep Spirit of Patriotism at White Heat

The following cablegram from General Pershing has just been received by Dr. Robert E. Speer, Chairman of the General War-Time Commission of the churches in response to a cablegram expressing the loyalty of the churches and the assurance of their confidence and hearty cooperation which was sent by the General War-Time Commission of the churches at its meeting in Washington, D. C., on September 24.

"Many thanks for your cable of confidence. We rely on the churches at home to keep the spirit of the people white hot with patriotism and courage until victory has been won." PERSHING.

Our Dead

THE PASSING OF RUTH KREITZER

To see a child of God, yet in the purity and innocence of youth, but rooted and grounded firmly in an abiding faith in the Lord Jesus Christ, walk calmly and confident out upon the promises of God, which span the dark chasm, we call death, smiling as if meeting the Savior face to face, and shouting in a clear, audible voice and with almost a last breath, "Oh, there is heaven," is a scene which surely confirms one's faith in John's vision of the Holy City. Such was the passing of Ruth Kreitzer.

It was during the epidemic in Dayton, that I was almost continually at a funeral or anointing service, or bedside prayer, that the order came to close our churches. This we did. On Sunday morning I had called the deacons together for special prayer and was just starting for the appointment, when long distance called me away from the meeting I had planned with such keen anticipation to the bedside of Ruth Kreitzer in West Alexandria, leaving brother L. S. Bauman in charge of the meeting.

Ruth said, "I am so glad you came in time, Brother Cobb," and said twice she wanted to go home. I asked her if she was at peace with all men and she replied, "Yes, indeed, and Jesus too." After which I asked, "Ruth, are you fully resigned to the will of our heavenly Father?" and she said, "Yes, sir, and I want to go home." In the prayers that followed brother Frank Wright and I prayed audibly, while Ruth was really talking to Jesus, I could hear her. Then she was SO happy.

After an hour she called for Brother Wright, her Sunday school superintendent to pray for her which he did after which Ruth, in a clear, firm audible voice, ardently poured our her soul to Jesus whom she seemed to see standing just across the river, and oh I wish the whole church could have heard that prayer for her widowed mother and two soldier brothers, and her church, Sunday school superintendent, her employer. It just seemed that she could not cross without first leaving her benediction upon the ones she had loved and served.

Then she wanted Brother Wright to pray again, and he tried to pray softly, so as not to worry her, but she immediately took him by the hand and said, "Frank, pray so I can hear you," which of course he did and then she prayed again—and such a prayer for herself, to go home, and at the conclusion of the masterpiece of a petition, she exclaimed in a clear, round intelligent voice, smiling as she said it, "Oh, there is heaven," and her faith became sight and she went away and I believe Jesus took her by the hand and led her up from the river to the pearly gates which open to the streets of pure gold, and oh how she will enjoy that music up there.

Yes, Ruth is gone from us. We laid her away under the falling leaves today. She was assistant to the postmaster of the village and he told me by the grave with tears in his eyes, that he believed his post office was one of a very few where the Holy Bible was constantly open and staring the workers in the face. Between mails she studied it whole heartedly. Yes Ruth, like Enoch of old, walked with God, and I want to tell you that no one in the village will dispute that statement, for the man who drove the hearse told me so.

What a record, girls. She was a little over twenty-three. As the casket was silently lowered amid a profusion of flowers, a stranger who stood beside me said, "Mister, there goes the queen of West Alek." And such was the passing of Ruth Kreitzer. The writer tried to console the friends with John 11:28.

E. M. COBB.

MY MOTHER.

God's best gift to mankind in a temporal sense is a good mother. If God ever created an angel in human from to dwell on earth, my mother was that one. She lived for her children and my father. Our joys were her joys; our sorrows were her sorrows; our cares were her cares; our children were hers. Her last words to me were for my pesonal comfort. She daily remembered each one of us children in prayer at the throne of grace. She was always cheerful under the most trying circumstances. By her self-denial in her daily life and by her scrupulous care in the nurture of her body she lived to be nearly eighty years old. She professed and lived a most devout Christian life. Her Bible was her daily companion and her daily reading was of a character to build up her soul. God has taken away from us children a strong arm of support. Mother made me what I am. God bless her memory and may she not be the only mother.

GEO. A. COPP.

Strasburg, Va.

BUGBEE.—Lena Bugbee died at North Liberty, Indiana, September 20, 1918. She was a member of the Advent church. Funeral services by the writer at the home of her sister.

ROSS.—Henry Ross, of North Liberty, died September 22. He was a member of the M. E. church. In the absence of his pastor the funeral services were conducted by the writer in the M. E. church.

LIGGETT.—Mary Liggett of the North Liberty vicinity passed away October 4. She was a member of the U. B. church. Funeral services by the writer.

ZENTS.—Henry Zents died at the family home near North Liberty, Indiana, October 9, 1918. He was a member of the Brethren church for many years. Funeral services by the undersigned on Friday, October 11, at the family residence.

KILMER.—Bertha Estella Kilmer, wife of our esteemed brother L. Lemuel Kilmer, passed to her eternal reward on October 10, 1918, aged 36 years, 10 months and 28 days. She was united in marriage to L. L. Kilmer on September 2, 1903. To this union four children were born. Two daughters, Claribel and Kathryn survive. Sister Kilmer united with the Christian church early in life and during the pastorate of brother R. R. Teeter was received into the Brethren church at Nappanee. She was very active in the various auxiliaries of the church especially the Sunday school, having been primary superintendent and teacher at different times. Just two weeks before her death she was unanimously chosen teacher of the Young Ladies' class. Her going was peaceful after two days' battling with a stubborn attack of influenza. Peace be to her ashes until the resurrection morning when the Lord shall call his saints to meet him in the air. May the Lord tenderly care for the two daughters and the bereft husband in their hours of sorrow and loss. Funeral services from the family home by their pastor, the undersigned.

C. C. GRISSO.

KALE.—Alice M., daughter of Mr. and Mrs. Alva Kale, was born in Fulton County, Indiana, April 6, 1903 and died October 9, 1918, at the age of 15 years, 6 months and 3 days. She died at her home near Tiosa, Indiana. A few days ago she contracted the Spanish influenza and only lived a few days. She leaves to mourn their loss, her parents, 5 sisters and 3 brothers. A short service was held at the grave by the writer.

ORA E. OXLEY.

WALTERS.—Samuel A., husband of sister Mattie Walters, died in Beaverton, Mich., September 26, 1918, aged 34 years 23 days. He was the father of five children and died full of faith and after a wonderful assurance had come that he was going home to Jesus. He was a member of the Lutheran church. Funeral by the writer.

CHARLES A. BAME.

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Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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Editorial

The New Testament Church a Church of Aggression

The New Testament church, like its Founder, was not satisfied unless it was bringing things to pass. It could not be contented and wage simply a defensive warfare. The greatest religious campaigns in all history are recorded in the Acts of the Apostles. Paul's Missionary Journeys are models in New Testament evangelism. They were "Great Plans Gloriously Executed." Modern evangelism can do no better than study those old models, for they have never been excelled. Twentieth century evangelism has never approachd first century evangelism in either plans or execution. Paul refuses to be surpassed, in plan or execution. As some one has said, wherever he went he either had a revival or a riot. And sometimes he had both. He was the most bitterly hated by the multitudes and perhaps the best loved by the few. And it was not his loose morals that made him his trouble. O no! It was the doctrine he preached. He "was set for the defense of the gospel." That was what they had against Paul. Modern evangelists seem to be afraid of the very thing that made Paul the success that he was. Rather than change their plans they find it easier to preach a half-way gospel.

To illustrate the propagation of his own kingdom Jesus says (Matt. 10:34): "I am come not to send peace, but a sword"— a figure evidently familiar to his immediate followers, if not familiar to us now. Jesus was put to death through mob violence. The strife occasioned by the Christian religion began with Jesus, and where the pure comes in contact with the impure, the truth with falsehood, there must be strife. Victor Hugo exclaims: "Sacrifice to the mob! Sacrifice to that unfortunate, vanquished, vagabond, shoeless, famished, repudiated, despairing mob; give it thy ear, thy hand, thy heart. The mob is the human race in misery." "The millennium lies far across dismal swamps where noisome reptiles hiss and crawl; beyond mountain ranges over whose icy summits only the eagle's shadow sweeps; across arctic's vast and desert isles, beyond tempestuous oceans, rank with dead men's bones, and rotting hulls of ships. Many heroes of the cross will spend years in fever swept districts, living in garrets and huts of straw, and at last in the gray-hair of age, file along, not with crowns on their foreheads and robes trailing gracefully, but in plainest attire and perhaps marching in rags, to that solemn retreat, the grave." Every step has been a battle. The memory of every victory has been tinged with strife and conflict. Coronation? Yes, but in that land where strife is o'er.

It is clear that Christ expects his orders to be carried out, mob or no mob; hence the favorite figure of St. Paul is the military figure. "So fight I, not as one who beateth the air." "I have fought a good fight." "Thou therefore, endure hardness as a good soldier of Jesus Christ." "No man that wareth, entangleth himself with the affairs of this life." Horace Bushnell, in his great sermon on "The Military Discipline," says, "Does not every military commander know that, letting his men go home once a month, and come back with their heads full of family and business cares, unmans them practically, for the time, and so far incapacitates them for any brave, high-handed service? The only way to make great soldiership, as he well understands, is to take his men completely out of the home world, and have them circumscribed and shut out by drill, as being mortgaged in body and life for their country. Trained to flinch at nothing and suffer anything, he makes them first impassive, and so, brave. And under this same law it is that all Christian disciples are required to strip for the war, throwing off all their detentions, all the seductions of business, property, pleasure and affection. All such matters must now drop into secondary places, for the understanding is, that no one gets the great heart, or becomes in any sense a hero, till his very life is drunk up in his commander, and his supreme care to please him that hath chosen him to be a soldier. In just this drill too have all God's mightiest witnesses been trained."

To do the work of God requires a militant church. Combativeness is a marked characteristic of the New Testament church. How can a church be apostolic without its clear declarations of faith? Mere morality is about all you hear in the average pulpit. Honesty, sobriety, generosity and kindness are the four rounds of the moralist's ladder, but no ladder like that ever reached heaven. What if a man is good? Is that proof that he is religious? Goodness is one thing, religion is another. Jesus met a good man once, and he told him that he must be born again, or he could not see the kingdom of God. Don't forget that in the kingdom of God that it is religion that counts. It takes a ladder with four more rounds to reach heaven. The moralist must add faith, repentance, confession of Jesus and baptism with the laying on of hands to his little ladder before it can reach high enough to change his guilty past. And right here is where Paul broke with his kindred and friends. "Whom ye ignorantly worship, him declare I unto you." That was what brought down on his poor head the ire of his neighbors and friends. That was what made his religion a constant battle. And out of the realm of the moral, into the realm of the religious will occasion strife in any community. Make people see that their boasted morality is but filthy rags in the sight of God, and you have a nice little conflict on hands. Set up the plea in the average community that their thinks don't count in matters of religion—that it is what God thinks,—and you will have all sorts of conflicts to maintain your position.

I knew of a preacher in a strong militant church who resigned his pulpit to preach in a union church (the sort they say we must have after the war). "To earnestly contend for the faith became distasteful to him. Now, a union church is generally no church—and the preaching is in harmony with the church. He preached lovingly, kindly, generously for more than a year, when an old acquaintance asked him what he would do if some John B. Gough would come forward to confess his sins. He said he had not thought about that. Think of it! Going through the forms of representing Jesus Christ here in this sin-cursed world, and then not thinking what to do for a whole year, if some one should come to break with his guilty past! It is said that a young soldier was on examination for promotion. The committee asked him this question: Suppose you were lead-

(Continued on page 16)

From the Editor's View-Point

Feminine Citizenship

While citizenship does not of itself guarantee the right of franchise or of suffrage, yet it does carry with it certain responsibilities that should be patriotically observed, but there are other responsibilities that can hardly be imposed without conceding the suffrage right.

Theodore Roosevelt recently said in commenting on the present labor and war situation in America, "I would register the young women just as much as the young men." While the young men have been registered primarily for military service the registration also carries with it the information regarding the work or occupation or lack of occupation of every man registered; but in the case of the suggested registration of young women we take it that it would be primarily for industrial purposes. But here is one of the things that we contend the government has no right to ask of its citizens who are denied the right of suffrage. We will not say that the young women of the country should not be registered, but we do insist that any class of citizens that is under such obligations to its country is entitled to a voice in the government of that country. And furthermore we insist that many of these nonfranchised citizens are considerably more patriotic than a large number of those who oppose the granting of suffrage to them.

What Do You Read? And Why?

This is the age of the printed page and men are reading more today than ever before in the history of the world; but it is not an improper question to ask, What are we reading? Is it simply the glaring headlines of the morning daily? or do we add to this a hasty perusal of the sporting section of the paper?

In the days of Solomon the statement was made, "Of the making of books there is no end." If that statement could properly be made three thousand years ago, what could not be said of the present day? We know that many of the new books that come off the press each year are brought out for commercial purposes only. Not many of the popular books, those that are classed among the best sellers are written from any other motive than a commercial one. The authors of such books cater to public taste rather than attempt to mold the taste of the public and quite naturally tell their readers what they know they want to hear rather than what they know they ought to hear.

But while much of the reading of the present is careless reading and without any purposeful object on the other hand there is a great deal of constructive reading being done. Men of action and men of purpose recognize the value of classified knowledge and information as never before. But many people are at a loss as to what kind of reading will prove most helpful to them. It is taken for granted that the ministers ofany community will be among the best read men of the neighborhood. They may not read any more than some other men do, but their reading is supposed to be more orderly and systematic, and yet there are many preachers who hesitate to invest in new books because they have been so frequently misled in their selection of books. On the other hand some men have been extremely fortunate in the choice of their reading matter and have found it most helpful in their lives and to their work.

Only recently we have had a personal letter from a brother of wide experience and much reading in which he suggested that it would prove interesting to the readers of the Evangelist if a goodly number of our pastors and others as well, who have found a helpful book or magazine article recently would write to the Evangelist and tell about it. Surely the Brethren pastors are reading some of the good things that are constantly coming off the press and when they have found a golden nugget it is only proper that they should pass it on. We would be glad to devote a column of the Evangelist each week to the subject: "Books I have Read," and we would welcome contributions from our pastors and others as well from the Atlantic to the Pacific. Who will be the first to contribute such an article?

The Church As a School of Patriotism

The church has been accused of many evils that never were a part of it, and it has been blamed for many wrongs that it never committed. That the earthly organization known as the church has its weaknesses, its faults and its limitations can not be denied, but that it is a source of weakness or of corruption must be denied. The church has had enemies from the very beginning and it is far from being free from them now and these enemies have ever been and still are ready to make accusations against it and it seems only proper that defenders should rise up to protect the church from the savage onslaughts of bigoted and narrow-minded men who would pit their puny human wisdom against the oracles of God.

For many years men of this type have sought to make it appear that the church is a weak and effeminate thing with no power to accomplish real and lasting good, and there have been those who have stood ready to contend that the church is a detriment even to the morally good taste of a people; but recently the church has received some of the credit that has belonged to her from the beginning. We must confess that the church has been called upon many times to perform many functions that were never intended to belong to it but it has seemed that no other agency among men could do as well. We believe that the church generally stands as opposed to war though there may be times when even the church is compelled to believe that a war is inevitable and that it must be fought out to a righteous conclusion. It must be rather humiliating to some of the critics of the church to have such men as General Pershing say, "We rely on the churches at home to keep the people white hot with patriotism and courage until victory is won." This is a direct recognition of the moral influence of the church and is an acknowledgment of the fact that moral forces are after all greater than physical forces.

The Last Call

Before an other copy of the Evangelist reaches our subscribers the fall elections will have been held in a number of the states of America and in many of them vital issues will be determined. Many of America's voters have been hidebound in the past and party ties have been stronger than the ties of principle; but we believe a better day has come upon us and that today the people are more willing to consider a principle as against party. There are a number of states that will elect legislatures this fall that will be called upon to pass upon the prohibition amendment that is up to the states for ratification, and in some of the states the vote will be directly upon the question of prohibition in the state.

Very little public campaign work can be done on account of the prevailing epidemic but this need not interfere with the real work of the prohibition campaign. We believe the greatest thing that can be done to win the election in Ohio is to get the vote out. This is the last call. Will you heed it?

Contributions

ADDRESS

BY DR. JOHN R. MOTT

Director General United War Work Campaign

We have come here this afternoon, not in the interest of any one organization or of any seven organizations, but solely in the interest of those men and boys who make up the American army and navy. And yet it is a most happy and significant circumstance that those seven great patriotic societies, the Young Men's Christian Association, The Young Women's Christian Association, the National Catholic War Council (working especially through the Knights of Columbus), the Jewish Welfare Board, the War Camp Community Service, the American Library Association and the Salvation Army have blended our plans, our purposes, our sacrifices, in the national interest and for the great cause that embraces the best of the world today.

When our President, that one who sees both sides of the shield, I think, with steadier eye than any other man living, that one who realizes, certainly as no other American, the situation as it is today, that one who has on his mind and heart every waking hour—and those hours are many each day—the vital interest of the republic, that one whose heart interest, as I can testify from many a conversation, is with each one of these seven societies, when that great leader of ours, and the one I think of in a unique sense as the leader of the world, said to us, "The difficulties of your going forward with seven separate appeals are far greater than any difficulties that might attend your blending your efforts and going forward together," that so far as my knowledge goes settled the matter once for all with every leader, member and loyal friend of any one of these organizations. We trust our President. The American people have never parted company with him in this war in any one of his proclamations or requests, and the last one in connection with which they would part company with his leadership would be this one which seeks to unite all the forces of righteousness and unselfishness on behalf of the manhood and the boyhood of the nation who are seeking to bear the impossible strain of this greatest struggle. Certainly we will follow our leader to the end.

Therefore, after the President had indicated his desire, the responsible leaders of all these seven societies came together and adopted that splendid Memorandum of Agreement that will go down through the years because of its breadth, because of its solidity and as guiding principles. We appointed a committee of thirty-five known as the General Committee, composed of five men and women of each of the seven co-operating societies. A small Executive Committee was then appointed of one from each of the seven, together with the chairman of the General Committee. I was asked to assume the burden of serving as chairman of these two committees and as Director General, and consented to do so on one condition and that was that I be regarded during this campaign as the servant of all. My condition was not only accepted, but every one of the thirty-five said, "We wish to be in the same catalog in the interests of our boys and men and in the national interest."

There are manifest advantages in this co-operative arrangement of which we do well to remind ourselves in order that we may carry every man, woman and child of the counties of Wisconsin with heart and conviction into this campaign and that there may be no mental reservation or pausing of will, but intelligent, open-minded and hearty allegiance and co-operation. I need not linger to say that one advantage is that the co-operative arrangement will make possible large economies. A plan that brings all together in one campaign from the nature of the case means a great saving over seven successive drives conducted within the short period from the end of the Liberty Loan until the middle of January as was contemplated. It will mean not only a great saving of money, but even more the conservation of the time and energy of many thousands of the busiest and most intelligent of the business men and professional men of the country who give their time to every patriotic endeavor of this kind no matter what its leadership. And even more the fact that we have now come together will in my judgment if this war lasts—and I think it is going to—mean the saving of tens of millions of dollars by co-operative arrangements that do not involve any compromise of principles, but prevent unnecessary duplication in the expenditure of effort and money. Anything in a time like this, which we must curtail, deny ourselves and husband resources and make them all count, which will save tens of millions is not without its marked advantage.

This co-operative plan will make for higher efficiency on the part of every one of the seven societies. It stands to reason that a plan that calls upon us to pool all our experiences will result in finer efficiency in each one of the societies because each one of these organizations has a splendid history, it has traditions of which it is properly proud, it has principles for which it would stand and fight, it has a philosophy and methods which have made possible great achievements. That leads me to remark that this plan of co-operation makes it easily possible for the strongest of these societies to help those who might not call themselves so strong. Some organizations that may not in the popular view be called so large, or so experienced, in the light of the teaching of history of the world often are among the most useful societies. You take it among the nations, how true it is that some of the smallest and even some more obscure nations have lighted the way for the larger nations. A nation is not to be judged primarily by the number of its people, or the extent of its geographical area, or the magnitude of its industrial establishment, or the number of its millionaires, but by the character, the genius, the spirit of the people. By this abiding test any organization which is characterized by reality, by open-mindedness, by serviceableness, will be helpful to any other organization no matter how old or experienced that society may be. The advantage of this co-operative plan is that it makes possible the helping of the weaker organizations by the stronger. No man or organization was ever made weaker by being called upon to assume added burdens, and the weakest organization will gather momentum and courage from association with the others.

The bringing together in common action as well as common plan of all these societies is bound to promote better feeling all over the United States of America. Say what we may as to the fine co-operative spirit which I have found existing in every one of these organizations, the fact remains that with the best of intentions we have all been living in separate compartments, each one by itself, because we are all intense, we are all busy, we have all got more than we can do, and it follows that we do not see as much of each other as we might otherwise, and therefore there has been quite a large zone of ignorance and that has resulted in prejudice and misunderstanding and at times even bitterness. Our new fellowship with one another is going to generate an atmosphere in which we will all come to loathe to differ from one another, but it is quite another thing to generate an atmosphere in which we come to resolve—that is, come to make up our minds—that we will take the initiative in trying to understand those people from whom we differ, it may be, quite sharply. That will be a good thing for the nation.

Moreover, this plan of associating all of us together is going to promote religious unity at a time in the world when this means more than will appear on the surface. This arrangement stands not for undenominationalism, but for interdenominationalism. There is all the difference in the world. Undenominationalism, which would try to reduce ourselves to the lowest common denominator, says, "I will obscure, I will hide, I will minimize, I will apologize for that which is most distinctive to myself and my creed." Interdenominationalism says the very opposite of that. It says, "I will hold fast to that which is most distinctive of us." One of the finest things in that splendid letter of the President which summoned us to co-operate is the sentence which I think I can give exactly. With his usual felicitous phrase and with his finest penetration, he says:

"In inviting these organizations to give this new evidence of their patriotic co-operation, I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest srvice."

What a splendid principle! In other words, the President says that such an arrangement is not one that causes that which you most value about yourself to disappear, but something that will strengthen and preserve it. Thank God we have lived to a day like this and have got an arrangement that preserves everything that is good in every one of us.

This co-operative plan will promote the solidarity of the nation. I have made five visits to the warring countries since the war began

and I think I realize what is involved in this struggle. We are far from the end of it. Well may our hearts stand still this afternoon as an American people when we remind ourselves of the price to be paid by our country before a military victory is achieved, before which there can be no foundation for treaties of peace on a basis of justice which we must have for the maintenance of our ideals and principles. Anything, therefore, which will lead this cosmopolitan nation, this land of many races and of many religions to find its unity, its deep solidarity and extend it, is in the national interest and in the interest of the cause for which our boys are laying down their lives.

Were I to mention another advantage of this plan and of its practice it is this, that it opens up boundless opportunities for all of us—opportunities for largeness of soul—how the people will expand under this conception; opportunities for illustrating genuine catholicity of spirit—how rare it is in the world after all; opportunities for exercising the finest leadership in the sense of that sentence in the Bible, "He who would be greatest among you shall be the servant of all;" boundless opportunities to forget ourselves and to magnify others and to serve. What vistas open up on every hand to expand us and our nation. So I say when the people back home remind you that there are some things that may have caused mental reservations or some difficulties they see in the united campaign, remind them that difficulties are an added attraction and not without their great advantages.

We have a real difficulty and that is to get at least $170,500,000. I emphasize those words at least advisedly. I want to give some reasons why we must have more than $170, 500,000, and when I think who you are and whom you represent and what you have got to do before the 11th of November, I am anxious to carry every man and woman with me. I am going to give reasons which I believe will convince every open-minded person that we cannot get along with merely $170,500,000. My first reason is because of the great expansion of the American army since the time that three or four of the largest of these seven societies assembled the data underlying their budgets, which budgets were approved by the War Department as part of this $170,500,000. I was one of those parties. I was on my fifth visit overseas awak back in March, April and early May. General Pershing and other leaders over there said, "We shall not have more than a million American boys over here by March 1." We shall have almost two millions by November 1. And when I got back here and talked with our military authorities, not one of them believed and expressed himself that by the middle of next summer we should have more than three million and a half men under arms or more than two millions overseas, and yet within a week I had a conversation with General Crowder in Washington. I said, "General, you will not be calling men up over 36 before summer?" He replied, "I shall be calling men over 36 before the end of January. We must have four million eight hundred thousand men before the end of next summer." In other words, we must scrap that budget because we must do for the four million eight hundred thousand the same as we are now doing for the two million overseas and the one million at home, or the opportunity will be taken out of our hands and we shall have to give way to other agencies that can do this work.

That leads me to a second reason why we must have more than $170,500,000 because of the most incredible growth of the American navy. We had 70,000 men in the navy at the time America entered the war, and now we have over 300,000 men and boys, nearly all of them volunteers. When we entered the war the British navy was, of course the greatest navy as it still is. Our navy is now larger than the British navy was then. When we joined the struggle we had 200 ships in action; by Christmas we shall have 2,000. We talk about the dangers of the boys in the trenches, but I would remind you that all of our boys over there in our navy—and we have more than many people fancy—all of our boys in the navy are in the front line trenches. They are in the mine strewn fields with the lurking submarines on every hand. They are taking their lives in their hands and by their ceaseless vigilance in the presence of death they are making it possible for our army to get over there with its remarkable record and for our army to be supplied. I am ashamed to say that the plans of none of our seven organizations at the time did justice to the American navy, and our conscience will not rest until we have included those boys. Therefore we have got to surpass the $170,500,000.

This war, unlike previous wars, is not a war of armies and navies, but a war of entire peoples, and that involves in a very unique sense the great industrial part of our nation and the allied nations. It is a war of machines, and in this plan we should be derelict, we should be lacking in perception if we did not make some provision to serve the men in the navy yards, in the arsenals and in other militarized industries. I wonder we were so short sighted, I wonder we did not see we were undercutting the men in the army and navy not to be serving likewise the morale of the men in the industries, and, therefore, I am glad to see these organizations desire to see us sweep past the goal in order that we may do our duty to these men.

Speaking of this being a war of entire peoples leads me to say it is essentially more than any other war—and this has been in some measure true of every war—it is a war of women. Not in the sense we could have said that of any war, but in that larger sense that women are called to take the place of men in the ordinary vocations that men filled, also in the fact that millions of women are making munitions, therfore releasing men, and then to hark back to the original reason, just because this war is more deadly, more awful unbelievably awful—women have got in the last analysis, to bear the larger part of the burden incident to the millions of graves of men, and the tens of millions of lame and crippled and the impossible burdens of taxation which will affect the women of more than one generation. Therefore, anything that God will let the Young Women's Christian Association, or the women's section of the Catholic War Council and the Hebrew Welfare Board do to serve the women of our nation and of France and of other Allies to help their morale, is in the national interest. But that necessitates a much larger provision in the budget than you will find there.

Then there is another very strong reason why we have got to have more than $170,500,000 and that is that the center of gravity has, within several months, shifted from this side of the Atlantic to the other side of the Atlantic. I would like to change that. Within a few months the center of the heart interest of the American people has shifted from this to the other side of the Atlantic Ocean. It has been my lot within the last few weeks to visit thirty-one of the United States. My journeys have taken me to the rural districts. It has been deeply moving to me to see in the windows all through the country these little flags with one star, two stars or more. The same is true among the houses of the workmen in all our cities. The other night an Irishman in New York came to see me. He had to work all day and he had to come to see me at the venture of not finding me in. I had met his son "over there;" he was in the regiment with my son, the 165th New York or the old "Fighting 69th" of the old Civil War days, a regiment made up of eighty-five per cent. of Irish Catholics, so my son, who is a Protestant if there ever was one, has had a Catholic chaplain, Chaplain Duffy. I met a number of my son's comrades and my son said to me when I was going, "I wish you would just call up over the phone the fathers and mothers of those boys you have met so far as you can and write others and tell them you have seen the boys. I sent a letter to this Irish laborer and he came in to thank me. He had three boys "over there." He had lost one of them and he said, "I wish I had another boy to give to take his place." And also among the avenues of the wealthy you find distributed these service flags. We are proud of our country, rich and poor. You can go behind any of those windows and you will find there hearts that are beating with special reference to what is now taking place or is soon to take place "over there." This has a financial aspect which shows why we must have much more money because these few societies which we represent are owing to military necessity the only organization permitted to work among our men overseas. This necessity puts a larger burden on these societies for they have got to do, in addition to their own work, all that thirty or more denominational and welfare and patriotic societies are doing for the soldiers and sailors here. Then again the army "over there" is broken into many parts. You will not find them as we do in great cantonments at home, save where the men may be massed in front line trenches or immediately behind in the rest camps or reserves. You will find there an American regiment of say twenty-six thousand men scattered as I did the other day in thirty-five or more villages. I found 170 in this village, 252 in that and so on, in different numbers billeted in those villages. Let me take you to just one of those villages. I went into a hay mow that had chinks in the sides which let in the snow and rain. I found seventy men sleeping there, and down below them that night they had taken hay and scattered it in a thin layer over the ground and one hundred were to sleep there. Some were to sleep in the chicken house and others in warehouses. I found still others in some of the less desirable rooms that the officers had not commandeered or on back galleries and porches where the rain and snow drifted in. I did not find in one of those villages a club

or town library or a Y. M. C. A. building, nor did I find a saloon where there would be any warmth. You might go to a wine shop and buy wine to take home with you to drink, but there was no place where the boys could congregate. Just think what it costs to plant the work of one of these societies like the Y. M. C. A. or the K. of C. in places like that contrasted with one large cantonment here where there are forty to fifty thousand men. Some may say, Go with your work into villages that have a thousand boys or more. If you had gone to the village where I found my boy and possibly two hundred other boys, if you found your boy where I found my boy you would have said, "If necessary I will mortgage my farm in order that these organizations may have money enough to enable my boy to have a place where he can get warm and a place light enough to enable him to see to write his letters home."

The expense is also increased by the fact that the American army is being constanly shifted, except in the front line trenches. I have a little chart in my hotel which shows how one division of the American army was moved five times in six months. The Divisional Secretary of the Y. M. C. A. said to me, "I have had to open up 35 Y. M. C. A. huts five times, making 175 in six months. That is fearfully expensive. Someone might say, "Just open them up the first time so the men will have a splendid example and an inspiring memory." The American people will not stand for anything except that these organizations follow the boys through to the end.

It costs more also because the French railroads have been worn out or overworked by the war demands and pressure. The fact is they are not able to get supplies to build new equipment. Therefore the Y. M. C. A., following the lead of the Red Cross, have developed or aare developing their own motor transport, and the K. of C., and Salvation Army have to do the same, but let me say to you that is a most expensive process; but we must do it because we must have the personnel and the supplies where the men are.

That reminds me of another reason and that is that everything costs so much overseas, and the prices are sure to continue to mount.

We need a large oversubscription because of the continuity of this service. These societies accompany and serve the boy from his home to the camp, during his training at the camp, to the port of embarkation and while waiting there, on the high seas, at the port of debarkation, through the further training period in France, into the trenches, at the hospitals and leave resorts, in lonely prison camps and then through the long dangerous period of demobilization and all the way homeward until you go to meet him at your own station, or in Chicago, or on the Atlantic seaboard. In a word—from home back to home, and during all the intervening space of time they will be home for the boy. When the men, women and children of Wisconsin understand this they will say, "Let us forget the goal of $170,500,000 and let us give these societies enough money to do this work properly."

I will mention in brief another reason why we must exceed $170,500,000 and that is because of the comprehensiveness of this ministry. These societies are to be the American home to every boy. That is enough on which to make the whole argument. They also must be the American school and the American college. To this end we have just started the American university in khaki. We must likewise be the American club at its best for all these boys, and the American library and the American stage at its best, and the American churches and synagogues. In a sentence, we seek to reproduce for our soldiers and sailors—remember this—all that is best in American life. This is costly, but none too costly. Why, $170,500,000 will mean about ten cents a day for each American soldier, and that does not include the navy, nor the women affected by war conditions. That does not include our Allies. We ought to increase the average amount for the soldiers and sailors alone to at least fifteen cents a day, and of course the American people will do it when they understand.

We must not forget our Allies—those who for three long years before we saw our duty and acted upon it, and for our sakes as well as theirs were bled almost white. We must expand our work on behalf of the Frech army of 4,000,000 through the agency which we have been financing, the Foyer du Soldat. It is now established at 1,000 centers as a result of our help and we have been asked to assist in planting it in 1,000 more places. In the same way we must enlarge our co-operation with the Case del Soldato, which with our aid in men and money is working among the 3,000,000 Italian soldiers. Likewise we must do more for the Belgian army, for the Portuguese and for the Allied armies in the Balkans, in Egypt, in Palestine and in Mesopotamia. And we must not abridge but augment what we have begun to do for the labor battallions of Chinese, Indians, Africans and West Indians behind the fighting lines in France, all emphatically in the interest of saving the American boys and of winning the war. I am proud of the fact that at least $25,000,000 of these consolidated budgets goes toward these Allied armies and the prisoners of war; it ought to be $50,000,000 or more. I want to mention this other reason—and there are a great many more—and that is in order that these societies may be in a position to meet emergencies and crises. After all that is what war consists of. If you cut out of war the unexpected and emergencies, the calamities and the crises, you do away with war. I am free to say that these societies have not included in their budgets to meet emergencies. One of these societies, as you know, made a drive last year for $35,000,000. You can always trust the heart of the American people. They knew better and they subscribed $54,000,000,. Note what that made possible in this one respect. I left America the 21st of March. Do you remember what that day was? The day the Germans' great offensive of the year began. I had found England serious on other occasions; this time I found her suffering. I found she had lost eighty-nine of her Y. M. C. A. huts. I said—I did not have time to cable—"There are people in America that would like to give half a million dollars to replace them." On my return to America my committee criticised me for one thing and that was that I did not promise a million instead of half a million. We cast that bread upon the water, it came back not after many days but after a very few days because, within three weeks after I promised the half million dollars, the American War Department and our President decided to brigade American troops with those of our Allies. Within two days two divisions of the American soldiers were sent across the Channel and they were put in the very sector where we had arranged to replace the English huts.

Even though the war were to end within a few months, or a few weeks, we should stand in great need of a fund of more that $170,500,000, owing to the fact that this work, unlike that of many other agencies, will have to be continued throughout the entire period of demobilization. While in Europe I was told by military authorities that it will require a period of fifteen months from the time that the conflict ceases to transport the Canadian army to their homes and that it will require eighteen months to convey the armies of Australia and New Zealand homeward. Without doubt it will require not less than twelve months for us to bring our American Army home. During that long period they will have virtually all of their time on their hands. They will not have the excitement and the incitement to stimulate their spirits and the intense activities of the war period to absorb their attention and utilize their time. Their temptations will be more numerous and persistent. There will be a tendency to let down standards and relax discipline. It is of the utmost importance that plans be made for the wise use of their leisure hours. The practical and significant question is, Shall our men and boys come back to us weaker or stronger men? The period of demobilization should be made one of growth in knowledge and working efficiency and of strengthening of character and life purposes. The Young Men's Christian Association and the other organizations are planning not only to enlarge their recreational program during this period, but to launch a great educational campaign. In popular language it may be described as "The University in Khaki." We have appointed an Educational Commission overseas, composed of a group of the leading educators in America. They have asked us to select and send over about two thousand professors and teachers of American colleges and schools to help in launching educational work for the coming winter and also to be on hand for the period of demobilization, whenever it comes. We have entered into negotiations with the British and French universities to help us in this vast educational undertaking. One may judge of the great dimensions of the enterprise from the fact that it will require at least $8,000,000 for textbooks and books of reference for the coming winter alone. It ought to be added that no provision is made for this educational program in the budget of $170,500,000 and therefore in itself is a further reason why we must have a large oversubscription.

Now to sum up, in view of what this will mean for the American soldiers and sailors during the coming winter, which is going to be a terrible winter; in view of what is going to mean for the millions of homes from which these boys have come and from which they are going to come; and in view of what it would mean to the enemy if we were to fail;—we will not fail, but we will lose ourselves in our great cause and therefore find ourselves away beyond the goal.

The Call for the Thanksgiving Offering

BY G. T. RONK

The call for this great offering goes forth at one of the greatest times of stress known in the history of the American people. Not only have millions of the manhood of the country been called to the National defense in a foreign war, which brings in its train a vast readjustment of the responsibilities of the local church workers; not only have war needs for equipment and works of mercy exercised a vast change in the home economics and individual power to give; but also we are face to face with the worst pestilence that has swept the country in its whole history, which has already brought death and sorrow to our beloved fraternity and consequent painful readjustment of private affairs, which has closed churches and interrupted the course of local finance, already burdened in many places seemingly to the limit. Consequently, the Thanksgiving tide approaches as we are struggling to our feet once more with minds none too clear, in a confusion that engages the possibility of vast interests being overlooked.

Therefore, this call goes forth to pastors, leaders and the rank and file of the church to be up and doing as never before. One of our vital interests confronts us at this hour, the paramount interest of the extension of our beloved faith through the activities of the General Missionary Board. As a nation and as a church we have risen magnificently to the demands of the dark hours just passed, in pouring out our blood and our treasure for the country, in personal service to the sick and dying of our own and neighboring households; and this, too is our own—this responsibility for the propagation of our faith that God has given us as a light to our pathway in the darkest hour, as a precious inheritance to hand down to our children for their time of stress—this responsibility which is unto our Lord. There is danger that we will forget him; that in the stress of the call of country and the moans of friends we will forget his interests which are fundamental, above the travail of nations and above the moans of men; his interests which are being served in inscrutable ways, so plain and open in the past, so dark and unfathomable in the present, but certain in the determining power of his providence. Let us rise once more to the occasion and not forget him.

Secretary Daniels has recently said that if the civilization which is saved out of the wreck of this war, does not become a Christian civilization it is not worth saving. To fulfil our mission for the future and to justify the price we are now paying for it, we must crown our deeds and sacrifices by the supreme sacrifice to Christ of which this Home Missionary Board is an instrument and the impending offering is an incident. All our contributions to the suffering world and endangered civilization becomes futile unless we carry through this supreme contribution of all. In geography, in politics and in philanthropy we have gotten a world view and embarked on a world activity of epic dimensions. How futile it all becomes unless in the fundamental issue of the kingdom of Christ which is involved in the world conflagration, we employ the same world view and world activity of the sublime epic of God in Chirst Jesus. The one dominates the stage of the age, the other dominates the arena of the ages. To the remotest farmhouse and hamlet we have become international in sympathy, activity and the pouring out of our heart's blood; through the desperate earnestness of it all, **let us not forget the prior internationalism of Jesus Christ.** Without such a perspective, if we may believe the word of the dominating geniuses of this hour, our offering of blood and treasure becomes a hideous mockery.

* * *

Less remotely, the coming offering for the General Missionary Board at the Thanksgiving tide should receive the earnest support of every loyal Brethren because this board through its activities is the most immediate and direct agent for the propagation of the Brethren doctrinal position we have. Other organizations in the church owe the justification for their existence to their indirect contribution to this end. This organization is the direct agent to this end.

It has enlarged plans and enlarged activities for the coming year that require an enlarged income. Its activities for the coming year will be under four heads:

1. The support of growing church projects in strategic centers from Washington state to Washington, D. C. These are practically all prosperous and becoming enlarged centers of Brethrenism from year to year.

2. The thorough investigation of new points looking to new work in years to come with evangelism and personal work leading thereto.

3. Organizing and evangelistic effort in dying churches and sparsely settled districts, many times strategic with relation to adjacent population centers. This work promises to be universal and thorough.

4. The thorough indoctrination of all immature churches and mission fields through tracts and definite doctrinal propaganda.

To insure the thorough execution of these activities the board at its last meeting divided the country into three districts and provided for each a field secretary without salary: namely, Western District, all west of the Rocky Mountains: Henry V. Wall, Long Beach, Calif. Eastern District, all east of the west line of Pennsylvania: Horace Kolb, 1603 Butler St., Philadelphia, Pa. Central District, between: George T. Ronk, Leon, Iowa. These Brethren solicit correspondence from all churches or isolated members within their several districts regarding the activities or needs suggested as well as from the district mission boards whose efforts they are directed to try to co-ordinate with the activities of the General Missionary Board. Their election for this specific purpose and for this detailed activity calls for the financial support of the smallest and remotest church in the brotherhood.

* * *

Finally, in view of the world wide interests involved, in view of this greatest moral crisis of the nations, in view of the impending problems of reconstruction following peace, in view of the constructive purposes of the General Missionary Board in seeking to conserve and co-ordinate to the last hamlet all the forces of the church to form a united front to meet the challenge of the anguished world as to the meaning and issues of life—in view of all these interests, personal, vital, inexpressible, the General Missionary Board asks the whole church to forget its anguish, its sacrifices and its forebodings, and to merge its enthusiasm in that vaster enthusiasm in Christ, as at the Thanksgiving season it counts his blessings and ministers to his cause here by a great and spontaneous offering.

Voters Take Notice

BY FRANK B. YODER

Fall elections are not far away. The brewing interests of the country are working systematically to gain control of our law making bodies.

They have secured the nomination of men who are known to be opposed to temperance legislation. If money and whiskey can do it these men will be elected in November.

If such a thing should happen it will be good-by to the prohibition amendment to our national constitution, for many states have yet to ratify this amendment.

Other states will be voting for prohibition measures. It should be remembered that laws can be repealed as well as new laws passed.

We have made considerable progress in temperance legislation the past year. Much of this has been brought about as a war time necessity. We have found the results to be good, excellent, in morals and in business. Let us keep all we now have and at the same time labor to secure still more. Let us not be satisfied with anything short of national prohibition and an educated public conscience that will DESIRE and INSIST on enforcement of our temperance laws.

The only way to do that is to see to it NOW that only such men shall be elected this fall who are known to be "out and out," "flat-footed" and "four square" in favor of prohibition.

I am making no argument for party. Party politics is, or should be, a dead issue. Principle should stand at the head of every ticket. Question your candidates. If they be unwilling to declare themselves on this important question before election day, MARK them and VOTE against them election day. You cannot discharge your full duty of citizenship and do less.

A vote for prohibition is like paying a premium on your life insurances policy. It protects you and your family in the years to come.

The three candidates here in this district, 13th Indiana, who have failed so far to declare themselves are Messrs. Goss, Gorski and Legity. Mr. Heplor, candidate for state senator also is opposed to National prohibition.

South Bend, Indiana.

"Staying By the Stuff"

BY G. C. CARPENTER

The churches in the homeland form a base of supplies necessary to carry to a successful conclusion the greatest war the world has ever known, namely, the war against Satan and sin and death and hell. The forces of the church of the Living God ought to buckle on the armor tighter than ever and go "Over the Top" again and again. The Four-Year Program charts at the next General Conference ought to show that the enemy has been driven away back of his 1918 line and that remarkable gains have been made.

The missionaires at the front can press forward with the gospel light and drive back the darkness only to the extent that the church at home does her part. Thanksgiving is the time set for the annual offering for Home Missions. That time will soon be here. The churches east of the Mississippi have been closed for a season on account of the raging epidemic, but that must not lessen our loyalty to the cause of Home Missions. At the most opportune time every church in the brotherhood ought to reach the goal of thirty cents per momber and be listed by our faithful secretary-treasurer among the "Banner" churches.

Your home board has made a budget for the year covering mission work in from twelve to fifteen places and in more than half as many states. The board is the servant of the church. Much time and attention are being given to the work now under way or being contemplated, but the board must depend upon the churches to furnish the "stuff Sufficient" to the amount of $7,500. "Give and it shall be given unto you." Let pastors announce the offering every Sunday and talk it privately a whole month. Let the special envelope be put into the hands of every member of the church and Sunday school two or three weeks in advance, and let much prayer be made and the certain result will be "Over the Top" and "Over the Top" again. The Brethren church can if she will and she surely will because God in his goodness has made it possible. Remember that thirty cents per member means for some members $25 or $10 or $5 or perhaps more and for others still smaller amounts, but for all "according as God hath prospered you." It always pays to be honest with God.

Information Wanted

The Ohio Four-Year Program Director would be glad to receive the name and address of some one in each of the following congregations to whom he can send communications and feel assured that such notices will be properly taken care of and replies promptly made:

Bear Creek, Salem, Miamisburg.

Since the recent pastoral change in this circuit we have been unable to get in touch with any persons responsible for Four-Year Program work in these churches. The official Four-Year Program booklet has been sent out for some time now to every church in the state, but some were uncalled for and return postage had to be sent. If any church has failed to receive above mentioned booklet, please write me, giving name and address of responsible correspondent.

G. S. BAER.

Louisville, Ohio.

Protecting Children From Illness

The Children's Year campaign to save 100,000 babies is demonstrating the wisdom of the proverbial "ounce of prevention" as a means of protecting children from disease. The weighing and measuring test has revealed to many parents that a child, while apparently not sick, may still be suffering from some latent illness or defect which is likely to affect seriously his health in after life. "Well-baby clinics" where mothers may obtain advice on how to feed and care for their children in order to keep them well report that more mothers are bringing well children to them for advice. Many of the communities that are working to save their quota of the infant lives that are to be saved during Children's Year report the establishment of new baby clinics.

Every mother, of course, desires to protect her child from illness, and now, when every ounce of human strength as well as every available dollar is needed to win the war, it is particularly necessary to keep children well. A mother who keeps her children well can save not only the stress of illness upon the children, but the time of a doctor and perhaps a nurse, and the expense in fees, drugs, special food and extra service which serious illness entails.

And the prevention of illness among children generally requires no more than the intelligent application of simple rules of health. To suggest to mothers ways of conserving health and preventing disease, the Federal Government has published a number of helpful bulletins. Among these are bulletins of the Children's Bureau of the U. S. Department of Labor on the care of the child. Of these, "Prenatal Care" shows the prospective mother how to apply the simple rules of hygiene to her own case; "Infant Care" sets forth the plain rules of health for the baby, and "Child Care" describes the care of older children. Any mother in the United States may have these three bulletins if she will write and ask for them.

To the National Ministerial Association of the Brethren Church:

Two of our Brethren have died during the last few weeks. Brother Earle Deitrick passed to his reward on October 12 and brother L. A. Walters on the 17th, both victims of pneumonia, following an attack of Spanish influenza. This makes a double call necessary and I have made it out, dated October 24. If any member fails to receive it the fault will not be mine, but let this be the notice to any such. The amount called for is $4.00, and it must be in my hands by November 23, to insure good standing, with the protection it involves.

MARTIN SHIVELY, Sec.-Treas.

Masontown, Pa.

Denver to the Front

A year ago it was my happy privilege to share in the Teacher Training commencement of the Denver, Indiana, Sunday school. At that time a nice class was graduated from Moninger's "Training for Service." Prior to this graduation plans were made for the organization of a new class to begin with the Three Year Course. In the absence of our own text-book, "Thoroughly Furnished" was selected. Nine persons enrolled for the study, seven of whom have completed the First Year Book with very creditable grades. To our knowledge these Denver students are the first Brethren class to complete the first year's work of the new Three Year course.

These energetic people are to be congratulated upon the attainment of this noteworthy distinction. They have not only made a record for themselves, but have set an example for others that is full of suggestion. Several fair inferences may be drawn from their accomplishment.

1. A teacher training class may be successfully maintained in the average Sunday school. The Denver school would not presume to be above the average in enrollment, equipment or personnel, and yet she will not receive the limitations imposed by these conditions as insurmountabl barriers. Believing trained teachers to be essential to the larger development of the progressive school, a goodly number of persons were induced to pursue the course of traning.

2. A teacher training class may be regularly maintained in the rural-village school. Some persons think it is impossible to maintain a class where the members are widely separated. Others argue that rural people are too preoccupied with other matters. Neither contentions represent the whole truth. Some of the people, at least, of the country and small town can be enrolled in training classes.

3. The regular, successful conduct of the class rests largely with the pastor. Brother Myers considers his training class as much a part of his work as preaching and visiting. For its success he plans, prays and works, and his indefatigable labor is rewarded with gratifying results. May other schools and pastors be encouraged to do likewise. You may begin at once with Part II of our First Year book.

J. A. GARBER.

REVIEW OF

-The Thought and Work of the Church

LOOK at the LABEL on your paper, and if it says 41-18 or any number below 41 it means that your subscription has expired. Our present system of marking the time of expiration is by NUMBERS instead of by DATES. The first paper in January is numbered ONE and continues throughout the year until the number FIFTY is reached, so the number on your label determines the time of the expiration of your subscription.

Then LOOK AGAIN at your label. It is important, as

the War Industries Board has ordered all publishers to discontinue all unpaid subscriptions. This order means that we must cut off all Evangelist subscriptions whose numbers are 41-18 or any number lower than 41, unless they are renewed promptly. It is not necessary that they shall all be paid immediately, but we must receive your order to continue the paper, when it will be charged to your account. We were obliged to cut off a number of subscriptions last week though we regretted it greatly. It is a painful operation. Don't ask us to repeat it.

The epidemic of influenza has not abated to any great extent in this section of the country, and the Publishing House has been greatly crippled. The help we announced we had received last week lasted only one day, so since Monday of last week the editor himself has been acting as engineer, and general utility man, locking up the forms, making ready the presses and most everything else about the plant except setting type and feeding the presses. When no other help could be secured Brother Slotter's wife, who years ago worked for the Brethren Publishing Company, consented to come to our assistance and she has been giving noble service in feeding our big press. Taking everything into consideration we did very well last week, getting the Teacher's Monthly, the Evangelist, four weeks' issues of Primary Bible Stories and The Angelus off the press. We hope to do better and catch up if possible this week. But we must again ask you to be patient with us until the "flu" goes back to Spain.

The word from Brother Bock of Argentina, South America, is encouraging in that it shows the determination on the part of our missionaries to spread the gospel as far out over that great country as the way is opened to them. This letter from Brother Bock bears the date of September sixth, so it is to be seen that the mail from South America does not come through on the aeroplane route. Brother Bock's family, including wife and baby are enjoying good health.

We have never heard much through the columns of the Evangelist about the work of our good brother Arthur Snyder, of Mathias, West Virginia. But we are glad that the brotherhood may learn from the report of a meeting Brother Snyder recently conducted about ten miles from his home that he is meeting with success and is favored by both God and man. Twenty-seven confessions were received at this meeting and one of the commendable features of the meeting is that all the converts have united or will unite with the Brethren church. Sound Brethren doctrine must have been proclaimed.

After serving the New Enterprise, Indiana Brethren church for a period of three years, brother C. A. Stewart has terminated his pastorate at that point and will take up his residence at Bunker Hill, Indiana, where he will be near his new charge at Loree. We predict a pleasant pastorate for Brother Stewart with this congregation for these people know how to make a pastor feel happy. Moreover the Brethren Evangelist goes into every home in this congregation. We take it that it will not be very long until this will be one of the first questions asked by a pastor who is called to a new work, for the pastors who have tried it know that this is one of the most evident signs of life in any Brethren church.

Not many churches can show a better record of activities than the little band of Brethren at Mt. Pleasant, Pennsylvania. The report of this church's activities, especially of the Sunday school, as made by their pastor, W. A. Crofford, is certainly a commendable one and should encourage other small congregations to do their best.

It is not at all difficult to imagine how H. F. Stuckman at Falls City chafes under the restraint of the shutting down of all public work by the notorious little animal that leaves the Spanish influenza in its wake. But while Brother Stuckman is disappointed that his plans have been upset, he yet rejoices that he had some splendid services since the General Conference before the epidemic came on the country. A good number of members have been added to the church and the Sunday school has been busy, but read his report and see what great things the Lord hath done.

Our church news this week covers a wide extent of territory, from South America and eastern part of the United States to the Pacific Coast. Brother Beal and the Compton Avenue Brethren church of Los Angeles, California, had a most blessed gathering on Sunday, October 6th. Read the report from Brother Neher on another page. Systematic work and much printer's ink accomplished good results.

This week our readers are favored with the first report from brother I. B. Trout as he takes up his work as a pastor among the Brethren. Berlin, Pennsylvania is his field and he has set about to occupy this field for God and has found a number of good helpers among the brethren and sisters of Berlin. Brother Trout would have all understand that this is an all American town in spite of the name it bears. That there is a future before the church of Berlin is evidenced by the large number of boys and girls that are connected with the work there. The Sunday school is going steadily forward.

Brother Beachler regrets very much that the epidemic has robbed him of three of the best weeks of the year to carry on the College Endowment plan, but the churches should work all the more earnestly when he does get around to them, for while the influenza may be of the devil we are sure the work Brother Beachler is doing is of the Lord.

A criticism that was made against the Evangelist at the Winona Conference was that not more space was given to the support of the various movements in America in support of our various war auxiliary organizations. While we did not feel that the criticism was really justified we recognize that it is largely a matter of personal opinion. But this week we are giving almost the entire contribution department to the publishing of the celebrated address made by the foremost American citizen, next to President Wilson, John R. Mott, as he appeals to the American people to contribute $170,500,000 for the support of the united organizations that are laboring in behalf of the welfare and comfort of the American soldiers both at home and abroad.

A unit of the S. A. T. C. was established in Ashland College last week. This was done not because the College or the Brethren church has been converted to militarism, but as a means of protection to the boys of Brethren homes and to give them at least a part of the training Uncle Sam demands without their being compelled to go to the regular army training camps.

L. S. Bauman, editor of the Brethren Misisonary asks us to announce that the next number will come out somewhat late because he is waiting certain reports that are not yet at hand.

The Brethren in Muncie, Indiana, were just ready for a good season's work for God in their new quarters when the closing orders put a stop to all their plans.

Around the Editor's Table

Faith's Resting Place

Once a man said to his pastor, "I don't see why a man can't come to some resting place in matters of religious belief where he can settle down comfortably instead of having to reconstruct his faith with the years. The strain of such anxious, intense thinking sometimes seems unbearable."

There are a great many people seeking a place of rest in the world, rest from work, rest from thinking, rest from

worship, rest FOR faith; but how many take time to think that real rest means total inactivity and total inactivity virtually mean death. Not many people really want to die just yet and we would not blame them for with all its burdens and woes life is not altogether unattractive and there is much enjoyment to be derived from its activities, and with the exception of a few indolent people most men and women really enjoy a degree of activity. Of course some people do not want to work and some do not want to think. We once heard a preacher tell of a young woman who came to him at the close of a sermon and said, "I do not like that sermon. It makes me think and I do not want to think." We know it takes some effort to think in any helpful manner and some people do not like to expend much effort, but we are glad they are rather few after all. We believe most people like to think, though they may not have the best of control over their thoughts.

In matters of faith one must think. A faith that does not arouse or inspire thought can not be a "living faith." We know that opinion and thought are constantly changing and in a measure one's faith must change with one's thought, and because one's faith is not now what it was twenty years ago, it is not necessary to abandon all faith.

Faith can have, yes it must have a resting place, but this resting place must be more of a foundation upon which to build than a place or location where one can settle down for days or for an eternity of inactivity. A rose may rest upon the branch of a bush, but the rose's beauty is revealed only as it unfolds before the human eye to the delight of all who may behold it. Faith may rest upon certain foundation truths or principles, but the real beauty of a living faith is not revealed until it has unfolded under the benign influence and leadership of the Spirit of God who is the life of faith. One may have a foundation of faith that can not be moved and upon that foundation one may securely rest, but in order to prevent the stagnation that means death one must consider the unfolding processes of the centuries in matters of faith and realize that there is still something to attain—something better farther on. Questions of doubt may sometimes arise and one may hesitate about venturing out in the unknown seas, but it should be remembered that as one traveling along some waterway, entirely new to him, with wooded hills and precipitous banks on either side, he may sometimes come to a point where he cannot see very far ahead and the deep gorge or dark canyon through which he is passing may seem dark and foreboding and he may hesitate and even fear to go forward, but as a gradual bend, or even a sharp turn is made in the stream, beauties of scenery and grandeur of earth and sky are opened to his view such as he had not imagined it would ever be his lot to behold. So it may be in matters of faith, when the deepest shadows of doubt begin to oppress and one begins to think perhaps it is just as well to give up all idea of an abiding faith, the scene changes and a flood of sunlight from the Father above overwhelms the seeker after truth and a new sense of the presence and power of God comes over him and he is then glad that he has not abandoned his faith and rejoices that he was willing after all to let the Spirit of Truth have way in his life and to follow the leading of the Spirit, which is the Holy Spirit, until he was led to place his faith upon the one eternal foundation which is not simply a resting place where one may while away his languid hours but is more of a starting place from which one may rise to the sublimest heights of faith, faith that will lead him to step out on the promises of God who is the great leader and who will lead his children on to some fairer goal than the mind of man has yet conceived.

Meditation and Prayer

Not within the limits of the memory of the writer have public gatherings as schools, churches, theaters, etc., been closed for so long a period of time on account of any scourge or epidemic as at the present time in many states and sections of America. For a period of four weeks the churches and Sunday schools of Ashland have been closed on account of the prevalent deadly influenza. While it has been reported that in the state of Pennsylvania the churches and Sunday schools were closed while the saloons and theaters were allowed to remain open it has been different in other places. Many cities in Ohio closed saloons and pool rooms as well as churches and schools, which is the only consistent thing to do.

The American people have developed an unusual taste and appetite for excitement and amusement. Amusement companies have been put to their wits' end to plan and devise new forms of entertainment for the American public which soon tires of old things and constantly demands the ringing in of the new.

This has all worked to the detriment of the American people who need less excitement and more repose. The American people are a nervous people and their restlessness gets on the nerves of others who would take life with a little greater degree of calmness. People may call it old fashioned and may make all the light of it they please, but what the people of the present day needs as much or more than anything else is deeper meditation, meditation of the kind that was a part of the life of David when he exclaimed, "Day and night do I meditate upon thy works." Life is not taken as seriously as it should be by many people and times like these when neighbors and friends are passing away on every hand from the effect of the dread scourge people are made to think and they are made to pray; but how much more helpful would their meditations be and how much more acceptable would their prayers be if they were made a habit of life, not in time of war or pestilence only, but in times of peace and prosperity as well.

Real Freedom

Few terms are so misconstrued and so misunderstood as is the term freedom. To some it means freedom from all personal restraint, freedom from responsibility to any other, freedom from all obligations of a personal nature. It is only natural that one should love freedom and it is not to be wondered at that men will make great sacrifices to obtain what they call freedom; but how little this greatly to be desired condition of life is understood by the masses that are clamoring for it in some countries of the world was recently indicated by the conduct of an ignorant Russian in Petrograd shortly after the revolution in that vast country. One who observed the incident said he noticed a line of street cars held up in the street while in front of the foremost car a crowd of people had gathered. It seemed a strange situation, but the police made no attempt to break up the crowd. The occasion of the stopping of the cars was revealed when the observer beheld a Russian working man standing in the middle of the car track carrying on an argument with the motorman. All the persuading powers of the motorman seemed useless as he tried to induce the man to get off the track and let the cars go by; but the man stood on what he regarded as his personal rights and refused to let the cars pass. His claim was that since Russia was free he had as much right on the car track as the car had and he proposed to stand up for his rights and moreover he did not intend to move until he felt inclined to do so. But finally the motorman by explaining that he was a poor working man and had to get the car to the barn to finish his day's work so would not his brother working man please get off the track so that he might do his day's work. This appeal went home and the obstructionist vacated his place on the tracks. How foolish and childish it all seems to us in an enlightened land, but we should not forget that there is much darkness in Russia, not only in an intellectual sense, but in a spiritual sense as well.

The freedom Russia needs more than she needs political freedom is that freedom which only the Son of God can give. Russia of all the so-called civilized countries of the world needs to know that, "If the Son shall set you free, ye shall then be free indeed." In fact this is the only real freedom that can come to man, and not only Russia but every country in all the world needs to be made free by this power.

News From the Field

MATHIAS, WEST VIRGINIA

The work at this place is still going on.

Several years ago the writer was called to a place known as Kinsey's Run, a distance of about ten miles from this place, to preach. Soon the people got interested in a church building. This was arranged for and built, and on June 16, it was dedicated free of any indebtedness. Brother J. M. Tombaugh, of Hagerstown, Maryland, preaching the dedicatory sermon.

On September 22, the writer began a meeting at that place which continued for two weeks. During this meeting 27 took a stand for Christ, 19 being being received by baptism, seven coming from the Church of the Brethren, and one yet to be baptized. On Sunday evening, October 6, we held our Communion meeting at the Mathias church, brother E. B. Shaver being with us.

Just previous to this meeting we received three others into the church, two by baptism and one from the Church of the Brethren.

The writer was also called to Dovesville,, Virginia, for the purpose of receiving one and possibly three into the church, but this had to be postponed on account of sickness.

ARTHUR SNIDER.

RIO CUARTO, ARGENTINA

Some months ago it was announced in the columns of the Evangelist, that we would likely open up work at a new point in the near future. I have recently visited some of the nearby town with the idea of selecting a location for another Brethren mission. I first went to Los Cisnes which is only a small village. Brother Yoder and I were there about eighteen months ago and found some Swiss people who are Christians and are interested in having meetings there. They were very sympathetic and offered to help us in any way they could. The following day Brother Yoder came and we went together on to Carlota, nine miles farther up the line, about two and one half hours by train from Rio Cuarto. We spent the day sizing up the town and looking for a suitable place to live and begin meetings. We found some American and some English people all of whom offered to lend their influence in our favor. A house with an extra large front room was found which seemed suitable for the beginning.

But as we heard considerable about some other towns on another line it seemed best to visit them before making a final decision. As Brother Yoder could not leave the college I went alone the following week to Rufino about seven hours from Rio Cuarto. Two members of the mission here had gone there some time ago, and as we were not sure of any established work being there, it seemed worth while having a look. Upon investigation I found a single man of the Plymouth Brethren living there and holding meetings in the homes of the few believers he had. Also the Baptists have a small hall rented at the edge of town and a pastor from another town goes from time to time to hold meetings. Just before leaving I found a nest of Seventh Day Adventists, whose presence is necessary to thorough evangelization of the town. (?) I met an Englishman, a railroad inspector who was one of their victims. I stayed by him a whole evening trying to convince him that we are under Grace instead of the Law.

The town itself is not the most desirable place on earth in which to live. The wells produce salt water, unfit for any use, so those who do not drink wine all the time, as many do in this country, must resort to old musty cistern water. A missionary living there surely would be justified in following out Paul's advice to Timothy.

On my return I stopped off at other towns, some of which were partially worked, but on the whole none of them seems so favorable as Carlota for opening up work at the present. I am now trying to rent the property we found there, and if successful shall move within a few weeks. Pray for the advancement of the kingdom in the Argentine.

WM. H. BOCK.

FALLS CITY, NEBRASKA

Since our last report many things of interest to us have transpired. Not the least among these accomplishments has been the addition of nine people to our church family. This piece of news would be extremely interesting if it were not for the fact that we have lost several good families since last report, by removal. I am hoping that some of them at least will return soon. Following my return from conference, we began to plan for our promotion service combined with teacher training graduation exercises. The class of trained teachers graduated at that time numbered nine. They had not only completed the first book, but three other specialization books. For four years they have been working faithfully at this task and it was no small pleasure for us to see them come to commencement day. Not one of these teachers is satisfied with his or her training. That is one of the blessings of teacher training. It brings people face to face with the great responsibilities and opportunities of teaching the Word. The promotion exercises in themselves were quite elaborate, since our school is now fully graded. I wish that those who have opposed the graded work could have visited our school on that day and have witnessed what has been done in teaching the word, according to grades by skilled teachers. I say skilled, for I don't believe there is another Brethren school that has a larger group of better trained teachers than we have.

Last Sunday evening we had our fall Love Feast, and a glorious time with the Lord it was. We had a fine representation of our membership at the tables. I missed the assistance of the brethren of the ministry who so often in days gone by have been with us. Immediately following this service the schools churches and shows were closed because of the epidemic which is visiting our community, however in most cases in a very mild form. It is a keen disappointment to me to have our work closed at this time as I have been planning to do some work outside in the way of holding a meeting at Maple Grove church in Kansas. All will no doubt work out right in the end.

Our district conference convened at Carleton on schedule time. We found the town closed upon our arrival, but urgent requests by the Carleton brethren softened the hearts of the health board, and we were allowed to do our work and return to our homes. The second day's session was merged into the first and altogether it was one of the best conferences that I have ever attended in this district.

H. F. STUCKMAN.

NEW ENTERPRISE, INDIANA

For the past three years it has been our blessed privilege to labor with the New Enterprise church. It is needless to say we were not without our difficulties, but our people were faithful and together we planned and tried to solve our problems.

Not a great number was added to the church under our preaching but some heard and answered the call; among the number two men very recently accepted Christ and were taken into the waters of baptism and were received into the church.

As we look back over the past and recall the many enjoyable times we have had together, it is with reluctance that we bring our work to a close here. We take with us many a nice and and useful article that was presented to us by these dear brethren and sisters, all of which we hold in high esteem. They throw open their doors and receive you into their homes in such a way that you are made to feel that you are one of them. Although they are few in number they try to keep the home fires burning, always having the interest of the church at heart. We shall always thank our Lord and Master for the privilege of laboring with the people of New Enterprise. And now as we go from this field we pray that God's richest blessings may rest upon them and that God will send them the right man for a pastor.

We began our work with the Loree church the first of October and will make our home at Bunker Hill, Indiana, after the first week in November. We covet the prayers of the entire brotherhood as we enter upon our new field of labor..

C. A. STEWART.

MOUNT PLEASANT, PENNSYLVANIA

This little organization with less than fifty members, while not in the front ranks of the work of the Brethren church, is, however, valiantly proving faithful to the "rear guard." The scattered membership with long distance from the place of worship accounts for the seeming indifference.

The Sunday school has an enrollement of 85 scholars, with average attendance of 35. David S. Wilson, the superintendent, though young in years is a live worker and pushing for success.

Our Home Department, with sister Mamie Bennett, as superintendent, is perhaps the most promising, having an enrollment of 60 members scattered through three counties of Pennsylvania and three other states of the Union, as well as one member in France, on the battle front, 28th Pennsylvania Division, and two in training camps. Two of our faith-

ful workers, Virgie and Stella, daughters of A. D. Miller, M.D., are in hospital training for their life's work, while Edna Eicher, a graduate from our high school, has taken up work as a typist at Brownsville, Pa., at which place her brother Stewart is also located as chief clerk for the Pennsylvania Railroad Company. Thus our numbers are depleted adding responsibility to the "Home Guard."

It is fitting to say that of our number, 14 worthy students of God's word, are Montana homesteaders, eagerly studying every Sunday school lesson. Three of them have been able to repeat every Golden Text at the end of each quarter, since members, thus some day to be awarded, not the "Iron Cross," nor the "Cross of Gold," but we trust the cross from earth to eternal glory.

The Cradle Roll, with Mae Long as superintendent, has an enrollment of eighteen. To the faithful work of this department must we look for our successors in the years to come.

W. A. CROFFORD, Pastor.

1014 Ash St., Johnstown, Pa.

KRYPTON, KENTUCKY

This week closes the third month of our school work in the "free school." You may ask the question, "What is the Free school?" It is the school which is supported by the state for the benefit of the populace in general; it convenes July 1 and countinues for six months. So many have asked, "Why do they begin the free school in July?" The reason is this, by that time the most of the farm work has been done, the crops are "laid by" and the youngsters can be spared from the homes. By the time the school closes traffic is almost impossible for those who come from a distance because of the rainy season. The attendance has been very regular this year because the state has enforced a law whereby every child between the ages of seven and fourteen years respectively must attend school every day unless prevented by illness or some other substantial reason. So far this regulation has worked splendidly. We now have seventy-five enrolled with an average attendance of about fifty-five. This entitles us to two teachers, who are paid by the state. So far we have received no salary at all for our work. Just why we do not get it there seems to be no logical reason. We are hoping and praying that each mail will bring us a check.

We are enjoying the splendid October days. The mountains are indeed a sight to behold. From base to summit they are one grand mass of varied color which only Mother Nature can paint. As yet the usual fall rains have not begun so everything bids fair to enjoy the season to the fullest extent.

Last week Miss Hillegas and I were invited to a "Stir Off." This in common terms is the old fashioned molasses making. The cane is stripped of its leaves, the stalks cut and pressed, the cane juice is put into a large vat under which a huge fire can be built for the boiling. The length of time depends upon the amount of cane juice. They began about 2:30 P. M. and were through at midnight. The finished product is the delicious sorghum molasses which the Kentucky people are so fond of.

Miss Hillegas and I are now attempting to keep bachelor's hall. After must diligent searching we were fortunate enough to get one room to live in which is located on the third terrace of the mountain side; however, we are still located in the suburbs of Krypton.. All the fuel we burn and most of the water we use must be carried up these hills. We have been real fortunate in being able to hire two schoolboys to assist us in work after school hours. After one gets "up there" (and you don't have an elevator either) it is a very pleasant place to live. The air is very pure and we are away from the dampness of the river. The intense fog which fills the river valley at night does not begin to rise until 7:30 or 8 A. M. The crops in this section have been as good as usual this year and from all indications the people are well provided for, for the winter months. All summer I have wondered how they would harvest the corn crop on the mountain sides. Where the timber has been cut away the mountain sides are farmed from base to summit. Level land is very scarce as you can readily see when you get here; in fact, you begin to realize it as soon as you leave Cincinnati, Ohio. We are planning for a Rally Day sometime this month and will report it later. Remember Krypton, Kentucky in your prayers.

RUBY H. BREWBAKER.

HOME MISSION NOTES

The Washington D. C., "Mortgage Eraser."

To date we have received $961 of the $1500 needed to remove that mortgage that has rested these twenty years on the First Brethren church in our national capital. Every pledge should be met at once. Please do not make it necessary for us to send out duns.

Kentucky

Churches and schools are closed because of the "flu." Brother Cook writes: "We have had one death and several are sick. It is awful up the line and it may get bad here. We are all well as yet." Brother Akens wrote that several at Riverside had light attacks.

That Well

Let us hope that the long delayed well at Krypton may soon be furnishing an abundance of water. Brother Cook says: "Brother Baker bought a drilling machine for wells and he will drill one for us soon. That is the kind of a well we have been wanting from the start." It often pays to wait, for all things come to them who wait and work. Brother Wall of Long Beach, who has recently been a welcome visitor at our mission stations in Kentucky is proving a friend indeed in helping to meet some pressing needs.

Cash

These churchless and Sunday schoolless and Endeavorless days are cutting down the payment of pledges and all who can should make a special effort to remit at once. Let every personal pledge be met at once if possible. Will not many who have given pledges for Kentucky mission work for this year send some cash now. Let societies and other organizations make part payment if not able to pay at all. Thanks in advance for immediate attention.

G. C. CARPENTER,

Peru, Indiana.

COMPTON AVENUE, LOS ANGELES

"Over the top" was experienced by our Sunday school and church on Sunday, October 6, at which time Rally Day and Home Coming Day were observed.

The results achieved at that time prove that proper co-operation and systematic advertising will bring results even in war times. A most splendid spirit of co-operation was manifest while agitation was begun nearly two months before and for not a single day were the people permitted to lose sight of the plans for and the purposes of the day. Each Sunday the matter was urged in the Sunday school and at the regular preaching services and for the five weeks just preceding a systematic campaign was carried on by the use of printed matter. Each week cards were gotten out setting forth some angle of the work, special invitations were sent to the mothers of the babies in the Cradle Roll Department by the superintendent of that department, Miss Mary Wrightsman, and the pastor mailed letters to all the families of the church. Besides this many invitations in person were given. It might be of interest to know that the printing was done by the pastor on our own printing press. On the Sunday before Rally Day and Home Coming Day several auto loads went into the country as well as into certain sections of the city to give special invitations to those who might thus be reached. As a special inducement to the members and friends of the church to be present we secured the services of two of our former pastors to have a part on the program. Elder M. D. Early spoke in the morning and again in the evening at the regular service and Elder A. V. Kimmel, who assisted in the organization of our work, spoke in the afternoon. The addresses of these brethren were very much enjoyed. Other outside help that added to the success of the program was rendered by Clarence and Hazel Shively of the First church of Los Angeles and Mr. Brocksieper, a saxaphone soloist of the city.

We had asked for two hundred and fifty in the Sunday school, every member of the church present, and a total offering of one hundred and fifty dollars. Some wondered if we were not setting our goals too high in these times when it is difficult to do religious work, but the results again justified our faith in daring to ask for big things. The attendance at the Sunday school session was two hundred and fifty-six, five members of the Cradle Roll being present, practically every member of the church within reaching distance well enough to be present was in attendance at some service of the day, and the total offering for the day was but a few cents below one hundred and twenty-five dollars.

The program for the day was as follows: The Sunday school lesson was studied in the regular period. This was followed by promomotion exercises and a program by the school under the direction of Sister Falk, assistant superintendent of the Primary department, and at eleven thirty Brother Early gave a short address in keeping with the program. At noon a basket dinner was eaten in the large Sunday school room, which dinner was enjoyed by nearly one hundred people. At two forty-five we listened to the address by Brother Kimmel on "The Need of the Hour In Church Work." The C. E. societies held

a joint meeting at six-thirty and at seven-thirty Brother Early gave an address on "Divine Providences and Home Coming Day." Thus ended a day of blessed fellowship which should mean much to us in our work.

It is to be regretted that immediately following this "mountain top" experience should come the order to close the churches owing to the epidemic that is sweeping the country, but we are more than thankful that the closing order did not come one week sooner. Had it come one week earlier it would have been a hard blow indeed, as we would not have been able to enjoy the fruit of our labors. He knows best in whose keeping we are.

On Tuesday evening, October 8, was held the regular quarterly business meeting at which time the reports of the church activities were made. These reports show commendable progress. A most beautiful spirit was manifest in the meeting and at this time the church voted a substantial increase in the pastor's salary.

We are looking forward with high hopes for the future and pray that the Lord may lead us out into still greater fields of usefulness for him. A. E. NEHER.

THREE MONTHS AT BERLIN, PENN'A.

At the end of an auto trip of eight hundred and fifty miles, wife and I found ourselves in Berlin, on Saturday evening, July 27. We began the work of pastor of the church the next day by preaching both morning and evening.

Three months have elapsed since, and we have learned to like the place, the people and the work. In fact we have enjoyed the society and the fellowship of the people from the very first, for we have found a splendid class of citizens and church workers. They are one hundred per cent. American notwithstanding the name of the town. If any one doubts this, let him come here and begin to talk pro-German and see what will happen. Better take my word for it without trying the foolish experiment.

On Sunday morning, August 18, at the Sunday school a very beautiful service flag was unfurled in connection with a fitting ceremony. This flag has thirteen stars on it, representing this number of our Sunday school boys. Since that time two more stars have ben added. Many have been the prayers offered by loving parents and friends for the safe return of these boys to the homeland after the war is over.

For certain good reasons we had our Rally Day on last Sunday of September instead of the first Sunday of October. There were 216 present, and the offering was $153.15. The superintendent and his efficient corps of teachers had arranged a very interesting program in which each class rendered some part. Besides this there were other interesting features. It was a real Rally Day. I have attended many such, but never one that was better. Every one present seemed to be supremely happy and determined to make the coming year a banner one for the Sunday school.

One of the most encouraging features of the work here is the large number of enthusiastic boys and girls and young people connected with the work of the Sunday school and church. We miss very greatly the boys who have gone under the colors, but we are expecting them back before many months to help us in the work of the Master.

On the evening of the Rally Day we had a most spiritual and well attended love feast. The services were unusually full of uplift for the members of the church. We enjoyed very much the presence in this meeting of brother Wesley Platt, one of our California pastors, who came here from the Winona Conference to visit his parents and friends. He is a product of the Berlin church and he is consecrated to the preaching of the Word in every fibre of his being. May God bless him with long life in his service in the great world harvest. The manner in which the love feast links us with eternity was brought out very forcibly during the services. All seemed to look forward to the marriage supper of the Lamb with joy and gladness, but little did we think that so soon one of our number would pass to the beyond. This morning, October 20, a dear sister who was with us in the communion and in the best of health, passed on to her eternal home, after an illness of only twenty-four hours. How quickly young and promising lives are changed from the here to the hereafter. On account of the Spanish influenze we have had no services since the Love Feast, but we are looking forward to spiritual success and prosperity. We are glad that we are here to enjoy work and fellowship with these people.

I. B. TROUT.

CAMPAIGN NOTES

Among the many in our brotherhood who are watching with great interest the progress of the campaign for permanent endowment for the college I question if many have wondered as to the cause of our silence. For all would readily conclude that since the terrible epidemic which has swept the country has brought almost everything else to a standstill, it would also seriously affect the campaign. And that is exactly the situation.

Much valuable time and splendid weather has been lost. We have done nothing for three weeks. Churches everywhere are closed and there seems nothing to do but wait.

Our plan is to go back to Pennsylvania and finish the canvass there just as soon as the state authorities will open the churches. And we shall bend every effort to try to make up for the lost time. Nobody laments more than the writer this serious holdup in our work. Even at the best progress has been too slow to suit us. But let us hope that all will end well.

Up to this time Pennsylvania has made a great record. We believe the churches yet to be canvassed will make a very substantial addition to the results thus far achieved. The Pennsylvania brethren have responded nobly with Liberty Loans. And I have no doubt since the recent loan drive has closed I will find many more ready to be handed in for Permanent Endowment. We have nothing more to add at this time. But we are seriously hoping that when things open up again the campaign may be carried on to completion without interruption.

WM. H. BEACHLER,
Campaign Secretary.

Illiokota Conference Minutes, Dallas Center, Iowa, October 10-13, 1918

Thursday Evening

The 1918 conference of Illiokota churches convened at Dallas Center, Iowa. The opening session was held on Thursday evening, October 10.

After a spirited song service, C. E. Weidner, Hudson, Iowa, led in the opening prayer of the conference, invoking God's blessing upon the conference and making an appeal for closer fellowship with him.

The address of welcome was given by the pastor of the conference church, Robert F. Porte. He referred with regret to the epidemic of Spanish influenza in various sections of the district, seriously menacing the work of the conference and manifestly decreasing the attendance of delegates. He expressed the hope of the Dallas Center brethren that through this conference they may receive new plans and methods for more efficient service, and assured the visiting delegates and friends of a most hearty welcome both in the Brethren church and in the homes of Dallas Center.

Responses were given by Brethren Goughnour, Weidner, Burnworth, Snyder, Ankrum, and Puterbaugh.

The opening scripture lesson, Acts 1:1-9, was read by Miles J. Snyder, Milledgeville, Illinois.

The first sermon of the conference was preached by Wm. H. Miller, North English, Iowa, based upon Joshua 13:1. In his discourse he contrasted the problems that faced Joshua with the conditions confronting people in Illiokota. He urged ministers to "preach the Word," i. e. give the people something that will be good for the souls of men and be to them a spiritual uplift. He advocated the establishment of more churches by searching out groups of Brethren people and adequately supporting them. The field that confronts us is the measure of our opportunity. The results that follow definite and persistent missionary work will animate and stimulate the church to renewed efforts. Large churches should assume the responsibility of caring for weaker groups and help them to become self-supporting.

After the closing hymn, "My Jesus, I Love Thee," was sung, the audience united in praying the "Our Father."

Friday Forenoon

Two simultaneous meetings began the Friday morning session of the conference, namely, the district Ministerium and the S.S.C.E.

The Ministerium was called to order by President C. E. Weidner. The entire meeting was devoted to a discussion of business matters, duly recorded by the Ministerium secretary, H. L. Goughnour.

Mrs. A. Emmert, Dallas Center, presided at the meeting of the S. S. C. E., which was an exclusively business meeting.

The conference session proper was called to order by moderator H. L. Goughnour, Waterloo, Iowa. After singing "He Is So Precious to Me," B. T. Burnworth, Lanark, Illinois, led the conference in the morning prayer service.

A Credential Committee was appointed consisting of Harvey Kitchin, J. O. Gring and B. F. Puterbaugh, and an enrollment of the delegates present was made.

The moderator's address was next given. He recalled the changes made in the district during the past year. There were two deaths in the ministry, being J. A. Myers and Strother Hansel. Two ministers removed from the district, C. E. Beckley from Cerro Gordo, Illinois and George E. Cone from Udell, Iowa. There were three additions in the ministry, Wm. H. Miller, H. E. Eppley, and D. A. C. Teeter. The moderator spoke with enthusiastic emphasis upon the work of the Four-Year Program, showing its importance especially at the present time when we are waging a titanic world war primarily in defense of Christian civilization. The gaining of the

objectives of a genuinely Christian church is not only indispensable but the highest service which a church can render to the nation in this hour. The least the Brethren church can afford to do for itself and for the nation is to attain the goals set before her. Of the nine districts in the Brethren church, only one has made a better showing than Illiokota in working toward the goals of the Four-Year Program; but the ideal and purpose of this district is to be second to none. Furthermore, the moderator urged the importance of taking steps to secure a minister for every pastorless church in the district; and also insisted that churches already established should be kept strong and vigorous so they in turn may found new congregations. Other recommendations were given in the report, and, by direction of conference, these will be taken up at a later session for consideration and action.

"I Am Pressing on the Upward Way," was sung, and, in the absence of two speakers called for on the program, a paper transferred from the meeting of the Ministerium was read at this time by Miles J. Snyder on the subject, "The Minister's Duties and Opportunities."

The morning session was closed with prayer by B. T. Burnworth.

At this time the first of a series of splendid meals was served to the delegates and visitors in the basement of the church by the sisters of the conference church. A charge of 25 cents was made for the dinners, and lodging, breakfasts and suppers were provided free by the good Dallas Center people.

Friday Afternoon

On assembling for the afternoon session the audience united in singing, "The Lord Needs You," and "My Life, My Love, I Give to Thee," which was followed by a season of prayer with Robert F. Porte leading.

At the request of the moderator a report was now given by the committee of credentials showing an attendance of nine lay and nine ministerial delegates. This report clearly revealed something of the demoralizing effect upon our conference of the epidemic of Spanish "flu" now raging in this country.

A committee on resolutions was appointed at this juncture, consisting of B. T. Burnworth, Freeman Ankrum and Miles J. Snyder.

The main part of the afternoon session consisted of reports by the Four-Year Program directors, with district director B. T. Burnworth giving the chief address on "How We Stand In General." A summary of the achievements in the district shows the following results: Out of a possible 210 points the district gained 96; progress was made in 39; the loss amounted to 75 points; no report caused a loss of 28 points. Considering all these factors, Illiokota ranks second place in the brotherhood in the attainment of the Four-Year Program goals. Three churches in the district won special recognition: Waterloo is a banner church, while Lanark and Dallas Center are star churches.

In the general discussion which followed, considerable emphasis was laid upon the great importance of churches furnishing full and accurate statistics pertaining to every activity of the church. Needless multiplicity of statistics was discouraged. It was the sense of the conference that the general statistics of the churches, furnished once each year for the National Statistician, after he has made his compilations, should be distributed to the proper district officers; namely, the statistics of the churches to the district secretary; the Sunday school statistics to the district S. S. president; and the statistics of the S. S. C. E., the Sisterhood of M. and M., and the Y. P. S. C. E. to their respective district presidents.

S. S. C. E. Conference Session

Next in order was a conference session of the district S. S. C. E. After singing, "Will There Be Any Stars In My Crown?" the congregation united in reading the 23rd Psalm.

District President, Mrs. A. Emmert, gave a stirring report of the work in Illiokota, and reported, among other achievements, 650 members in the district, 247 Woman's Outlook subscribers, 63 per cent. of the members of the church in the S. S. C. E., and 86 women doing the required work in the reading circle.

A round table discussion followed on the general subject, "The Best Thing We Have Done." Several things mentioned by delegates from different societies were: Paying off indebtedness assumed, doing Red Cross work, going "over the top" in getting members and Outolok subscriptions, increasing attendance, cultivating the prayer life and making spiritual growth.

A very helpful talk on "Methods" was given by Mrs. G. T. Ronk, Leon, Iowa, which was chockfull of good, practical suggestions.

Business Session

At the close of the S. S. C. E. session there was a special session of conference for business.

By action of conference the following district goal directors were elected for the ensuing year:

Goals 1, 2, 3, B. T. Burnworth.
Goals 4, 5, G. T. Ronk.
Goals 6, 8, J. L. Gillin.
Goal 7, Robert F. Porte.
Goal 9, H. L. Goughnour.
Goal 10, G. T. Ronk.
Goal 11, Freeman Ankrum.
Goal 12, Miles J. Snyder.
Goal 13, Mrs. C. E. Weidner.
Goal 14 Mrs. A. Emmert.
Goal 15, Miss Elizabeth Hildebrand.

It was moved that the Executive Committee be instructed to arrange next year's conference at a time during the first full week in October so it shall not extend over Sunday.

By motion the moderator was instructed to appoint a committee to receive invitations for next year's conference. Robert F. Porte and Wm. H. Miller were subsequently appointed.

It was moved that it be the sense of this conference that no moderator shall be elected to succeed himself.

By action of conference B. F. Puterbaugh was appointed conference treasurer to fill the unexpired term of Ernest E. Myers. prayer by H. L. Goughnour.

Friday Evening

During an enthusiastic song service, participated in by a large audience, "Raise the Standard of the Lord on High," and "I Shall See Him," were sung. Mrs. G. T. Ronk conducted the opening devotions, reading 2 Cor. 9:6-10 and leading in prayer.

The first address of the evening was given by B. T. Burnworth on the subject, "How the Church May Serve the Nation." Using Micah 6:8 as a scriptural foundation, he urged the church today to serve the nation by having a definite program, formulated by the exercise of clear and broad vision, which concerns itself alike with social, economic, moral and spiritual problems. In view of the present war conditions the church just now should be a mouthpiece for government propaganda looking toward the conservation of food, fuel and clothing, and the production of necessary things; and, at the same time, act as a governor to keep up the morale of the people and keep down unfounded optimism. And the greatest need of all is that the church should counsel and comfort those in deep grief and sorrow, and embrace every opportunity and exert every effort to save souls and keep them saved.

At this time the audience was treated with a splendid number by a mixed quartet from the Dallas Center Brethren choir using the song, "Shadows, No Need of Shadows."

Following the announcements of the evening and brief devotions, Freeman Ankrum delivered a sermon on the subject, "The Churches Banners." Taking as his text Psalm 20:5, the speaker indicated some things necessary for the largest growth of the church, among which he mentioned members, harmony and co-operation, vision of a large work, and activity by all. All these will result in making more attractive services, having fewer dead churches, increasing the prosperity and growth of the kingdom of God, and making the church truly a means of salvation.

The closing song was, "The Lord Needs You," after which there was prayer and benediction by Freeman Ankrum.

Saturday Forenoon

Two simultaneous meetings were again held. Following a business session of the Ministerium a very interesting paper was read which was written by Z. T. Livengood, Lanark, Illinois, on the subject "Solving Pastoral Problems."

At the same hour a session of the S. S. C. E. was held at which time the credential committee reported nine delegates present from four different societies.

Also at this meeting district officers were elected for the coming year, as follows:

President, Mrs. Robert F. Porte, Dallas Center, Iowa; Vice President, Mrs. S. P. Hoover, Waterloo, Iowa; Secretary-Treasurer, Miss Elizabeth Hildebrand, Waterloo, Iowa.

It was then decided that $10 of the district's money should be sent to Miss Estella Myers and $15 be paid to the district Mission Board.

The main session of the forenoon was a conference on Sunday school work. "He Leadeth Me," was sung and B. T. Burnworth conducted the opening devotions, reading Matt. 5:3-12 and leading in the morning prayers.

"Secondary Work and How to Do It," was the subject ably discussed by Robert F. Porte district superintendent of this department. He emphasized the importance of remembering that these represent the formative years in the lives of youth and afford unexcelled opportunities for influencing them for good. He also called attention to the necessity of having wise and consecrated leadership in conducting the work and activity in this department of the Sunday school.

Freeman Ankrum next reported the status of the adult work in the district and spoke briefly on "The Adult Work and How to Do It." In the district there are reported 36 adult organized classes with a total membership of 719. In the address three necessary things were stressed which must be taken into consideration in all adult work, namely, fraternity, enlistment and administration.

The subject, "Missionary Work and How to Do It," was discussed by Mrs. G. T. Ronk, who at the same time gave a report of this phase of the work in the district. Eleven out of fourteen schools have had missionary instruction, and during the year $523 were contributed for missionary activities. The speaker gave some practical plans for missionary instruction in the Sunday school, mentioning especially the necessity of having a missionary superintendent or committee to provide missionary programs monthly or quarterly in the Sunday school.

Closing this part of the session, the report of the president of the district Sunday school association was given by C. E. Weidner, together with a prophetic discussion on the subject, "The Demands of the Times Upon the Sunday School and How to Meet Them." Reference was made to the fact that we are living in unusual times with still more unusual times facing us. While the present world is in a state of upheaval and unrest, preparation must be made to socialize and Christianize the future. True Christianity in the new age will play a dominant part. There will be new requirements for citizenship in the coming period of reconstruction which will be a time nations will need the keenest thinking and clearest vision. To properly meet these demands of the times, prepared teachers are needed who will both know the

Scriptures and apply their principles to the problems that confront us. And these prepared and trained teachers must also have adequate equipment in the Sunday school and church with which to do the best work.

Business Session

By action of the conference the moderator appointed a committee, consisting of B. T. Burnworth, C. E. Weidner and Mrs. G. T. Ronk, to bring in nominations for district Sunday school and Y. P. S. C. E. officers.

At this time B. F. Puterbaugh, treasurer of the Mission Board, gave his annual report, showing for the year total receipts to the amount of $539.18, and disbursements to the work at Brooklyn and Leon totaling $520.85, leaving a surplus in the treasury of $18.33.

On motion it was decided that the Four-Year Program activities in the district shall be financed from the conference treasury.

The conference instructed the moderator to appoint a committee on publications. The personnel of this committee was Miles J. Snyder, Robert F. Porte and B. T. Burnworth who, after due consideration, recommended that a general report of this conference be published in the Brethren Evangelist, that letter heads be prepared for the use of the various Illiokota officers, and that a leaflet should be published showing the apportionments of the mission board with suggestions relative to what congregations ought to do to further missionary activity.

By motion B. T. Burnworth was re-elected member of the ministerial examining board for a term of three years.

After discussing at length a telegram from H. E. Eppley, in behalf of the Cerro Gordo Brethren church, requesting that the Cerro Gordo congregation be permitted to withdraw from the Illiokota conference district to unite with the Indiana conference, by unanimous vote the conference disapproved granting this request, and decided that a man representing the Illiokota conference shall visit Cerro Gordo and confer with the brethren there with a view of showing them the dangers and disadvantages attendant upon granting their request and thus establishing an undesirable precedent. By motion it was further decided that the matter of sending this person to Cerro Gordo should be left in the hands of the district mission board.

The morning session was closed with prayer and benediction by Wm. H. Miller.

Saturday Afternoon

In the afternoon song service, the audience joined in singing "A Wonderful Savior Is Jesus My Lord," and "Faith of Our Fathers," after which there was a season of prayer.

The auditing committee appointed by the moderator consists of Wm. H. Miller and Freeman Ankrum.

At this time the final report of the committee on credentials was given, reporting eleven additional lay and six ministerial delegates, making a total of twenty lay and fifteen ministerial delegates.

The first address in this session on denominational interests was given by B. T. Burnworth who spoke on "Illiokota and Ashland College." After referring to the location and general equipment of Ashland College, he told what it has done and is doing for the Brethren church. It has furnished about 80 per cent. of the preachers, evangelists, missionaries and leaders doing the work of the church today. Ten out of fifteen Illiokota pastors are Ashland College men, to say nothing of our missionaries. Ashland College is needed more today than ever before. The denominational Christian college has a great function to perform in championing everything fine and good and noble in the life and character of the church. The speaker urged unceasing loyalty to this institution of the church, and predicted a generous response in the forthcoming college endowment campaign in Illiokota.

The subject, "Illiokota and the Brethren Publishing Company," was discussed by Miles J. Snyder, a member of the publication board. He called attention to some of the transformations wrought by the times in which we live, together with steps taken by the publishing company to meet the new conditions and enlarge the business of the house. Special stress was placed upon the advantages of the budget plan of getting the Brethren Evangelist in every home and the helpfulness of this to the pastor in various ways. It was urged that more of the churches of Illiokota get on the Honor Roll by getting the church paper in at least 75 per cent. of their homes. An appeal was made to the loyalty of Brethren people to patronize and faithfully support our own publishing company in every possible way. To be loyal to the Brethren church means that we are loyal to all her institutions.

Business Session

On receipt of the report of the nominating committee the secretary was instructed to cast the unanimous vote of conference for the election of the following district Sunday school and Y. P. S. C. E officers:

Sunday School

President, C. E. Weidner, Hudson, Iowa.

Vice President, Miss Wilma Barber, Weldon, Iowa.

Secretary-Treasurer, Wm. H. Miller, North English, Iowa.

Elementary, Mrs. Harry E. Stroud, Waterloo, Iowa.

Secondary, Robt. F. Porte, Dallas Center, Iowa.

Adult, Feeman Ankrum, Garwin, Iowa.

Teacher Training, Alice Garber, Lanark, Illinois.

Missionary, Mrs. G. T. Ronk, Leon, Iowa.

Home Department, Miss Etta Lichty, Waterloo, Iowa.

Temperance, Mrs. Robert Truman, Lanark, Illinois.

Administration, Pauline Lichty, Waterloo, Iowa.

Y. P. S. C. E.

President, Ray Emmert, Dallas Center, Ia.
Vice President, Martha Johnson, Hudson, Ia.
Secretary-Treasurer, Miss Letha Bunch, Leon, Iowa.

It was moved that the district ministerial examining board be instructed to prepare a minister's annual certificate in the form of a card which shall be issued annually to such of the ministers as present ministerial credentials to this conference, provided, of course, that the credentials are accepted by the conference.

By motion it was decided that this conference shall increase the district mission board from three to six members. Election of the additional members took place at once with the following result: H. L. Goughnour and M. F. Springer for three years; B. F. Puterbaugh for two years; B. T. Burnworth for one year. G. T. Ronk with an unexpired term of one year and Miles J. Snyder with an unexpired term of two years, were retained from the old board, making the total membership of the newly constituted mission board six.

By unanimous vote it was moved that the mission board be instructed to district the Illiokota conference district with a view of having helpful supervision and the ministers of well established organized churches visit needy congergations at intervals during the year for the purpose of deepening the spiritual life of such congregations and helping them in every possible way.

By motion the report of the auditing committee was received and accepted with the understanding that the mission board be consulted and a slight discrepancy be removed.

At this time the election of conference officers for the ensuing year took place, with the following result:

Moderator, C. E. Weidner, Hudson, Iowa.

Vice Moderator, G. T. Ronk, Leon, Iowa.

Secretary, Miles J. Snyder, Milledgeville, Illinois.

Treasurer, Freeman Ankrum, Garwin, Ia.

By motion the committee appointed to receive invitations for next year's conference was discharged and the matter was left in the hands of the executive committee.

By unanimous vote the conference passed a motion expressing a vote of thanks to Robert F. Porte and the members of the Dallas Center Brethren church for the warm and cordial welcome and the whole-hearted support given to make this conference such a splendid success.

By motion another vote of thanks was extended by the conference to the retiring moderator and officers of this conference for their part in making it an inspiration and a blessing.

Saturday Evening

The closing week-day conference session entered heartily into the song service, singing, "The Name of Jesus Is So Sweet," and "Wonderful Words of Life," led by the conference song leader, Robert F. Porte.

Remaining items of business were transacted at this time.

The Mission board reported the organization of the newly elected body as follows:

President, H. L. Goughnour.
Secretary, B. T. Burnworth.
Treasurer, B. F. Puterbaugh.

It was further decided that next year's mission appartionments shall be made on a basis of 30 cents per member.

By motion the conference treasurer was instructed to collect delegate fees from congregations which have not yet paid their full quota.

The committee on resolutions submitted the following report:

Inasmuch as Almighty God in his wise providence has seen fit to hold precious in his sight our lives and bless us in multitudinous ways, not the least our being permitted to come to Dallas Center and assemble again in this district conference:

Be it resolved that it is the sense of this conference that we rejoice because of the great victories of temperance in our land while looking forward to a dry nation, not only as a war measure but for all time.

Also be it resolved that we express our deep gratitude for the signs of the times indicating that this terrible world war shall soon cease and peace shall reign once more, and again the prophecy be fulfilled that "They shall beat their swords into plowshares and their spears into pruninghooks." And also this one, "Neither shall they learn war any more."

Furthermore, be it resolved that we recognize the faithfulness of all goal directors of the Four-Year Program which enables us to stand in the high and honorable second place in the districts of the brotherhood.

That we commend our Sunday school officials for the splendid work done in the Sunday schools. Also the officials of the S. S. C. E. and the Y. P. S. C. E. for their untiring, competent and cheerful services.

That we express our heartfelt thanks to the good people of Dallas Center for the hospitable entertainment they have given us in their homes and church.

That we go away with a definite determination to execute to the best of our ability, the many helpful suggestions given in this conference.

That we hopefully look forward to our conference of next year, striving earnestly in the meantime to accomplish greater things for the progress of the kingdom.

B. T. BURNWORTH.
MILES J. SNYDER.
FREEMAN ANKRUM.

At this time the conference treasurer gave his annual report as follows:

RECEIPTS

Balance on hand	$13 95	
Delegate fees	42 00	
		$55 95

EXPENDITURES

H. L. Gouchnour, postage, etc.	$ 4 07	
C. E. Weidner, postage	54	
Miles J. Snyder, postage, printing, credentials	4 36	
Conference programs	2 00	
Secretary's annual fee	10 00	
		$20 97
Balance		$34 98

For the consideration of the conference, the mission board presented the following recommendation, which by motion was adopted: We recommend that the churches in the Illiokota conference district be grouped as follows with the herein named persons given supervision thereof:

Group No. 1, B. T. Burnworth supervising: Astoria, Cerro Gordo, Decatur, Eau Claire, Lanark, Milledgeville, Mulberry Grove Stanley.

Group No. 2, Robert F. Porte supervising: Aurelia, Dallas Center, Mt. Etna, New Virginia..

Group No. 3, G. T. Ronk supervising: Baker, Crown Chapel, Leon, Udell, Union Chapel White Chapel.

Group No. 4, H. L. Goughnour supervising: Brooklyn, Garrison, Garwin, Hudson, Pleasant Grove, Waterloo.

The evening session for worship and inspiration began with the singing of "I'll Live for Him," following which devotions were conducted by Wm. H. Miller who read three parables from Matt. 13 and expressed in fervent prayer praise and thanksgiving and adoration.

A paper written by George E. Cone on the subject "The Why and How of Christian Endeavor" was read before the conference by Robert F. Porte. In considering the "Why" of C. E. he showed how it is supremely a place for free expression on the part of young people under the direction and with the sympathy and helpfulness of the older leaders in the church; an organization that provides physically, mentally, socially and spiritually of the whole man. Speaking of the "How" he said the first thing was to create interest and inspiration by the impartation of knowledge and then translate it into activity by thorough organization and effective work.

Following the announcements of the evening, Evangelist F. G. Coleman, Leon, Iowa, preached a sermon on the subject "Sin the Grave Digger." His text was Matt. 16:24. The dominant thought running through the discourse was: "Say no to self and yes to God," and in presenting it the speaker effectively appealed to the highest things that make for a growing and enlarging Christian life and experience.

After singing "Let the Gospel Light Shine Out," Freeman Ankrum closed the session with prayer and benediction.

Sunday Morning

The Sunday school session was in charge of superintendent Mrs. A. Emmert. "Jesus Reigns and All Is Right," was the opening song, after which B. F. Puterbaugh led in prayer. The class period was given to a study of the lesson entitled, "Abraham Helping Lot." The secretary's report showed an attendance of 90 with an offering of $5.81. The closing song was "Make Me a Blessing Today."

With the audience singing "Come Thou Almighty King," the morning service for inspiration and worship began. The choir furnished special music, singing "Praise Ye Jehovah." The scripture lesson was Luke 17: 11-19, and Robert F. Porte led in the morning prayer.

In the absence of G. T. Ronk who was expected to deliver the Sunday morning sermon, B. T. Burnworth brought the message of that hour. Using as his texts John 14:9 and 1 Cor. 11:24, he spoke on the subject "Appreciation." The message was one of heart appeal, pointing out the Christian's everyday duty and exhorting to appreciation and sympathy and helpfulness.

The closing hymn was "I Love Thy Kingdom Lord," after which Miles J. Snyder pronounced the benediction.

Sunday Afternoon

In the afternoon the audience joined in heartily singing "Onward Christian Soldiers" and "Where He Leads Me I Will Follow." Devotions were conducted by Miles J. Snyder, who read from the second chapter of Joel.

The address of the afternoon was given by C. E. Weidner who used as his subject, "Man and the Opportunity." He showed how the man or nation that refuses to use opportunities loses them. Likewise the church that refuses or neglects to embrace its opportunities will not only lose them but will suffer for such failure. Some assassinate their opportunities and others simply let them slip through their fingers, either of which has serious and far-reaching consequences. The way this nation goes in the next ten years will determine the trend of civilization for the next one hundred years. If the church abuses its present opportunities it will irrevocably hinder the progress of the kingdom of God for centuries.

"Someone Is Looking to You," was the closing hymn, and Robert F. Porte dismissed the audience with prayer and benediction.

Sunday Evening

The first part of the closing session of conference was devoted to a model Christian Endeavor meeting under the leadership of Miss Elizabeth Hildebrand. The Dallas Center Brethren choir furnished special music. A short practical talk was given by B. T. Burnworth on the subject "How to Increase the Attendance." Another helpful talk on the subject "Strengthening the Leadership," was given by C. E. Weidner. The general subject of the evening was "How Can We Correct the Faults of Christian Endeavor." A unique plan was introduced to get all to participate in the general discussion by each speaker when done calling upon an other present. The Mizpah benediction was used to close the C. E. service.

At the church service "He'll Never Forsake" was sung, after which Wm. H. Miller read the scripture lesson. The evening prayer was offered by Rev. Miller, chairman of the Dallas Cente. Federated churches. Rev. Hicks, pastor of the M. E. church, and daughter favored the audience with a fine vocal duet.

The sermon of the evening was preacher by retiring moderator H. L. Goughnour on the theme, "The Manner of the Coming of the Kingdom of God," and was a fitting message for the close of a splendid conference.

After joining in singing "My Savior First of All," the audience was dismissed with prayer and benediction by Rev. Hicks.

MILES J. SNYDER, Sec'y.

MUNCIE, INDIANA

The work at this place like all other places in this state and many other states for that matter, has for the time being ended. This is a new experience in my ministry, and it seems rather strange indeed not to go to church at all on the Lord's day. We have, however, some news to report. We have moved our quarters and are now much more favorably located than we were one year ago.

It is pretty generally known that the place where our work started in this city was not very well adapted for religious work. Last spring we put up the tent owned by the state mission board of Indiana. But the summer being extremely warm, even the tent was not very satisfactory. Winter was approaching and we had nowhere to worship. So we decided that we would erect a tabernacle on our lots which would serve our purpose until we would be ready to build. But on account of war conditions we found this project to be an utter impossibility.

But while war conditions were against us, war conditions also favored us. About one block from where the tent was located there is a place called "Five Points." It is called so because five streets meet there. At this place there are two grocery stores, one drug store, a restaurant, a barber shop, a soft drink joint, formerly a saloon, and several other business places. I mention these things to show that it is rather a strategic point.

Now, before the war there was one more business place ,a barber shop and a pool room combined at this point, but on account of war conditions this noted institution failed for lack of patronage, so much good has come out of this war.

We rented this hall as a last resort, papered it, put new carpets on the pulpit platform, runners in the aisle, one hundred opera chairs bought from the good people of Huntington, painted the woodwork white, put white curtains at the windows, with a new stove as a finishing touch. Now then we are not ashamed to have the president of Ashland College come or the Editor of the Evangelist or any other dignitary that may come this way. People say, "My, what a cheerful place you have here." All is right now and we are happy and contented. Yes, we call it the "Little White Chapel," Brother Carpenter and we think the name is very significant.

The first Sunday we were in the "Little White Chapel" we had fifty-two in the Sunday school, the second Sunday eighty. The second Sunday, however, was Rally Day and we made a special effort. By the way, we used the program prepared by Brother Gnagey and we liked it very much.

We were very highly elated by our new venture, but right on top came the health order, and we had to quit, and have not been there for two weeks. All things, however, shall work together for good to them that love God.

We ask for the prayers of all those who are interested in the missionary work of the Brethren church. J. L. KIMMEL.

1320 Kirby Avenue.

HURLED FROM BOYHOOD TO HAZARD

There came to my attention some months ago a letter written from a small New England town. "Twenty boys left our county for Camp Devens yesterday," the letter said, "and fifteen of them had never before in their lives slept a single night away from home."

Twenty boys stepping out to face the world, not as their fathers before them went, into peaceful occupations, but to encounter an unfamiliar discipline, to cross the ocean, to land in a country the language of which they will not understand, to be hurled suddenly out of their boyhood into the most hazardous and difficult of all experiences.

If one could follow those twenty boys through the next trying months he would find in their experiences and in the experiences of those they leave behind, an epitome of what the war means to America.

We have had other wars before this, and all of them have been fought and won by

boys. A majority of the soldiers in both armies in the Civil War were under twenty-one. But this war is so different, in the numbers involved, in the terrific nature of fighting machines employed, in the enormous armament and high explosives, in the complexity of the social as well as military problems involved, as to be something new under the sun. The war defies comparison. In almost every aspect it is different from other wars. and one of the differences that seems most significant to me is this—that in the present conflict the influences that were best in civil life have not been left behind, but have followed the flag into the training camp, across the seas, and have marched with the boys straight up to the front line trench.

In the history of warfare this has never happened before. The Civil War soldier had no reminders whatever of civil life, except indeed certain very evil reminders. It was almost an inevitable result of war's upheaval in the past that men should have their moral natures impaired.

Marriages

GIBBENS-STONER.—Newell G. Gibbens, of North English and Marie C. Stoner, of Williamsburg, Iowa, were united in marriage August 6th at the home of the bride's aunt, Mrs. John A Myers. Both are exemplary young people and we bespeak for them a happy prosperous life. They will reside on a farm near North English. Ceremony by the writer. WM. H. MILLER.

Our Dead

ROTHENBERGER.—Adam died at his home in Rossville, Indiana, September 11, at the age of 60 years, 5 months and 4 days. He had suffered with paralysis for a number of months. The deceased was once a member of the Cambria Brethren church, but after moving away united with the Baptists. Funeral service was held by the writer at the home in Rossville assisted by Rev. Herald, pastor of the Methodist church.

BENNETT.—John H., died at his home near Flora, Indiana, on September 17, aged 73 years, 4 months and 26 days. Brother Bennett suffered for a number of years with paralysis and a complication of chronic ailments. He was baptized and taken into the Flora Brethren church September 23, 1915. The funeral was conducted at 2:30 P. M. September 19, at the Flora church, this being the first funeral to be held in the new church by the writer.

WEAVER.—Orpha Felix, died at the St. Elizabeth Hospital at Lafayette, Indiana, on October 2, aged 35 years, 1 month, and 1 day. The deceased realizing her condition after a severe attack of influenza, called for her parents and the writer on October 1 and made a confession of her Lord and Savior. The funeral was conducted at the residence in Lafayette, by the writer.

W. T. LYTLE.

CLYMER.—Claud E., son of Harrison and Maggie Clymer, was born March 1, 1897 and departed this life October 7, 1918 at the age of 21 years, 8 months and 7 days. At the age of 12 years he was baptized into the Brethren church at Tiosa and lived a faithful member of the same until death.

He sought and obtained the education of both the common and high schools of this county and took some work at Winona College. Claud was loved by all who knew him and once a friend to one, always a friend. He was always obedient to his parents and never gave no for an answer.

On September 4, he was called to Camp Taylor to prepare for service. For 22 days he was drilled and taught the work that he must do while there, but on the twenty-third day Spanish influenza, which developed into pneumonia caused his death. He was obedient to the officers and the captain told his father that Claud was one of the best boys in the camp. A few hours before his death he was visited by his parents and gave them the assurance that all was well with his soul. A few minutes before he died he talked with his Christ in the spirit of prayer and then with outstretched arms Jesus took him home to be with God. He leaves to mourn their loss, a father, mother, brother, sister, grandfather, grand-mother, several relatives and a host of friends. Funeral conducted by the writer. ORA E. OXLEY.

WHITTEN.—Carrie Elizabeth, only child of Mr. and Mrs. Oliver Whitten, died September 12, 1918, aged one year. Funeral services at the home of the grandparents Mr. and Mrs. J. H. Kandell, Canton, Ohio, and at the Church of the Brethren, Freeburg, Ohio, on September 14, conducted by the undersigned, assisted at the church by Rev. Stuckey, of the Church of the Brethren. Burial in the cemetery near the church.

SNYDER.—Frank Snyder, son of Mr. and Mrs. Levi Snyder, of Canton, Ohio, passed away at the parental home, October 18, 1918, aged 21 years, 8 months and 29 days. He is survived by the parents, a brother Raymond, with the United States Expeditionary forces somewhere in France, and two sisters, Misses Bessie and Melva. Brief services were conducted at the home on October 19 and burial was made in the Union cemetery at Louisville, Ohio. Services by

DYOLL BELOTE.

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An Incorporation with over $10,000 in Assets

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Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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The Educative Process in Religion, by Dr. L. L. Garber, is our first step towards publishing a literature for our Training classes.

I reviewed this book in manuscript and was greatly pleased with its contents. Dr. Garber has used a style in his writing which will hold the keen interest of the class. The thing which pleased me most was the author has ever kept in mind the student. It will be enjoyed my the most scholarly and easily grasped by the untrained mind. You will want to study this book as soon as it can be had in your training classes. It will grip the interest of the class from the first to the last chapter. It will delight and fascinate like a good story. I bespeak for it the heartiest approval of our Sunday school forces.

J. FREMONT WATSON,
President National S. S. Ass'n.

(Continued from page 1)

ing an army through a deep gorge, and there was an impenetrable fort in front of you and an irresistibe army in the rear of you, what would you do?" After manifesting no little uneasiness, he replied, "I would resign my commission." Of course, military commissions are looking for quitters, But if I were a preacher that never thought of my hearers obeying the gospel, I would resign, too and—and—and apply for a pension. There would be no harm in applying, would there?

The old Jerusalem gospel grandly preached; great missionary plans gloriously executed, will be a fit program for the so-called "Changing World Order."

G. W. RENCH.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, NOVEMBER 6, 1918 NUMBER 42

The World's Refuge

On one occasion when the Lord had made it appear that those who chose to be his disciples should prepare themselves to make some sacrifice and to do some really hard things we are told that a number of them left him and refused to follow his leadership further. They were fair-weather souls who were willing to share the favors that God bestowed upon the labors of his Son but they had not the courage to share with him any of the hardships that naturally would follow the labors of one engaged upon such a mission; and rather than to suffer with him they chose to manifest what the modern world calls their streak of yellow and became quitters or deserters.

The effect such conduct would have upon the tender-hearted Master is not at all difficult to imagine because he was so little concerned about himself or his own comforts and his mind was ever on his great work and on the welfare of those who chose to follow him; thus it may be understood that it was with a most compassionate look and in tones of sadness and regret that he turned to his disciples and said, "Will ye also go away?" Here was the one opportunity now for any one who had grown fearful of the final outcome of their discipleship and of the triumphal completion of Jesus ministry to "get from under" the load, and we imagine some of them down deep in their hearts really would have liked to escape for we know their minds were filled with doubts and their hearts were filled with fear, and we imagine further that one thing only kept some of them from turning away as many had already done; but these disciples were more thoughtful than those who had turned away and they considered the future and what it would mean to them to be denied the presence of the Master, and while they may have hesitated a moment in making up their minds in regard to their own conduct yet their answer to Jesus reveals at least one reason why they would not leave him and it may have been in a mood tinctured with just a little despair that they replied: "Lord to whom shall we go?" Ah! "There's the rub." And that cry has been echoing down the ages from the time of our Lord until now. The world is in distress, and many people have seen some of the hard things followers of Jesus must do. The "way of the cross" is not altogether to their liking and some of them have sought some other way. They have not believed the Lord who said, "I am the way, the truth and the life, and no man cometh unto the Father but by me." And as the many have sought some other way and have bowed down to the gods of modern culture and moral reform we may again hear the words of Jesus to his disciples, "Will ye also go away?" And as the disciples replied to him two thousand years ago they will exclaim today, "Lord, to whom shall we go?"

The world has said the message of our Lord has lost its potency, it no longer meets the needs of the world. We must have a new religion, a new philosophy of life, a philosophy that is broader in its conception and more inclusive in its principles than the philosophy of Jesus Christ, and preachers of social righteousness and general world-welfare tell us that the church, and incidentally the religion of Jesus Christ, has measurably failed and that we must have a new gospel or a freer and more inclusive interpretation of the old, because after the war is over the men who come back from over the seas will have such a broad outlook upon life that they will not tolerate the narrowness which has characterized the work of the church through all the years.

The world is looking for a refuge; there are many social and political ills from which it would escape; but in the face of these stupendous needs of the world we are still free to say there is no other way but his way, there is no other remedy but his remedy, there are no works of righteousness that can take the place of his blood. In fact there is no other refuge but JESUS CHRIST, and as the insidious call of the new (?) religion goes out to the disciples of this age to forsake the oldtime religion of the fathers they too may exclaim with all earnestness, "To whom shall we go?" and then in the words of the Psalmist exclaim, "The Lord is my refuge, whom shall I fear?"

TEETER.

From the Editor's View-Point

Work or Play?

A great deal has been said lately about "work or fight" orders from the government and it is held that every able-bodied man that comes within the limits of the draft age must do one or the other. Under existing world conditions this may be true, but we hold that the work principle goes even farther than that. We hold that even in times of peace no able bodied man has a moral right to live through his life without rendering some service to the world of which he is a part.

Life is often regarded as a struggle, a fight against opposing forces, and he who masters these opposing forces with greatest ease and certainty is generally regarded as the most successful man. It has long been disputed whether man should eat to live or live to eat, but we hold that it is a great deal more important to know whether man shall live to work or work to live or whether he shall do both. Perhaps it is the best thing that can happen to man to be placed in such circumstances in the world that he must work in order to live for we feel quite certain he lives longer because of his work.

While work is one of the greatest friends to good health and contentment it is also one of the greatest friends to mankind in general. But as one's best friends are frequently not appreciated so the blessing of work is too often misunderstood. It has been said, "Work is kind to its friends but killing to its enemies." Thus the attitude one assumes toward his work or even toward work in general is the determining factor as to whether his work shall be a recreation and thus a play or whether it shall be a drudge and thus a back-breaking and life-destroying task.

Weariness of the flesh is greatly augmented by weariness of the spirit and one who can face life's tasks with a spirit of cheerfulness will find the burdens of life greatly lessened. It has long been known that children can be induced to perform rather tedious tasks of labor with alacrity if it can only be made to appear as a game at play and from this fact many grown people could learn a valuable lesson.

Give or Take?

When a partnership is desired to be dissolved frequently the one who is most in earnest about the transaction will say to his partner, "I will give you so much for your share in the business or I will take so much for my share;" and such a proposition is usually regarded as fair for as the old saying goes, " It is as broad as it is long," that is it is a perfectly "square" proposition.

Life itself is a sort of partnership with the world, it is a co-operation of forces and generally he makes most of life who co-operates best with his partner in bringing together the forces of the world of nature. And as one can not hope to be able to draw money constantly from a savings bank unless one is constantly depositing other funds in the bank, neither can one hope to be at all times drawing from the world's forces unless he is also contributing something to that world.

We know that the chief aim of men who venture into a newly discovered or newly explored land is to exploit the land or the people who may inhabit the same, but these are wrong motives to actuate the lives of any men. To look upon the world as nothing more than an object of exploitation is an altogether wrong view to take of man's relation to the earth God has given to him for a temporal home. If the world were to last for a single generation, then there could be no fault found with men for seeking to get all out of it they can without regard to what service it might be able to render to future generations, but since the world was created to be the home of many generations, each generation must consider well the generation that is to follow, and considering all things together that make up our world it is of far greater importance that we should be concerned about GIVING the world OUR best than we should be GETTING ITS best. In this world partnership there must be the give and take principle applied on every hand and one who takes from the world in this generation more than he gives it in return is robbing the generations that shall follow him.

A Question of Boycott

The right or wrong of the principles of the boycott has never been settled to the satisfaction of all men. While there may be no law that can compel a man to buy from one with whom he does not wish to have any dealings or to compel another to sell to a man whom he does not care to have as a customer except where one's business is of such public nature that he is under obligation to treat all the public in the same manner, yet the principle that underlies an organized effort to break down the business of another or to withhold trade from all except favored ones has not yet been recognized as a legal procedure, and sometimes laboring people have been compelled to pay dearly for such attempts, and on the other hand manufacturers and distributors of the world's products have also been compelled by the courts to make reparation for injuries done through the operation of this principle of the boycott.

One of the questions that will soon come before the world for settlement will be whether it is right for nations to act from motives and principles that are regarded as wrong when acted upon by individuals. Germany is now regarded as the enemy to all civilization and as such civilization feels that she must be punished, but the question is as to how this shall be done? One of the most effective plans suggested is that of a world boycott—the refusal to buy anything form Germany or to sell anything to Germany. To make this plan effective nearly all the seafaring men of England have signed pledges that for a period of ten years after the war they will not serve on ships trading with Germany or on ships carrying German goods in their cargoes. And we are informed that a large number of French sailors have made a similar agreement. While such a movement has not yet been openly made among American seamen, yet it is a very common thing to hear men and women say they will never again buy or use anything "made in Germany." And it would not be a very popular movement to attempt to counteract such teaching. Should one do so he would soon be classed as a pro-German, but it should be remembered that the apostle Paul said, "In Christ Jesus there is neither Jew nor Greek, neither barbarian nor Cythian, neither bondmen nor free man, but all are one." This principle of Christianity can not be lived up to by any people who discriminate against another for no other reason than because of their nationality or their racial classification.

In a recent speech President Wilson said, "After the war there can be no special selfish, economic combinations within the league and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the league of nations itself as a means of discipline or control."

While it is true that "the sins of the fathers shall be visited upon the children even to the third and fourth generation," it should not be forgotten that God's Book says, "Vengeance is mine; I will repay saith the Lord," and undoubtedly it will be well to let the Lord have his own way in punishing recalcitrant peoples.

Contributions

If the Harvest Be Home

BY GEORGE S. BAER

(Preached at Louisville, O., at Harvest Home meeting when an offering for aged ministers was lifted.)

When thou hast gathered in thy labors out of the field. Exodus 23: 16.

For most of us harvest time is a happy time, a time of satisfaction, of maturity and of reaping. For some it is a time of sorrow, failure and regret. For all it is a time not of prophecy, but of fulfillment, not of anticipation, but of realization. It is a time of revelation; whether fruit or withered leaves the crop is made known. Harvest time is a time for reflection, when many lessons of profit are brought home to us. And as we look upon this display of our harvest let us dwell upon some well-known facts that are hereby forced upon us anew.

1. If the harvest be home, then we must have sown the seed of the harvest gathered. We reap what we sow. Sow wheat, reap wheat. Sow thistles, reap thistles. Whatever the nature of our harvest, we know the sowing was of a like kind. If we are reaping a harvest of friends we must have sown the seeds of kindness. If we are reaping physical strength we must have sown obedience to the laws of health. If some here are reaping ripe Christian character they doubtless have sown devotional Bible reading, prayer and obedience to God's word.

On the other hand, if the harvest is one of dissatisfaction and regret, remember, it is the fruitage of evil seed. Infirmity of life points to impure thinking; and disease of body to disregard for the laws of growth and health either on the part of ourselves or others. If we are reaping a gambler in the home we perhaps have sown a deck of cards in the parlor or tolerated loafing in gambling resorts. If we are reaping a drunkard, we may have sown a decanter on the sideboard or a social glass at a banquet or ball. If in our communities we are reaping lawlessness, drunken criminals, ruined homes, wrecked manhood and broken hearts, be sure it is because we have been sowing the saloon in our towns, bribery in public officials and greed in our hearts. And if we have been reaping defeat in our efforts to banish the liquor traffic with its associated evils from the land, bear in mind it is because we have been sowing indifference or hypocrisy at the ballot box. Be not deceived, God is not mocked; whatsoever a man reaps, that hath he also sown.

2. If harvest be home, it is there because we have cooperated with God in putting it there. We have borne the burden and heat of the day. In daily toil we have done our best to bring about the harvest we have just now reaped. Crops don't come of themselves. The man who won't work deserves no harvest and gets none. God helps those who are willing to spend brain and brawn in helping themselves.

If the harvest be home for our country it is because by industry, economy and patriotism our citizens have co-operated with God in bringing it home. Never have men and women of every walk of life been so willing to produce, save and contribute for the welfare of our nation as they have this past summer. And because men have been willing to co-operate with God, he has worked with them and a harvest beyond what we expected is brought home.

If the harvest be home for Christ and the church, it is because we have borne the burden and heat of the day in devotion to his cause; it is because we have toiled and prayed, sacrificed and given that his church may not want that which is necessary to its maintenance and growth. I am not sure that the harvest is all brought home for the church. I would not be surprised to find a portion of its harvest in our own individual granaries or even in the nation's treasuries and war chests. I would not think much of a religion that did not bring a man to give proper allegiance to his state and adequate support to his home, but that man's religion is vain that does not place Christ and his church first and excuses his failure to bring the harvest home to the church by the complaint that the requirements of the state and home are too great. He who can not meet the expenses of the state and home out of nine-tenths of his income lives too extravagantly in the home. The Lord requires only the tithe and perhaps a few love-gifts as an acknowledgment of his ownership and our stewardship, and until that has been turned over to his kingdom's interests we cannot be said to be giving unreserved co-operation to God in bringing the harvest home to the church.

3. If the harvest be home then souls are gathered into God's great granary. The children are gathered into the church if the harvest be home. But too often the gleanings are left scattered about the field because they seem so insignificant. It seems more profitable to gather the big sheaves. But the movies are gathering the children. The amusement parks are giving special attention to attracting the children. The circuses, the fairs, the theaters, and every others sort of amusement and sport are very much concerned about interesting the children and gathering them into their worlds. Even the saloons, gambling rooms and dance halls are making bids for them at a very early age. But too often the church is found neglecting her little ones, or at least not putting forth the painstaking effort to gather them into her fold that characterizes many worldly institutions. But a new era for the child is dawning, a time of emphasis on educational evangelism; the church is realizing that the gathering of the children and really holding and nurturing them for God is the most profitable harvest of all.

And unsaved souls, if the harvest be home, are gathered in ever increasing numbers into the great storehouse of God —the church. Has this church been a soul-saving church the past year? Have we as individuals been busy reaping the ungathered wheat of God's harvest fields? Have we been thrusting in the sickle in all the neglected corners? Or are some portions of our field left unworked and some of God's precious wheat left ungarnered because some one has been unconcerned? May it be that even now some soul which we might have reached is compelled to cry out, The harvest is past, the summer is ended, and I am not saved, God help us to realize that the harvest is not home so long as there is a single unsaved soul which we by his grace may reach.

4. If the harvest be home, then our granaries are filled with plenty and our hearts should be filled with gratitude. In spite of the dry weather of the summer, shortage of labor and other hindrances, I think we can truthfully say that we have been quite successful in filling our barns. God has given us a splendid harvest, far greater in abundance than we had hopes of reaping at certain times during the season. If it were not for the fact that we are expected to feed the world there would be no thought of food scarcity after reaping a crop like the one we have stored away in our barns. It is a good harvest; let us say it with gratitude to God who gave it. If we would only bear in mind the barrenness of many lands and the devastation wrought in others, we would not hesitate to say, "This is a good crop, more than we deserve," and we would thank God for his kind providence in this favored land.

It matters not whether we work on the farm or in the shop, we can say that the harvest has been a good one, and we have been abundantly blessed. It is true that the cost of living has soared to a record altitude, but, what is unusual, wages have taken a corresponding flight. So that no one is in want these days who is able and willing to work. Not only is there no want, I think there has not been a time in the memory of most of us when people in general had so much money as now and succeeded in having so nearly everything they wanted as now. This is true in spite of the

occasional denial required to buy Liberty Bonds and to contribute to war charities.

If these things are true ought not our hearts to be filled with gratitude? We give unanimous consent I know. But how are we showing our gratitude or proving that we even possess it. If St. James should speak to us today he would probably say, "Show me thy gratitude by thy gifts." It may be the acid test, but the sincere and genuine will not complain of unfairness. Under this test how much of genuine gratitude does this day foot up? How much of our harvest of money and grain have we given to the Lord? Ah, I think we should together hang our heads with shame, not one pair of eyes looking to see who of the rest is guilty. Is it not true that we often treat the Lord as a beggar, giving him the scraps and "left overs" and patting our own backs for our generosity? Oh, "bring ye all the tithes into the store house"—God's storehouse, not your own—and prove your gratitude. For remember, grateful hearts go along with full store houses.

5. If the harvest be home, then those who toiled are rewarded. The harvest is what you have been working for. It is the reward of your labor, is it not? Do you not feel rewarded for the hard work of the summer when you have gathered an abundant harvest into your barns, or have counted out the money for its sale? You feel then, that your toil and sacrifice was not all in vain. And being rewarded, you feel satisfied. What a blessed sense is that feeling of satisfaction! How light and buoyant your heart! You have no grievance toward any one, you have been dealt with fairly.

But listen, there have been some who have not been rewarded. They are not a few scattered individuals here and there; they are a whole class of people. They are not an indolent and undeserving class; they are among the most industrious and deserving. They are not a rough, untrained, inefficient class; they are or were the most refined, trained, efficient people of their day. I say "were" because they are old men now, their great activity was in the days that are past. They are the old ministers of our church. Some superannuatel, some still preaching the gospel with what strength remains, all of them struggling as best they can to gain a livelihood in their years of feebleness. They are the most unrewarded class of people on this side of heaven. They served the church in a day when her narrow vision led her to deal unfairly with them; they were unpaid and were given nothing approaching an adequate reward of any sort. They freely and gladly gave the church the best days of their life and now they have come down to old age in penury and without any means of provision. Those whom they served so freely never realized how unfairly they dealt with them. Yet in justice it must be said, it is to the shame of the church in these days that these veterans of the Cross are situated as they are. They never realized their harvest brought home.

But it will do no good to lament over the past, we can not change it. It is gone forever as is the harvest that never was brought home to these aged ministers. The present only is ours to determine, and it is for present needs only that these "Fathers in Israel" are asking. We can not change the injustice of the past, but we can care for their present. And if we should permit them to suffer or to be embarrassed for lack of provision it would be to our shame.

The street car men of a certain city secured by threatening to strike an adjustment of wages and hours of work to take effect more than half a month back. If it were possible to make a fair wage adjustment with our old brethren in the ministry it ought to take effect back more than half their lives. But that is impossible and is not asked. What we can do, I am sure we will do; we will give out of our abundance to secure their present provision. And while we are doing that, let us determine within ourselves that another generation of preachers will not be compelled to go down to old age without having been able to lay by a little store for their days of feebleness because their harvest was not brought home.

WHY?

BY HORACE KOLB

It is the universal custom to apply the test of WHY to everything. Just think, is not this true? We do nothing but that all our friends, and others, rise up and try to ascertain why we do it, and why we don't do a lot of other things. Then, too, we are all the time whying everything that others are doing. This may not all be done in the spirit of criticism, but too often it is. Oh, no one escapes! God, why did you and why didn't you? The King and the President,—the Pope and the Bishop, the Capitalist,—the workingman, and all the rest are all the time and by all hands,—confronted with WHY?.

We know that the Missionary Board of the Brethren church has not been, nor is it now exempt. Let us then ask some questions about it, not to criticise or find fault, God forbid, but with the object of increasing its usefulness and extending its field of work.

What are you? I am a Board formed by the National Conference, composed of twelve men and women elected by Conference. The missionary secretaries of the District Conference are also members.

Who is President of the Board? George C. Carpenter, of Peru, Indiana.

Why is he President? Because he has shown by long years of active service that he is the best man in the Brethren church for the position.

Who is Secretary-Treasurer of the Board? Orion E. Bowman, of Dayton, Ohio.

Is he any good? I should say so. He has been in this office but one year. That is all the time he required to show the best year's record of the Board.

Why don't you get some other persons to fill the above offices, Because it would be impossible to secure better men.

Why is it necessary to have a National Board? It is necessary to conducted the extension work of the church, to give direction to the desire of the membership to help in such work, and to enlarge the Kingdom of our Lord by bringing his saving gospel to lost men and women.

What is the history of the Board? Oh, I can not in this article tell you all! It has a most glorious past. Many churches, some of the now strongest in the Brotherhood, have been organized and helped spiritually and financially, many thousands of consecrated dollars have been received from devout members and carefully applied as desired by the givers, and above all, thousands of souls have been saved and added to the church.

Has the Board any plans for the future? It surely has. Here is one. At the last conference the whole country was divided into three districts, west of the Rocky mountains in the First District; from these mountains to the Pennsylvania line in the Second District, and from that line east is the Third District. District secretaries were appointed, whose duties it shall be to have a general supervision of extension work in their districts. There are a lot of other plans that are being worked out. A large number of churches and missions are continually receiving assistance.

How much money will be required this year?

$7,500.00 at least.

When will this amount be raised? At Thanksgiving time.

How? By each church in the brotherhood sending thirty cents for each enrolled member. By a large number of individuals making personal contribution.

What is Goal 5 of the Four-Year-Program? The founding or re-establishment of 40 congregations.

How will that be attained? Only by liberal contributions to the Home Missionary Board.

What is Goal 10 of the Four-Year-Program? Annual offering of $15,000.00 to Home Mission Board.

Where will that come from? From true and devoted members of the Brethren church.

Why don't everybody give? Other years they have not, but this Thanksgiving they will.

What rate of interest does the Liberty Bond pay? 4¼ per cent.

What rate of interest do missions pay? With a few dollars you can save a soul, which is worth more than the total of all the Liberty Loans, yes, more than all the earth. It is the best paying proposition.

How much have you invested in soul money?

Let each answer for himself. But now is the time to increase your holdings.

None should fail here. All should pull together to make this Thanksgiving offering the very best in our history.

Will you help?

Anti-Divorce Prescription; An Infallible Remedy for "Newly Weds"

BY SAMUEL KIEHL

The bride and groom will have a very happy life, never have a quarrel or a fuss, always have paradise, and never want a divorce, if they daily read and obey Ephesians 5:33.

An infallible remedy is also given in the Word to maintain and enjoy continual peace in the local church.

The church will never need a committee, in the country or in the city, by day or by night, to make wrong right, if every member will daily read and obey the following scripture: "Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:31, 32.

It takes two to make a bargain; but one can start a fuss in the home or in the church. Such starters in the church sometimes (when successful) commit great offenses; and the Word says, "It is impossible but that offences will come: but woe unto him through whom they come. It were better that a millstone were hanged about his neck and he cast into the sea.." Luke 17:1, 2. Jesus says, "Not every one (husband, wife, or church member) "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Dear reader, are you and I doing the Father's will; glorifying him in bringing souls to Christ by a godly walk and chaste conversation? The Lord help us to do so. We ask in his name.

Dayton, Ohio.

The Deadly Cigaret

In a recent number of the Religious Telescope appeared an editorial dealing with the question of the great number of influenza fatalities in such a frank and outspoken manner that we want all the reader of sthe Evangelist to read it, so we reproduce it here.—Editor.

Men cannot sow to the wind without reaping wind or whirlwind or both. One of the abnormalities of the human mind is a desire for the pleasure of sowing but a hope to avoid the disadvantage of reaping. This may be but another evidence that the heart of man is deceitful, even if one should attempt to deny that it is desperately wicked.

Last November, three deaths under the American flag startled the whole country. Now a full newspaper page is so common that it causes less comment. The mind accustoms itself even to terrible things.

But now a new casualty list is appearing. Before us are the names of sixty-five boys, all but two from one state, who died at one cantonment within a few hours. It is the deadly influenza—which we believe was planted purposely and willfully in American cantonments by agents of the kaiser. Every death from this cause is that much aid to our enemies. We have only the ordinary layman's knowledge of the human body, of disease, of medicine, and of nursing. But physicians tell us that the enormous consumption of cigarets is a great contribution to influenza fatalities. We take their word as true, although we know that it is very difficult now to secure sufficient nurses, and this may account for many deaths in the camps. When lungs are parched by cigaret smoking, pneumonia finds a much easier victim than if the lungs had been in prime condition. And most of the influenza deaths result from the induced pneumonia.

What position shall they take whose hearts are patriotic and Christian? The Telescope has opposed this cigaret evil from the first. It regards cigaret smoking wrong from every angle, and has not hesitated to say so, even though such smoking is promoted by the army, by the Red Cross, by the Young Men's Christian Association, by the Young Women's Christian Association, and by many churches. Our position has been criticized by some who think that no word of opposition or warning should be raised against anything the Government does, on the ground that such is unpatriotic and on the assumption that complete approval of every step is necessary to win the war quickly. But the Telescope has no regrets for its stand for practices and habits that make a strong body and strong mind. It even rejoices if its position has in any degree saved a soldier boy from one of the worst habits, not to mention making him an easy mark for a fatal malady.

We do not say that every cigaret smoker will fall before the influenza epidemic, or that every non-smoker who is stricken will recover. We do try to say that any soldier you may select has a better chance for recovery if his lungs have not been injured by the deadly cigaret. It is not a comparison of two men, but a comparison of two conditions of the same man.

In the presence of so many thousands of dead soldiers, without even considering the pall of sorrow hanging over an equal number of American homes, what shall we say of the patriotism of the great tobacco trust which has reaped its millions—at the expense of lives, and to the rejoicing of Germany? Whatever kills American soldiers, be it bullet or gas on the battle line, or influenza-pneumonia in the training camps at home, is pro-German in its first effects, and may be pro-German in its last effects unless we see which way things are going and introduce a counteracting set of causes. The Christian forces of America that fell into the trap of the tobacco trust, and, through a weak sentimentality which it mistook for patriotism, supplied this poison to weaken the soldiers, were unwittingly playing a pro-German game. What a pity! Every time we forsake a high and sane moral position we lose out somewhere. But at what fearful cost we descended and became the willing agents in weakening the bodies of our sons and our neighbor's sons against the ravages of this disease!

There is no need to mention interrupted schools, closed churches, and hampered business, though everything of this kind is important. These words are centered about the pro-German cigaret, and the effect it has helped influenza to have on the war plans and execution. There are personal regrets that seem to have no remedy—one of which is that a part of the money we contribute to the Red Cross and to other agencies working singly or in the war chest is used for the purpose of supplying cigarets. We dare not withhold gifts. They must be increased. It is our hope and prayer that those administering the funds will see facts in true relation, and then change some of the facts. Again, we hope that the part of our contributions expended for things which build up will do much more good than the harm that must follow cigaret smoking. May a gracious Father show the American people their grievous error in their support of a custom which is bringing such aid and comfort to our enemies this very day.

"Young Uns"

BY E. L. MILLER

"No, Maria, I am not in for setting any hens this Spring."

"Why, what's the matter with you, Silas Simpkins? Are you a losing your mind?"

"No! But I'll tell you what's what. This raising chicks

for the rats and cats to carry off, and for the hawks to keep you in hot water, I'm done with it."

"But, Silas, they get very few, and besides the cats kill the rats and mice, while the hawks rarely bother the chicks when any other food is handy."

"I don't care," continued the obstinate Silas. "I don't see the need of worrying with the chicks when they are such a bother to raise; the rain and the cold are always sure to get some, and, anyhow, it's the big hens that lay the eggs and bring the prices on the market. No more bothering with little chicks for me."

Can you wonder that Silas' good wife could scarcely restrain herself from asking him under which of the fifty-seven varieties of fools he was to be classified?

"Blame those pesky brats of pigs," said the stockman as a little twenty-pounder ran between his legs and sent him sprawling on the ground. "And to think that I was fool enough to try raising eighty of them this year, and feed higher than ever, and the little pigs don't bring in anything, they are simply expense. I'll tell you, no small pigs for mine any more. I'm going in for big hogs after this, they yield the lard and hams that bring in the cash."

Hearing the stock raiser talking to himself, a passer-by stopped to listen, and when he heard the import of the soliloquy he smiled right out loud, whereat the stockman arose and repeated himself much to the surprise of the passerby. "But," said the friend, "haven't you always raised pigs?"

"Yes, and bad cess to them, they are ever into things, and when the cholera doesn't get them the old mother will will tramp them, or else they will worry a fellow to death running through the cornfield or rooting holes all over the orchard."

"But wouldn't fixing the fences and ringing the pig's noses prevent all that?" persisted the friend.

"Yes, but I'm through with the little pig business, after this it's to be big hogs or nothing."

Can you blame the friend for thinking that the stockman must have been either losing his mind, or else going into early dotage?

And the evangelist continues to report his meetings, "Fifty additions all adults but four, a wonderful meeting. We fished for men and women and we got them. Let some one else look after the youngsters, we are too busy trying to get the older folks, besides it is the old folks that count in making up the budget."

The preacher, too, doesn't go to Sunday school because there are so many impossible children that frequent the place, and don't you know, he cannot preach where there are any children to disturb his flow of rhetoric, or to gurgle and goo-goo as he tries to hold forth in the name of—well, of him who said, "Let them come unto me." Nuff Sed!

Uniontown, Pa.

Impromptu Flashes

BY W. J. H. BAUMAN

The church of today needs awakening power along several important lines.

Revivalists should be good teachers.

Substantial preaching means doctrinal preaching. See 1st Tim. 4: 10.

Say, Mr. Preacher! It is by far more important **what** you preach, than **how** you preach it. Of course the **how** is entitled to respect.

My O my! how Satan loves to rock the cradle of indifference.

The world of today is teaching the church a great lesson along the line of true and noble patriotism.

The church, in her realm of work, and fight against sin needs patriotism of the highest and most sublime order.

Well developed mentality is a great factor for good in the church; But only so when guided by apostolic spirituality.

Human warfare can never restore to man the image of **God**; True Christian warfare can.

As the lilies of the field eclipse all human splendor, so does **Christian** character eclipse the mere human.

If either cold or heat was best for the church at Laodicea—See Rev. 3: 14, 15, 16—it must also be best for the church of today.

The tree of divine grace being rooted in the atoning merits of Christ's blood, is the most delicious fruit bearing tree know in heaven or earth. The fruit being good works. See Eph. 2: 8, 9, 10.

The wonderfully plain and literal fulfillment of ancient Bible prophecies bear testimony to the following poetic stanza:

"We are living, we are dwelling in a grand and awful time. In an age on ages telling, To be living is sublime."

In view of the above **facts** who can doubt the inspiration of the old Book?

Good use made of intellectual belief is valuable in many ways; But heart (which takes in motive, affection and will) belief is of greater value. See Rom. 10: 10.

While intellectuality and wealth may be used as great factors in the development of Christian character, they also expose one to the danger of vanity and—so-called—light-headedness.

If poverty is not entitled to a seat in the highest, best, and most refined circles of human life, then Jesus the Christ must have been a reprobate and social outcast. Isn't such a thought horrible?

Cheer up, ye poor and downtrodden, the Bible of which Christ is the central character is your best friend.

Conservation and Christian Comity in Operation

BY ROY B. GUILD, D. D.

In view of the successful co-operation of churches in order to conserve manpower and fuel, it is being suggested with increasing frequency that this be done in preparation for the coming winter, for the period of the war—or, in many cases, for all time to come.

One of the strong influences at work in bringing about this co-operation has been the demand that the war so imperatively brings to our attention for united action between the denominations. A visitor to communities where such co-operation is taking place is impressed with the response that has been given to the appeal for getting together, because the larger interests of the Kingdom of God required it. Often the sentiment against the proposed union was evidently strong, but clear explanation of exactly what was proposed, a patient answering of questions, the making of some comparatively unimportant concessions, and the strong appeal to the consciences of the people and to the loyalty to the Kingdom has prevailed to change this sentiment.

Vermont has a group of home missionary secretaries who have effected eighteen unions or federations in which Congregational, Baptists and Methodist churches were concerned, during the past year.

One of the methods employed in seven of the cases was the exchange of fields. In one instance there has been permanent and complete withdrawal, the Congregational house of worship will be repaired with the proceeds of the sale

of the Congregational parsonage and placed at the disposal of the United Church, and the Methodist house of worship will be changed over into a community house. Two other towns are illustrations of what union arrangements can bring about in the way of securing stronger men and increase of salary. In the first each church had been paying $800 to its minister and had received only passable service. Now the minister is paid $1200 and he is reputed to be one of the stronger men in the Methodist Conference. In the second the one minister was receiving $900 and the other about $600. Now the minister of the United Church is receiving $1200 and is an unusually competent community minister. A marked increase in attendance at these united churches has been noted.

Federation, the other method employed, means that nothing is said about the withdrawal of either denomination, and in the agreement the suggestion is that there may be an alternation of ministers between these denominations. It is not unlikely that some of these federations will lead to the withdrawal of one or the other denominations.

A most important agreement has been entered into by state denominational secretaries and superintendents, the notable thing being that the responsible executive officers of three denominations entered into this agreement and formed a permanent organization for the particular purpose of carrying it out. These executive officers themselves are taking the initiative.

The secretary of the Vermont council, Rev. C. C. Merrill of Burlington, Vermont ,is able to report some very interesting results. Ministers and laymen who are seeking information along this line, if the facts here recorded are not sufficient, will do well to write to Mr. Merrill or to Rev. E. T. Root, 53 Mt. Vernon Street, Boston, Massachusetts, who has had an active part in bringing about many combinations in Massachusetts. The Home Missionary secretaries in that state have been very aggressive in bringing about wise cooperation and combination.

Make Your Life a Power

The new year is upon us. It is an opportune time to turn over a new leaf. Start with a clean page. Let the dead past bury its dead. Forget all that dampens your enthusiasm, or deflects your energies from that which you wish to accomplish.

At the beginning of a new year it is fitting that one should total up one's resources. Take an inventory of your physical, mental and moral possessions. Do not bother about your finances. They will be secure, provided you are well equipped physically and mentally.

Whatever may have been your status in this respect in 1918, resolve that you will improve it this coming year. Your body should throb and thrill with the superb energies that come with health.

See that this new year brings you all that should be yours. Whatever may have been your shortcomings in the past, turn into a new path now. Imbibe the spirit of determination.

"My life shall be a power. I will dominate myself. I will master my weaknesses. I will shun bad habits."

Make these statements to yourself over and over again. Repeat them a hundred, a thousand times. And act up to your affirmations.

By merely saying, "I am strong," you cannot become strong. But by saying, "I am going to work for strength," you impress the ideal upon your mind so forcibly that the thought results in action; and action always counts for something.

Though each human atom is a product largely of inheritance, one is influenced tremendously by environment, by the thoughts and influences with which one comes in daily contact.

We are creatures of habit.

We are made or broken by these daily habits.

Invalidism is largely the result of habit.

Weakness is the outgrowth of habits.

Habit makes a strong man.

Therefore it is well to carefully investigate your habits. Are they good, bad or indifferent? Are they making you stronger or weaker each day?

Most of us imagine that we are full grown as soon as we reach adult age.

There was never a greater error.

We may stop growing in stature, but we should continue to develop even physically. We should become stronger in body up to, at least, the age of thirty.

The mind should continue to grow as long as life lasts, and a clean, strong body is unquetsionably of great service in promoting such growth.

Do you want to make the most of your life?

Recognize the importance of maintaining your physical forces at high-water mark. Develop the tolerant spirit. Realize the brotherhood of mankind. Fill your life with activity to such an extent that you have no time or energy to spare for personal enmities.

Make your brain and your body your servants. Only when you have done this can you live the life of achievement. With your brain keen, your body throbbing with the forces of life, and with the ambition and enthusiasm of youth as an inspiration at all times, regardless of your age, you are capable of attaining whatever end may be the goal of your desires.—Bernarr Macfadden.

Good Substitutes for Bad Habits

The essence of habit-breaking consists not so much in the mere negative attitude of refraining from doing the undesirable thing, but rather in the positive attitude of **doing something** and so filling one's mind and time with thoughts and activities of the right kind that these very soon establish themselves and actually re-make one's character.

When we were children and went to school we were given a very interesting lesson on the subject of habit. We were told that a habit in the beginning, was like a tiny thread which can easily be broken. Then we were told that each repetition of a certain act or thought was the adding of another thread, making the strand more and more difficult to break, until finally the rope, or band, or chain became so powerful that all our struggles against it were of no avail.

There is an undeniable basis of truth in this old simile. The chains of habit unquestionably grow in strength with continued indulgence. But there is another more constructive view of the same figure of speech which was overlooked by our school teacher and which it is even more important to bring out. Here it is:

The chains of habit are powerful only if one attempts to snap them by a direct pull, but they will rust out and crumble to pieces by themselves if one deliberately centers upon new activities and upon new habits of a healthful, helpful and constructive kind to take their place. In other words, if your old-time practices seem to have acquired the strength of iron bands, you can simply forget them in the substitution of new activities and new habits, and the old bonds will simply disintegrate and drop off.

As long as you worry about your habit you thereby keep your mind on it and make it as hard as possible to break away from it. But to tell you to stop worrying and thinking about your trouble is only another way of saying that you must substitute something else.

The American Committee for Armenian and Syrian Relief receives plea from local relief station for $500,000 to continue relief work in Turkey. 320,000 destitute Kurdish refugees returned to Sonjbulak, 75 per cent widows and orphans. Azerbaijian crops failure, famine threatens, prices rising.

REVIEW OF
The Thought and Work of the Church

The ban against church services in Ohio is still on and we presume the same condition prevails in many of the other states, so we take it for granted that most of our subscribers were glad that we were able to get the Evangelist mailed on time last week, regardless of the epidemic in Ashland, for we know that many of our readers greatly desire to receive their church paper in time to have it for their Sunday reading and now since the churches have been closed for so long a period we take it that this desire is stronger than ever.

It is not often that we publish a personal letter in the columns of the Evangelist, but we feel quite sure, from an acquaintance of twenty-five years with Brother S. B. Grisso, that he will have no objections to our publishing the letter we received from him last week. We have said on different occasions taht we believed our isolated members of the church are often the most interested readers of the Brethren Evangelist, and this letter from Brother Grisso confirms our belief.

A few weeks ago one of our reports from California stated that Thomas H. Broad, pastor at La Verne, was about to go on a missionary tour among the mining camps of Arizona. This week we have a report of the trip from Brother Broad. The epidemic so prevalent in every section of the United States had already preceded Brother Broad in his travels, and upon his arrival at his destination he learned that on that very day the closing orders had been issued in Arizona, which made the holding of any kind of public meetings out of the question. This was a great disappointment to Brother Broad, as well as to the miners to whom he had gone to minister. However, the report he gives of his previous trip on a similar mission shows the nature and the need of the work that should be done in these needy fields.

C. C. Grisso, of North Liberty, finds it possible to report some of the good things from that congregation in spite of the present shut down of public meetings. Our readers will notice that he expects the North Liberty church to win a place on the Evangelist Honor Roll with the beginning of the new year. The forward look is essential to success in the Lord's work and the churches that have this look ahead are the ones that are doing things for God. The North Liberty congregation has the same difficulties to contend with that any other church has to face but they have the will to win and they will win. Our readers may expect to have us say a great deal about the Evangelist Honor Roll between now and the beginning of 1919. We do not intend to permit a single issue of the Evangelist to go out between now and that date without saying something, for we MUST win. Conditions in the publishing business of the entire country make it IMPERATIVE that we must win. To do anything less means defeat, and we do not believe the Lord wants us to be defeated.

The note from Sylvester Lowman, of Fillmore, California, is almost like a telegraphic despatch in its brevity, but it tells all that Brother Lowman wants to tell at this time and that is that they expect to dedicate their new church in early December. That will be making haste rapidly, but that is the way they do things in southern California.

N. W. Jennings gave us a general report of his work in West Virginia a few weeks ago, but this week we have a more specific report of the work at Oak Hill and at Salem from the pen of Sister Boothe. It is to be regretted that these meetings-which were accomplishing so much for the kingdom had to be closed because of the epidemic. However Brother Jennings expects to return and finish the work at some future time.

The work of the Kanemorado conference was handicapped by the closing orders in force at the time in Nebraska, but yet a goodly number of delegates were in attendance, and by crowding and abbreviating their work they were allowed to do the business needed to assure a successful year for the work in that district. It is to be noted that this conference, like the others that have already been reported, was conducted with the "forward look." The mission board of the district reported an unusual amount of money in the treasury at the close of the year, but it is to be noted that the board is looking for a man upon whom to spend the money, but from what we know of the spirit of the west they want a man who is willing to earn what he gets.

A photograph of the Kanemorado conference was taken, we presume by the official photographer, Kemper, and he is a good one, and the delegates are notified that they are now ready. Any orders will be filled. See the announcement in another column.

We presume never before in the history of the Brethren church have so many death notices and obituaries come into the Evangelist office. This is but an index to the far reaching scope of the epidemic among the American people. The notices we publish must of necessity be brief and our friends will have to pardon us if they notice that we have abbreviated some of their reports. It strikes the Brethren church with a spirit of unusual sadness to learn that her ministerial ranks have been lessened by the passing away so recently of E. W. Deitrick and L. A. Walters, both of Pennsylvania.

W. T. Lytle's report of the closing of his work at Flora, Indiana, and of the beginning of his new work at Burlington and Darwin, same state, shows how the sadness of parting may be greatly overcome by the attitude and gratitude of the people from whom one parts. That Brother Lytle's work was appreciated in his former charge is made clear by the many tokens of appreciation his former parishioners gave into his hands and the hands of his family.

The Christian Endeavor societies of the Brethren church have set about to accomplish things worth while and they refuse to be stopped by the obstacles that have closed the churches for the month past. A reading of the reports from Brother Garber, Brother Whitted and Miss Nora Bracken show that the heads of the various departments do not intend to allow anything to interfere with the work the young people can do.

Strong appeals will be kept constantly before our people from now until Thanksgiving Day so that the offering for General Missions this year may be by far the greatest the Brethren church has ever made.

G. C. Carpenter always has items of interest to report of the Kentucky work, but this week what he has to say is of more than usual interest, and what he says of the work in his home church, Peru, is not the least interesting part of his report.

Around the Editor's Table

Doing Business for God

A prominent business man of Indianapolis was approached a number of years ago by his pastor who told him he wanted to have him engage in a special religious work, but the man objected, saying he did not know how as he had never done anything else than business and consequently that was all he could do.

His pastor replied, "That is all I want you to do. But I want you to do business for God." He then laid his plans before the business man and showed him how a certain line of work should be done and that it required a man trained in the business principles of the world to do it. This meth-

od of presenting the task to the man appealed to him and he entered heartily into the task and made a success of a large religious and Christian enterprise.

If a man is an out and out disciple of Christ his business, whatever its nature may be, will be conducted in a manner to honor God and without a doubt he may look to God for his blessings upon his business and may expect to be favored by him. But in another sense one may engage in Christian activities of a specific character and do it in a way that makes it a real business for God. All Christian activities should be conducted in such a systematic way that they may be said to be conducted along sane business lines. It is no sin to go about one's Christian activities in a businesslike manner. The idea that spirituality and business principles will not mix is all a mistaken one. The apostle Paul was most businesslike in his work for the early church. The other apostles before him were businesslike when they declined to leave off ministering in spiritual things to serve tables, but advised the disciples to choose out from their own number seven men of honest report who should be set over these things.

The church should be a businesslike institution. Its affairs should be so conducted that trained business men will not be made to hold aloof from it because of its lack of intelligent system. It should rather appeal to them to apply some of their business training and to devote some of their business talent to its affairs and its problems.

An active business man in an Ohio village said to the writer a few years ago, "The way these churches do business makes me tired." He then proceeded to tell what he thought was wrong in their management and he also expressed his views as to how he thought they ought to be conducted. The lines he laid down were rather hard but undoubtedly if they were followed they would remove much of the reproach that too often follows the work of a church that is lacking in good business methods and management. It greatly adds to the efficiency of a church if it has good business standing among the business men of the town or city where it is located. Some churches are greatly lacking on this point, while the standing of others is gilt edge. The writer has served both kinds in his ministry and knows whereof he speaks. He has also seen some of these churches change the situation entirely in a few years' time and through sound business conduct gain the standing they formerly lacked. No institution in a community should strive to attain a high standard more than a church.

An Appeal to Pastors

Because we have remained comparatively silent for some time in regard to that part of the Four-Year-Program campaign in which the Publishing House is most vitally interested, namely, the placing of the Evangelist into seventy-five percent of the homes of the church, some of the readers of the paper may think we are neglecting our part in the work and our duty as Goal Director for Goal Nine. However, this is not the case, as we have been only biding our time. The last month has been conference month for a large portion of the brotherhood, and though the conferences were all interfered with and one had to be indefinitely postponed because of the epidemic so common to the country, yet the conferences that did meet took steps to carry on this work as rapidly as possible. Another reason for our silence has been that this is the time of year when there is a lull in the business of the Evangelist. A vast majority of the subscriptions to the church paper expire wtih the close of the year and the pastors prefer to make their special efforts in the way of increasing the number of subscribers to the Evangelist in their congregations at that time.

As Jesus once said to his disciples, "Ye say it is yet three months to the harvest," we can say it is now but TWO months until the harvest of new churches should be gathered into the BUDGET fold. The next two months will determine the success or the failure of this plan among the churches that adopted it during the last year. We are glad to report that NOT ONE church at this time that tried the plan for a year has failed to renew their entire list according to the same plan. The largest renewed list to date being that of the Ashland church, but now within one month some of the largest churches that adopted the plan last year will have reached the end of their first year and we are more than anxious to know what they will do about it for another year. From the strong position the conferences have taken in regard to the matter we can hardly see how even one of these churches can fail in this forward movement and go back to the old unsatisfactory and generally unsuccessful method for caring for the subscription list of the Evangelist as that followed during former years.

In spite of the orders of the War Industries Board to discontinue all unrenewed subscriptions we are still mailing each week nearly two thousand more copies of the Evangelist than we did one year ago, but the next two months will determine whether this has been a permanent growth of the list and a growth that may continue to increase or whether it has been only an experiment that is to be laid aside, having proved unsuccessful. Pastors, this appeal goes out to you. You have stood nobly by the work for the year, and some of you have had a hard time persuading your congregations to see the light and to walk in this better way, but you have succeeded. Shall you follow up your success or are you now going to retreat and fall back to the "old Hindenburg line?" Please remember when a retreat once begins it is difficult to say where it will stop, as General Hindenburg discovered to his sorrow.

Forward the Watchword

Some pastors reported to us that though they failed to get their churches to place the Evangelist into every active Brethren home in their congregations by the budget system last year they had not given up and they hope to be successful this year. We most sincerely trust their hopes may be realized, for a pastor's work becomes discouraging if he can not see signs of progress in the church he is serving, and this placing of the Evangelist into the homes of all the members of a congregation is most certainly a sign of progress.

We know there are other churches that will attain a place on the Honor Roll of churches for the Evangelist because they are really working that way. For the last six months or more one wide-awake pastor in Indiana has been renewing the subscriptions from his congregation only to the end of the year, no matter how long or how short the time may be. He has been planning wisely, and at the close of the year will have a clean slate, and can at that time send in the list of every family in his congregation and have all their subscriptions expire at one and the same time. This will simplify matters for the church and will also make less work for the Publishing House. However, no one need stand back because they have not taken such care to prepare the road before them. If you will send us the list of subscribers from your church we will estimate the amount due or the amount overpaid on all old subscriptions so as to cause them all to expire at the same time. This is an easy matter for us from the records we keep.

But what we want now is that all pastors shall get busy and see if two thousand more names can not be added to our list during the next three months. The Religious Telescope will make a drive to secure TWENTY-FIVE thousand new subscriptions during the first week of December. If the United Brethren church can do that, it would seem strange if the Brethren church can not secure TWO THOUSAND new subscriptions in three months. The Goal set for this part of our great Four-Year-Program will not be reached unless this is done. We know that a spirit of great depression has come upon the churches of all denominations because of the terrible epidemic that has necessitated the closing of all places of worship for so long a time, but one of the ways to get rid of this depression is to work it off, to enter into all the church's activities when the ban is lifted with such vigor that the old depression will be entirely forgotten in the joy of renewed activities. As Brother Bame, chairman of the Program Committee says, "Now then, do it."

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

A SUCCESSFUL INTERDENOMINATIONAL CLASS

Seven Things Which Helped to Make It

1. A committee with a member from each denomination co-operating.

2. Attractive posters made by girls advertising the class. Posters displayed a month in advance and changed to advertise different chapters.

3. An enrollment day, on which each committee member canvassed her denomination for study class members.

4. Reports of enrollment made to chairman and posted on bulletins by each member.

5. An enrollment fee of $1, which provided each member with a text book and note book and paid the expenses of securing a leader.

6. A well qualified leader who knew the book and knew how to lead others in the study of it.

7. A group of intercessors who prayed for God's blessing on the work.

TAKING A CITY

Scattered Mission Study Classes had been held in various churches in the capital city of South Carolina, but no concerted effort had been made to have a city-wide campaign in all the churches until a group of Columbia young people returned from a summer conference and met together to talk over and pray over the situation. Here follows the sequence of events as they came to pass after that meeting:

A normal class held for the training of leaders. Special class for Junior leaders.

An invitation sent to every church to send representative missionary leaders to a meeting to consider a city-wide Mission Study Drive.

A committee appointed to conduct this drive.

A Mission Study Mass Meeting agreed upon as a starting point.

Names and addresses of every Sunday school teacher above the primary grade and of every president of a church society secured and listed according to city districts.

Every member canvass made of all these teachers and officers on the same afternoon, notice having been given in the churches with the request that all teachers and presidents be at home at that hour.

Members of committees sent out by twos to explain fully the plans for the Mission Study Drive and to give to teachers and presidents enough cards of invitation to the Mission Study Mass Meeting, to be held on the following Sunday afternoon, to be delivered by them with a personal invitation to all the members of their classes or organizations.

Skilful publicity in the city papers. Good announcements from the city pulpits. Special invitations sent to the university, the colleges and two theological seminaries.

Juniors trained for chorus by director of music in city schools.

Above everything else, much prayer.

Large auditorium packed to the doors and scores of people turned away.

An interesting program for mass meeting.

Prominent university professor presiding.

University quartet singing.

Good short talk on the Why and How of Mission Study.

Still shorter talks by four or five people on what they had seen done by Mission Study.

Presentation of the plan for classes in every church.

Distribution of enrollment cards to be filled in by those who would join the classes— giving name, denomination, church.

Provision made for those who wished classes at the college and for business men at Y. M. C. A.

Cards turned over to representatives of the churches designated and Mission Study classes organized in all of them. Nearly 1,500 people enrolled in clases in a city which had had only a scattered few in Mission Study.

Mission Study made a regular part of the annual program of churches that had known no Mission Study before.

HERE AND THERE SUGGESTIONS

A Monday Business Girls' Club conducted a successful class at lunch hour, taking fifteen minutes for lunch and forty-five minutes for study of the book and discussion. This class met around the desk in the office of their leader.

The Six O'Clock Mission Study Tea solves the problem for other business women who get off from business at 5:30, have tea in the church parlors at 6 and Mission Study from 7 to 8.

In a rural community a society with only twelve members arranged a spend-the-day party with each member. They spent the time before dinner in sewing and after dinner studied together the topic set for that day.

Intensely interesting and well attended have been the lively Missionary Discussion Groups which have been conducted by prominent business men in a number of cities recently. Some of these have followed inexpensive lunches served at the Y. M. C. A. Dr. Ward's new book, "The Gospel for a Working World," furnishes an unusually fine foundation for such discussion groups this year.

Women's Clubs may easily be interested in the study of Miss Burton's "Women Workers of the Orient," and the Home Mission Book, "The Path of Labor." It is worth the while of missionary leaders to propose such study and to secure Christian leadership for it.

A People's Forum with a thirty minute lecture by Mission Study leader, followed by a thirty minute open discussion skilfully conducted is an inviting possibility.

The Mission Study Class Nursery is a novelty attachment which makes it possible for mothers to attend the classes. They bring their small children with them to be cared for in an adjoining room by some girls who have devised this way of serving, and popularizing Mission Study.

A FIVE MINUTES' COURSE IN EFFICIENCY

The thermometer registered 104. In search of a possible breeze the 1918 Gettysburg Assembly had assembled on the beautiful campus of the Lutheran Theological Seminary, famed in civil war history.

Said the speaker on Missionary Methods rather incidentally:

"Notwithstanding all the beautiful speeches that have been made about the value and indispensability of the Missionary Review of the World; notwithstanding the distribution of the beautiful place cards, containing discreetly hidden subscription blanks, notwithstanding the club offer of $2 for six subscriptions, we have received only one subscriber to date."

There was a general impression that all that had been said about the Review as one of the necessary first and best aids in missionary enterprise was true. There was also a rather indefinite resolution on the part of many delegates to subscribe "sometime." A second's pause. With one subscription and sundry indefinite promises to subscribe, the matter seemed likely to end. Like a flash the efficient chairman sprang to the platform: "I want those other five subscriptions right now", said he.

Immediately hands went up until the goal of six was left behind.

"Ten?" called the chairman with a rising inflection that caused more hands to go up.

"I want twenty-five subscribers," he added with compelling persuasion.

Faster than the names could be recorded hands were lifted.

There was no relaxation on the face of the chairman. Evidently his twenty-five was but a stepping stone to higher things.

"Give me thirty-five subscribers," he called in a way not to be denied.

In just about five minutes thirty-four names had been added to the one that had seemed destined to stand alone.

Others were added after the session.

The next day the chairman was on the platform again.

"I have thirty-nine subscribers," he announced: "Who'll make it forty by subscribing for one of our missionaries?"

Six hands were raised. The subscription list had gone from one to forty-five, and the methods period had furnished unannounced a first rate course in efficiency in rounding up for definite action the purposes that are so often dissipated by postponement to an indefinite "Some time."



Our Youngest Readers



The Plight of Two Brothers

By Euleta Wadsworth

Two cocoanuts with their waterproof coats on fell into the river.

"My!" gasped the larger one, "this is the end of us."

"Now, brother mine," said Koki, "don't be a grumbler. Just wait and see what wise Mother Nature will do for us."

"What can she do, I'd like to know? We can't swim. We'll just float around here until we get water-soaked and sink to the bottom of the river. And we'll never grow up into tall cocoanut palms, as we've always wished to."

"It's true we can't swim," said Koki cheerfully, "but Mother Nature has some wonderful ways of helping her children out of trouble. Don't you remember the monkey who got his arm bitten off and how his tail grew longer and stronger than any monkey's in the colony, so that he could climb as well as any of them and didn't miss his arm?"

"Oh, of course, it's easy enough for Mother Nature to make a monkey's tail grow. That's very different from two helpless cocoanuts in a deep river," answered Tousle who got his name from his thick shock of brown hair.

But Koki refused to be made unhappy by his brother's grumbling, and they drifted slowly down the stream, sometimes lodging behind a tuft of grass or some reeds; and then after a day or two becoming dislodged and moving on again. Their three eyes—which are always on top of a cocoanut's head, looked up at the warm blue of the tropical sky as they drifted.

"Oh! isn't this fine?" cried Koki, "here we are going on a beautiful journey to a new country, perhaps. Isn't it wonderful?"

"At the rate we're going we'll rot and go to the bottom before we get very far," said the gloomy Tousle.

"Now, brother," remonstrated Koki, "why don't you enjoy all this fine new scenery and trust Mother Nature?"

Tousle pouted and refused to answer.

One afternoon while they were lodged at one side of the stream Koki noticed something green sprouting from one of Tousle's eyes; and upon inquiring, Tousle said the same thing was happening in one of Koki's eyes. The next day they each had a bunch of tender green leaves sticking straight up on the tops of their heads, like an Indian's war feathers; and in a short time these leaves had grown strong and broad. And the first day the wind blew they served as sails, which sent Koki and Tousle flying down the river at such a rate that even Tousle was pleased.

"See," called Koki, "what did I tell you Mother Nature could do?"

"This is fine," laughed Tousle. "Why we're going almost as fast as those yellow butterflies over there." Then all of a sudden Tousle looked hard at Koki. "What's that green I see growing in your other two eyes?" Koki looked at Tousle. "Why, you have the same in your eyes, Tousle. What can it be?"

By the next morning it was plain to be seen what it was, for thread-like young roots were already feeling their way through Koki's and Tousle's brown hair. And the next day the wind blew harder than ever until they fairly dashed along through the water. Faster and faster they sailed, and after a while they sighted an island ahead in the middle of the river. The wind blew so hard it made little waves in the usually smooth water, and when the brothers reached the island they were carried from the water by the waves on to the soft mud of the shore. There they stayed, and their young roots, getting longer and stronger every day, grew into the earth. And by the time twelve new moons had come and gone, both Koki and Tousle were fine slender young cocoanut palms.

"Well," said Tousle, "this beats my happiest dreams. By this time next year we'll be as tall as those stately palms over there."

"Yes," replied Koki, "and I hope you'll remember what I told you about Mother Nature and not grumble any more."

"Oh, I'll never grumble any more, Koki. It doesn't pay. Here we are, with our wishes come true, and I was unhappy all for nothing."—S. S. Times.

Frogs at School

Twenty froggies went to school,
Down beside a weedy pool;
Twenty little coats of green,
Twenty vests all white and clean.

"We must be in time," said they;
"First we study, then we play;
That is how we keep the rule,
When we froggies go to school."

Master Bullfrog, grave and stern,
Called the classes in their turn;
Taught them how to nobly strive,
Likewise how to leap and dive.

From his seat upon the log
Showed them how to say "ker-chog"!
Also how to dodge a blow
From the sticks which bad boys throw.

Twenty froggies grew up fast;
Bullfrogs they became at last;
Not one dunce among the lot;
Not one lesson they forgot.

Polished to a high degree
As each froggie ought to be,
Now they sit on other logs
Teaching other little frogs.—Unidentified.

"Sunday Is Out, Daddy"

By John L. Cole

The preacher man had reached that delightful (and delicious) spot in a hard "day's work for Jesus" known as the Sunday Dinner. The morning sermon had been "delivered" at the long-suffering targets. The young men of his Sunday school class had been given all the orthodox doctrine possible to educe from the international Sunday school lesson for the day. The latest problem of the superintendent had been patiently listened to The hands of the faithful, long-staying brethren and "sistren" had been duly shaken. A few visitors who had "run over" to the parsonage after Sunday school had been entertained as courteously as it is possible for a hungry man to entertain when he smells broiling beefsteak and hears it sizzle.

But finally the wife's sizzling hint had worked and the callers had departed in peace. Then quickly was the Prince Albert slid onto the back of a chair and a coat put on more proper for greasy little hands to hug—a chair pulled up to the table—and the aforementioned glad moment had arrived: the time of the preacher's Sunday dinner. Half the day's work done; that is the time! (That was the time; that was the place; those were the girls.)

Hardly had the preacher-man got the sirloin properly apportioned among the girls—one big, who had done the sizzling, and three little—when the oldest of the young ones, the biggest of the little, made a clean declaration which wellnigh startled the orthodox preacher into dropping the carving knife on a Haviland china platter (wedding present, of course).

This was the heresy propounded: "After dinner, Daddy, we'll go down to the store and buy some candy—won't we, Daddy?"

There was a smile so sweet and hopeful on the base offender's face that it seemed somewhat difficult to reprove her with adequate sternness. After some dinners, you see, we had taken just such a trip, on just such an errand, and the distinction between other dinners and this, other days and this was rather difficult to draw just then.

But with becoming impressiveness the impossibility of such an expedition was set forth: "Why, no; this is Sunday! The stores are closed. We don't buy candy on Sunday, dear."

Quick and ingenious was the reply: "But, Daddy, Sunday is out!"

Heresy—worse and more of it! An offense that smelled to heaven. "Sunday—out." The girls had been to Sunday school. Their pennies had been dropped. People old and young had gone home and the door was now shut. Church was empty. Sunday school and church services for that day were a thing of the past. Of course Sunday was "out" and over with! The logic of the young heretic was difficult to follow.

And over his dinner that day the preacher-man ruefully meditated that his four-year-old was not a sinner above all others. Alas! he suspected that there were many thereabouts with older heads than hers, who had learned long ago the Ten Commandments, including one about the holiness of the Sabbath day, people who might be expected to think

more clearly and act more consistently, who had gotten confused between such matters; a bit mixed between "church is out" and "Sunday is out"; "worship is over" and "Sabbath is over." The preacher wondered if a good number had not gone out of the church door that morning with a satisfied sense of a duty well done, of having "kept" the Sabbath, which was now "out" and a good time ahead! He wondered if there would not be more culpable offenders, heretics, or casuists, scattered around that countryside, that beautiful Sunday afternoon, who, not for the sake of a trip to the store for candy, but for the sake of a trip to the lake side, or excursion to the seashore, a visit to the resort or a dinner out at the hotel, would be advancing to their consciences some such excuse as the preacher's little girl proffered at the dinner table, "Why, Sunday is out!"—Selected.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

NOVEMBER ACTIVITIES

Our Enlistment Campaign continues. September was devoted to the organization of new Christian Endeavor societies and the enrollment of new members. October continued this emphasis with a particular effort to enlist all Endeavorers in the Army of Universal patriotic Service. Thus we have sought to boost the attainment of Points 1, 3 and 5 of our Four-Year Challenge.

During November we will continue to stress the enlistment idea, concentrating attention upon the organization and development of the new Junior and Intermediate societies. While a number of such societies have been organized within the last several years, there is ample room for more. It is difficult to sustain interest and promote efficiency with young people in the same group. By reclassifying them according to age and grading the work according to ability and need numerous advantages will be enjoyed. Where there are not enough young people to maintain a Christian Endeavor society there may be a sufficient number of boys and girls to support either a Junior or Intermediate society. The organization and promotion of either or both is the surest way to secure a young people's society later on.

This important work which makes for future progress should be committed to most reliable people who love and know how to work with the "youngsters." A committee of three makes an efficient combination. One may be charged with responsibility for the direction of spiritual activities; another for the supervision of business matters and the other for the provision of social functions.

The New Superintendent

As stated in these columns earlier, Miss Nora Bracken was appointed National Superintendent of the Junior-Intermediate department. Because of an abiding interest in them she has been a successful worker with children. After teaching for some time in the Pennsylvania schools she was called to teach the boys and girls at Lost Creek. To prepare herself for larger usefulness she entered Ashland College, graduating from the English Divinity course with the class of '17. While in Ashland she was one of the faithful workers, and endeared herself to many of the children through her service as elementary superintendent of the Sunday school. Sympathy, training and experience have prepared her for the work of Junior-Intermediate superintendent. Let our Endeavorers and all who are interested in the training of the boys and girls give her full support in promoting this department. J. A. GARBER.

TRAIN THE CHILDREN

Dear Christian Endeavorers:

I was informed a few weeks ago as to my field in the C. E. work of our church, that of Junior-Intermedate superintendent. But owing to the epidemic of Spanish influenza and other war time conditions I have had time to give thus but little thought and have been unable to outline the work definitely for this year.

The month of November calls for our Junior and Intermediate drive. Thus it behooves us to go to work at once.

I am sure we all realize the importance of this work among the boys and girls. It has been said, "The boys and girls of today are the men and women of tomorrow." So we must train our people while they are young if we would have good, Christian men and women.

Let us try this month of November to do great things in these two departments of the C. E. There are many churches that have neither a Junior nor an Intermediate Endeavor. Some of these churches should have such an organization. Can you not, in the next few weeks, organize and put your young people to work?

We know that many churches are now closed and some may remain closed throughout this coming month, because of the pervading epidemic. If your church is one of this number, then please make your Endeavor drive as soon as you can upon the opening of your services.

We shall plan to have articles and material in both the Evangelist and Angelus that will be of assistance to you in this work. So please do not fail to notice the Christian Endeavor pages of these papers.

We should like to become acquainted and keep in touch with you who are and you who would be workers in this department. "Where there is unity there is strength." We can reach goal two by prayer and by putting all our forces to work. Then let us faithfully and joyfully labor together in the Master's vineyard so that there may be an abundant harvest when he calls for the fruits of the field. NORA BRACKEN.

Conemaugh, Pa.

TRY AGAIN

We have all learned to know the worth of the old saying, "If at first you don't succeed, try, try again." It seems we will have to take the advice given therein into our Endeavor societies if we succeed in accomplishing what we so desired to accomplish on Good Citizenship Day. It must have been that every church was closed on account of the influenza epidemic as I received only two responses to the many appeals sent out and these were not reports, only notices that these two societies would be on the job when the ban is lifted.

Because of the importance of the task at stake, we must not fail. We must succeed. We must try again. I think we can very nicely substitute the citizenship program on November 17, so I am urging that every society carry out the program suggested at that time with a little extra effort. Endeavor to enroll every member in the Army of Universal Patriotic Service, so that we will win out on Point 5 in our Four-Year Challenge. Send a full report of your meeting with the number enrolled in the army to me.

A. E. WHITTED.

Morrill, Kansas.

News From the Field

OAK HILL, WEST VIRGINIA

The revival at Oak Hill was well attended for three weeks when Brother Jennings came to Salem where he preached for two more weeks. His labor was well rewarded. There were eight conversions. Two came from the Church of the Brethren. Brother John Duncan baptized the converts in the pool at Oak Hill. I am not sure as to the correct number that were baptized as I have neglected seeing the secretary, but there were forty or more. When the meetings are all over I will get the number of converts at each place. After the meeting closed at Salem, Brother Jennings went to Gatewood and started his meeting there, but on account of an epidemic of Spanish influenza sweeping over the country all public meetings have been closed, so the Gatewood meeting had to be put off. It was a disappointment to all, as the meeting started with good interest and we regret very much that the break had to be made, but Brother Jennings has promised to come back and finish the meeting as soon as he can.

We feel that God is blessing us and we hope for a good meeting yet at Gatewood.

We have never had a better meeting than the one just closed at Salem. We feel more than ever the need of a church at Salem as we have to have the meetings in a school-

house; but old Salem school house has been the scene of some very enjoyable meetings, if it has been a little crowded uncomfortably. As Brother Lynn used to say, "God bless Salem."

When Brother Jennings comes back and the meetings are finished we will try to have the full report and correct number of conversions at each place. Until then continue to pray for the final success of the meetings and a great harvest of souls for the Master.

MRS. ESSIE BOOTHE.

HANNIBAL, MO.—A Testimonial

I want to say a few words in regard to the paper. Words fail me in expressing my (our) appreciation of the Evangelist. I expect to be a life subscriber. Among the many good things contained in the paper, two items especially impressed me, one was the splendid financial report for the year past, showing a nice little sum above the expenses of running the paper. Another, and one of the grandest moves ever inaugurated by the church, and that is putting the paper in every home in the church. This is "bearing one another's burdens." I am happily impressed with the many churches that have made the "church paper in every home," a part of the budget of expenses.

May God's choicest blessings ever rest on the Evangelist and its staff of publication.

Another word in regard to my present vocation. The past two weeks have kept the physicians on the go day and night. We have influenza in about one half of the homes in the city. There have only been two nights in the past two weeks that I have not been called from one to three times. Night before last I was out until 2 o'clock in the morning. I am almost worn out; so are the rest of the doctors.

Next to the ministry, which I consider the highest calling that can come to a man, is that of the conscientious physician. When I was preaching I used to stand at the bedside of the afflicted and wish I knew what to do to relieve their suffering; it now makes me feel good to be able, in a small measure to help suffering humanity. While I enjoy the work, I find it, like other work, much brain worry many times, but such is our lot in this life.

I am hoping that ere long I may be so located that I can work in the church of my choice, the Brethren church.

With kindest regards and a prayer for God's blessing on the churches, college, etc., I am, Fraternally,

S. B. GRISSO.

The Grand Finale at Flora After Seven and One-Half Years, and the Beginning at Burlington and Darwin.

The closing of our work at Loree has already been mentioned, yet some things planned to be pulled off at the district conference at Flora, failed on account of the "Influ," but nevertheless the Lytles did not lose out for the good sisters presented Mrs. Lytle with a fine table cloth, sister Mary A. Cunningham gave her gift of appreciation to the pastor and wife, and sister Ora Turner remembered the girls (Pauline and Areline) and many others remembered us with little tokens of appreciation, but brother Bert Daniels and family remembered us in the chilly winter days and presented us with a "Cheery" base burner around which we might sit and watch the blaze ,thinking in fondness of the past experience of happy days gone by. For all of these many gifts, and loving days of fellowship, we thank God and pray God to bless all these brethren at Loree. The closing at Flora, September 29, was a great day, the Sunday school under the leadership of Brother Whetstone started the day with a record breaking attendance, 215 being present, with an offering for Armenian relief amounting to $52. The morning service was blest with at least 300 present, and brother J. W. Brower being present was given an opportunity to present the appeal for our Huntington work which was given a worthy consideration, and the response no doubt will be mentioned later in Brother Brower's report.

Then came the noon hour when more than 250 partook of the bountiful dinner prepared in the nicely equipped basement.

The afternoon fellowship meeting was "for sure" a fellowship service, when the men's class presented the pastor with a fine leather Morris chair, then came the blotting out of the balance of the unsubscribed budget which was easily accomplished and not only a clean slate was left for our successor, but a balance in the treasury, also provision made to take care of the work for the ensuing year, then came the expressional part of the service in which many stated words of encouragement to the outgoing pastor and also expressed how they expected to apply themselves to the further progress of the work with the incoming pastor.

The evening hour was one of great joy for this being the third service of the day and our final word at least 300 were present and in the audience were many of our community friends who had been with us in our community work, and the response of their presence with that of the membership made us realize that our work had been appreciated and was not in vain, otherwise we were receiving some of our flowers while we live to enjoy them.

The sisters remembered Mrs. Lytle with a fine comfort and a slumber robe which has at least 90 of the sisters' names worked in their blocks, the girls were also remembered by various gifts from classes and individuals, and for all these we pray God's blessing upon the donors of every gift, and thank God for every kindness shown us by these worthy brethren which would take a whole page to enumerate.

On September 30 the Burlington brethren came with trucks and moved our goods which are now stored in Brother Polk's storage room while we have been given the use of Brother and Sister Harrall's home until the house we will occupy is vacant. We spent two weeks visiting among the brethren at Flora, and yet could not get to all places to which we were invited, but we are leaving them as standing invitations, hoping to get back later "for the chicken." We have had one Sunday at Darwin, October 6, both services well attended. We planned for a meeting to begin October 14, but had to call this off for the present. As yet we have had no service at Burlington, but we will acquaint ourselves with the field and the brethren and wait patiently and plan larger as we wait, in which we will hope to give a helpful report later. Both of the churches, Burlington and Darwin present to us a willingness to do their full measure and may God's spirit keep us humble and faithful to do his holy will. Pray for us brethren as we labor in his service.

W. T. LYTLE.

Burlington, Ind.

WITH THE ARIZONA MINERS

According to the editor's kindly request, I am writing in reference to the Arizona work.

I arrived in Arizona on the seventh of October to find that an order had gone out that morning for a state-wide quarantine and every avenue was closed, even to street meetings; it was a great disappointment, for on Wednesday evening I had supper in a dining room with five hundred men and we were scheduled for a week's meeting there, the other two weeks to be spent elsewhere in special services. Arizona is a harvest field which is white unto the harvest and the pity of it is that the laborers are so few. The only time the Gospel is preached to these people is when some one is willing to go and pay their own expenses (or have them paid for them as in my case). Our Juniors raised money for my railroad fare and sister Anna Wolfe gave me fifty dollars to pay my board.

It might be of interest to relate a little of my last visit to Arizona which was in 1914. I went to a place in which God's name had never before been spoken unless it were in an oath.

A young lady offered to pay my expenses at this time; she was a tither and a member of the Baptist church, also a stranger to me.

We held three weeks' meetings, some of the cowboys riding as far as 20 miles a night to the services. Some one asks what about results in souls saved? Just as well go to China for three weeks' meetings and ask the same question. To illustrate—I carried a song book filled with the old songs expecting that they would be known to all, when to my dismay there was just one song that a few of these men knew and it was, "Jesus loves me." Say mother, when you teach the little one at your knee those simple songs, you are writing for eternity, how those men sang, and once in a while a tear would come, unbidden, possibly a memory was awakened, a vision of home and mother had come back, and then at the close, such a hand-clasp and a thank you preacher. In the midst of the meeting a young woman from La Verne had been persuaded by us to come down and teach school there, a young woman who was out and out for Christ, Miss Edna Neher from the mother church and she became Sunday school superintendent and organized a work which has gone on until now; she has left that district but those men still speak of her kindly Christian work, her sympathy and friendliness to the men who are generally known as the down and outs of society.

That was four years ago. Today there are eight Sunday schools in that state the direct outgrowth of those meetings, one Sunday school having over one hundred scholars. This

work is in the hands of the American Sunday School Union and at the time of writing they have a man from the Los Angeles Bible Institute putting in his full time as missionary and he tells me that it is a common thing to have some soul in these districts come out for God.

To those who are interested in the financial part of these meetings I might say that the people were so delighted to have religious services that they refused to take anything for my living and I turned in a bill for these three weeks' meetings of $19.90, which covered all expenses.

And now I am waiting for another opportunity to go back again with the whole gospel, a gospel that can touch a responsive chord in every heart.

Just another word. I thank God for a bunch of young men who are willing and also fit to carry on the work at home, and for a band of people who will always stand by the work as one man, when the pastor is in other fields.

As ever, your brother for souls,

THOMAS H. BROAD.

NORTH LIBERTY, INDIANA

It is with pleasure that we are sending a few lines to the Evangelist by way of a report of our work in this part of the Lord's vineyard. I will say first that we as brethren here are enjoying the Evangelist these days and by the beginning of the new year hope to place it in every home.

We have nothing startling to report, yet we want to testify to the fact that the Lord is blessing his people and leading us forth from victory to victory. We have suffered many losses, by removals in various ways. Our service flag reveals that 26 of our young men are in the service of their country. Several of these were among our leaders. Several of our young ladies have gone to Washington, D. C., in government employ. Then again some have been recently called to come up higher, but withal we have reasons to be encouraged, as new ones have taken their places and the interest and attendance remain above the average. Rally Day in the Sunday school was observed when the epidemic was raging, hence we have no glowing report for the day, however, splendid sessions were held both forenoon and afternoon. Our brother Frank Hay, vice president of the county Sunday school association and brother Clem Mamerow, superintendent of our own school gave splendid addresses. Our Sunday school has maintained the Front Line Standard the past year and hopes to reach it again the coming year. We have also attained twelve of our Four-Year Program goals this year and will reach another one soon. Our plans for revival meetings have been seriously molested. We are planning now to begin November 10, simultaneously with two other churches of the town, with the pastor as evangelist. From here we turn at once in an effort with the College Corners church, beginning about December first.

At a recent regular service a splendid young school teacher confessed Christ. Others are inquiring the way of the Lord. Thus we labor on doing our little part in helping to bring the kingdom to earth. May we all be just as diligent at our task as is possible, until he shall come to reign supremely in the hearts and lives of men everywhere.

Under the precious blood,

C. C. GRISSO.

FILLMORE, CALIFORNIA

We are still on the job and our new church here at Fillmore is moving along. We think we will dedicate about the first of December, 1918, if all goes well. We will send you a picture of the building when it is completed.

S. LOWMAN.

ASHLAND COLLEGE NOTES

In consulting with the Editor about news notes from the College he kindly gave us permission to write a few squibs occasionally. No doubt it will please many of the graduates and former students to read about the old College on the hill.

The school opened up with a larger attendance than a year ago. The large enrollment was a surprise to the faculty, as they had thought the war conditions would put a damper on the attendance.

We just got under good headway with the school work when the "flu" broke into our midst, and nearly every boy and girl in the dormitory had a tussle with it. The place was a veritable hospital for over a week. However no cases proved serious.

There was hardly a family on the hill but what the flu was an uninvited guest to one or more members thereof.

Quite a number of the students went out and did nursing among the sick and needy, during the siege. All schools and public places were closed for ten days. This gave the students who escaped an opportunity to do real Red Cross work.

Classes were resumed Monday, October twenty-first with good attendance. We are hoping that no hindrance of any kind will retard the progress during the balance of the term.

The Philomathean and Hesperian Literary societies have given their initial programs to full houses. Both were excellently rendered. The Philos dedicated a bronze plate, to the men who have gone out to the colors, and hung it on the wall, and the Hesperians dedicated a large silk flag with over twenty stars, in honor of the boys who have answered their country's call. Edward Boardman and Dr. Jacobs gave the respective dedicatory addresses.

Marie Lichty, a graduate of '18, is teaching four or five classes in French. We are all glad to have Marie among us this year again.

Miss Mae Smith another '18 graduate, has been in Samaritan hospital in Ashland for some weeks past. She had a nervous breakdown. We are all hoping she may be restored to her former good health.

W. H. Beachler, home on furlough, gave a splendid chapel talk on "Making a Choice in Life's Work." Come again, Brother Beachler.

Mrs. Ellen Lichty is back from a visit to her former home in Falls City, Nebraska, and resumed her place as Matron at the Dorm.

George Walton, of Fremont, Ohio, who went home during the "flu" epidemic, and was pretty sick with it for a time, will not return to school this year.

The men who have been in the habit of going out every Sunday to preach for a year or two, have been at home for several Sundays on account of the state closing orders.

Among the new students are eight High School graduates who have enrolled in the Seminary department.

Lucile Teeter, a graduate of '18, is teaching Latin and French in High School at Cuyahoga Falls.

Emerson Gnagey, a former graduate, is teaching in High School at Shelby, Ohio.

The College Y. M. C. A. is planning on doing some real war "Y" work. It has pledged a large sum for the national fund, and is making a budget for local work. This will be the largest sum ever appropriated, either for national or local work, by the organization.

W. R. DEETER.

HOME MISSION NOTES

The Epidemic

Brother Cook writes, "The Flu" is taking quite a toll here. We have had three and four deaths per day close around here for several days. About half the people down and the other half hardly able to go. We can hardly get enough help to take care of the dead, say nothing about the sick. People are dying like flies in many places up and down the line and back in the hills. We have no nurses and the doctor is going day and night. There are usually 25 or 30 calling for the doctor every day and they usually find him out. Many of the doctors in the mountain district are overworked and sick. We think the epidemic is at its worst now (October 27.) The Lord has spared us thus far for which we are grateful. We are using every preventive possible. I am wearing a mask now when I go out. We certainly pray we shall escape this dreadful thing. Pray for us and our people.

A Call to Prayer

Certainly the thousands who are interested in our mountain mission work will consider it a privilege to unite with our faithful servants of the cross, both at Krypton and at Lost Creek, that they may be graciously spared as they labor in the midst of a suffering people. Let us make this a matter of special daily prayer.

Riverside

Brother Drushal writes, "We are still closed down tight. There have been quite a number of deaths around here from it, the saddest being that of a Mr. Carter from Marion, Indiana, who was here superintending the erection of this bridge. He died in the hospital at Jackson. None of his folks were with him, not even his wife. We are still well in our home except that Gordon has the chicken pox."

Six Peanuts

"Mrs. Drushal and the boys planted six peanuts last spring and it is simply wonderful what they got from it. We have an acre or two of ground on the farm that would be admirably adapted to growing them." Orders for peanuts should be sent to Sister Drushal and the boys and if they cannot fill all the orders this year, they will doubtless be able to fill them next year. Here is an order for half a bushel to be filled at once and sent

by express C. O. D. We are sure that Brother Drushal will pardon the above excerpt from his letter and we will all join with Brother Drushal in the hope that a carload of peanuts may be raised next year. And to them who made the discovery our gratitude will be due.

Peru, Indiana

"The Little Brown Church" had a big program well under way for the whole of October, our "Rally Month." In fact, the special program began on the first af August and was to culminate in the evangelistic campaign in November. But the plans of men are not always carried to completion. "Man proposes but God disposes." Our prayer is that great blessing may come out of the changed plans, made necessary by the terrible epidemic. However, we did have a great rally day with two splendid programs. One of the goals for Rally Day was "Five new members of the church." We are thankful that said goal was reached and more, for on Wednesday evening after Rally Day we baptized not only five but seven people, constituting three families, three husbands, three wives and one daughter, a young lady now in High School. When the ban is lifted we will be at it again.

That "Mortgage Eraser"

The Washington, D. C., special fund of $1500 now stands at $1058 cash. The remainder of the pledges, $442, should be paid at once that the mortgage might be canceled and interest stopped. The pledges were taken at sixty days which made them payable on or before October 31. Delinquents should pay a penalty. What do you say?

Spokane, Washington

A splendid gift of $50 was received from Brother and Sister H. B. Lehman of Glendale, Arizona to help complete that much needed church building at Spokane. The amount received by our board for this purpose since conference totals $63.50. They need $2500 in order to complete the building. This announcement ought to bring "The Stuff Sufficient."

The Thanksgiving Offering

Brother Orion E. Bowman, our faithful Secretary-Treasurer of the Home Mission Board, has sent forth the annual call for a splendid Thanksgiving offering totalling at least $7500. This is not too high, the fact is that it is not high enough. If every professing Christian would be honest with God that amount would have to be quintupled and more than that, as somebody said, perhaps even quadrupled. This epidemic ought to increase the offering rather than lessen it. The church has been "robbing God" too long already. It will be a happy day when the challenge in Malachi 3:10 is accepted by the Brethren church and it is made possible for God to "open the windows of heaven and shower blessings that there will not be room enough to receive them." The Thanksgiving offering is for the support of all the home mission work being conducted under the direction of the Home Mission Board, except the work in Kentucky. Part of the White Gift offering at Christmas time will be given for Kentucky missions. Let us prove at Thanksgiving time that we are truly thankful. Let every church plan systematically for the record home mission offering.

Early Payment

Christian Endeavor societies should not forget that their Kentucky pledges should be paid early in the conference year, if at all possible. The same is true of personal pledges. Too many wait until the latter half of the year as though the missionaries could wait eight or ten months without receiving a dollar of salary. Better do the Lord's business promptly. The blessing will be the greater. Do it now.

The Right Word

"Please multiply my last year's contribution to the Kentucky work by two," writes Brother L. B. Wilkins of Washington C. H., Ohio.

G. C. CARPENTER,
President Home Mission Board.

KANEMORADO DISTRICT CONFERENCE

The Kanemorado District Conference met at Carleton, Nebraska, October 8 and 9, 1918. The Conference opened Tuesday evening with a sermon by Vice Moderator H. F. Stuckman, subject being "The Presence of God in the History of the World. Splendid music was furnished by the Carleton choir. A service flag containing 36 stars was sufficient explanation for the absence of young men from the choir.

The conference organized on Wednesday morning by electing the following officers by informal ballot: Moderator, H. F. Stuckman; Vice Moderator, A. E. Whitted; Secretary-Treasurer, C. W. Yoder

The moderator's report dealt with the problem of the non-active churches in the district which lower the standing of the district in the Four-Year Program. After discussion by the conference, a committee consisting of John Lichty, H. Howard and J. D. Kemper was appointed to recommend a plan for dealing with the problem. The committee later recommended that the Mission Board be authorized to deal with the problem and that it should consult with the churches in question before taking final action. The report was adopted.

Mission Board Report

John Lichty, president of the board reported the condition of work at Ft. Scott and stated that the board was anxious to secure a suitable man to take charge of the work there. Brother Dodds was secured to take charge of the work at Maple Grove. A Sunday school has been maintained at this place for seven years without a pastor. The treasurer's report showed a balance of $533.73 in treasury after paying all bills.

The Four-Year-Program was presented by A. E. Whitted, district goal director.

Sunday School Session

Mrs. Belle Seibert, of Beaver City presented a well written paper entitled, "The Model Sunday School." The author enumerated the standards a school should strive to attain and emphasized the importance of mission teaching in the school. The next topic was "The Successful Teacher," by C. W. Yoder. Teacher training classes were reported from Morrill, Falls City, Beaver City and Carleton.

J. D. Kemper called attention to the Ashland College courses of training and urged taking advantage of them.

C. E. Society Session

Miss Jennie Bailey, of Carleton, presented the topic, "The Relation of the C. E. Society to Missions." The speaker emphasized the importance of beginning with the children and training them in the Junior and Intermediate societies to become efficient workers for the extension of God's kingdom. The C. E. Societies are doing their work more efficiently than any other agency.

C. M. Pierce spoke on the topic, "The Future of the C. E. Society."

Report of Committee on Nominations

Mission Board:—President, John Lichty, Falls City, 2 years, unex.; Secretary, H. A. Howard, Mulvane, 1 year, unex.; Treasurer, E. E. Lichy, Carleton, 3 years, new.

College Trustees:—John Lichy, Falls City, 1 year, new; Clarence Yoder, Morrill, I year, new.

District Trustees:—President, F. P. Beachy, Carleton, 3 years, unex.; H. A. Howard, Mulvane, 1 year, unex.; G. B. Seibert, Beaver City, 5 years, new; Sam. Kimmel, Falls City, 4 years, new; N. P. Eglin, Hamlin, 2 years, new.

Sunday School:—President, Dr. E. A. Mathers, Falls City, 1 year, new; Secretary, Mrs. Oscar Nedrow, Maple Grove, 1 year, new; Elementary Superintendent, May Dunlap, Portis, 1 year, new; Home Department Superintendent, Lillie Johnson, Beaver City, 1 year, new; Teacher Training Superintendent, Roy Brumbaugh, Portis, 1 year, new.

Christian Endeavor: — President, Jennie Bailey, Carleton, I year, new; Secretary, May Yoder, Falls City, 1 year, new.

Report was accepted and officers duly elected.

The moderator and secretary were authorized to secure a location for conference next year.

Final report of Credential Committee showed 22 lay and ten ministerial delegates present.

H. F. STUCKMAN, Moderator.
C. W. YODER, Secretary.

CONFERENCE PHOTOS

The photos taken of the delegates at the Kanemorado Conference are ready. Photos, including postage, ten cents each.

J. D. KEMPER.

Carleton, Nebraska.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER,
...Associate Editors

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Marriages

LICHTY-GILTNER—Mr. Ralph A. Lichty, of Camp Funston and Miss Clara Juanita Miller, of Bellefontaine, Ohio, were united in marriage in the church at Carleton, Nebraska, September 15, 1918.

The groom is the only son of brother and sister Elias Lichty and was born and reared in Carleton. The bride is the only daughter of brother and sister E. F. Miller, of the Gretna, Ohio, church. The best wishes of a host of friends go with the young people as they start out in their new relationship.

J. D. KEMPER.

GILTNER--NICELY.—On the seventeenth of October at five o'clock, George W. Giltner and Lola May Nicely were united in marriage at the home of Brother Jones in Roann. Both are members of the Brethren church. The writer unites with a host of friends in wishing them much happiness in their new relationship. Ceremony by the writer.

WILLIS E. RONK.

STUTZMAN-SHULTZ.—Mr. Mark Stutzman and Miss Ida L. Shultz, a member of the Berlin Brethren church, Berlin, Pa., were united in marriage on Thursday evening, October 17, at the parsonage in Berlin by I. B. Trout, the pastor. These are both estimable young people, and have the best wishes of a large circle of friends for a long and happy life of faithful service. In the near future they will take up residence in Akron, Ohio, where Mr. Stutzman is connected with the Goodyear Rubber Company.

LEPARD-ALLARDING.—Forest Lepard and Viannie Allarding, both excellent young people of the Campbell Brethren church, Michigan, were united in the bonds of matrimony in the chapel of the Inn, Winona Lake, Indiana during the General Conference by the writer. It was my privilege to baptize these young people and sincerely hope that the Lord will bless them in a large measure as they continue to serve him.

C. C. GRISSO.

Our Dead

COWAN.—Mrs. Glorene Cowan, wife of Harry Cowan of Ashland, O., passed into the life beyond Sunday, October 13. She was the daughter of brother and sister Hugh Emmons of the Ashland church. She united with the church when a young girl and remained faithful until her death. Just the day before she passed away she asked to be anointed. She realized her condition and expressed her faith in God by saying, "My little children need me and God can heal me if it is his will." Private services were held by the writer. At her death she was aged 26 years, 11 months and 12 days. Thus early her life was spent and her brief day closed on earth. She leaves her parents and brothers and sisters to mourn her home going. But the husband and little children have the strongest hold on our sympathies and in their deep sorrow may the Lord solace.

PRESSLER.—John Frederick Pressler, of Rittman, Ohio, passed away at his late home at the age of 54 years. He was a resident of Wayne county all his life. About three years ago when the Rittman church was organized he became a member of it. He leaves a wife and daughter and many friends to mourn their loss. Funeral services largely attended were held in the Presbyterian church of Rittman by the undersigned. May the Spirit of God comfort all the family.

BAKER.—Jane Young Baker, of the Rittman, Ohio, Brethren church passed into the life beyond on October 7, 1918 at the age of 74 years, 6 months and 27 days. She was married to John Baker in 1865. Father Baker and seven children, with 16 grandchildren and one great-grandchild are left to mourn their loss. She was converted in 1861 and has lived a faithful Christian all her life. At the organization of the Rittman Brethren church she and Brother Baker became members. She left a fine example of the Christian mother to be emulated by her children and friends. May the grace of God sustain Brother Baker and all the family. Services at the Rittman Presbyterian church by the writer.

KOLB.—Miss Helen Kolb died at the home of her father, Samuel Kolb, in Ashland, at the age of twenty years. Hers was a beautiful young life quickly plucked by the ruthless hand of death. Private services at the home by the writer. May the promise of the Lord Jesus comfort the fathers and sisters.

SHREFFLER.—Mrs. Marie R. Shreffler of Lebanon, Indiana ,died at the home of her husband's parents, at Ashland, Ohio, at the age of 29 years, 9 months and 23 days. Private burial services were conducted by the writer. She was the wife of brother Clarence Shreffler who was a member of the College Brethren church before his removal to Indiana ten years ago. May God bless the husband and parents.

J. ALLEN MILLER.

APPLEOFF.—Johnnie Appleoff was born near Hamlin, Kansas, October 22, 1904, and died at the Sabetha, Kansas, Hospital October 4, 1918, aged 13 years, 11 months and 12 days. The immediate cause of his death was an automobile-locomotive collision at a railway crossing in the city of Hamlin on the Sunday afternoon previous to the date of his death. His father was also severely injured at the same time but has since made a complete recovery.

Johnnie was a member of the Brethren Sunday school in Morrill and a regular attendant. He was of a sunny, cheerful disposition and loved by all who knew him. He leaves to mourn his early departure his father, mother, two sisters and one brother besides many relatives and friends. Services at the Morrill church by writer, assisted by the pastor, Brother Whitted.

J. D. KEMPER.

KELLER.—John Samuel Keller was born July 31, 1899 and died October 9, 1918, aged 19 years, 2 months and 9 days. He became a member of the Brethren church at Pleasant Valley, September 3, 1915 and was a young man of good promise in the community. His death occured at Chester, Pennsylvania, where he was seized with Spanish influenza, dying within a few days after being taken sick. He leaves to mourn his departure his parents, seven sisters and four brothers besides a host of friends. We can only pray that in this hour of darkness to the bereaved ones that Jesus the Light of the World may prove a very precious and present friend.

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Does It Matter What One Does?

In reading the New Testament one can not long escape the conviction that conduct and the tasks of life are of first rank importance. Belief influences both one's relation to his fellows and his God. Four weeks ago the writer sought to emphasize the truth now so universally recognized that it does matter what one believes. Were it not for the fact that many insist that it does not matter what one does the present discussion would be unnecessary. Somewhere between the statement that conduct is three-fourths of life, or all of it, and the contention that conduct makes no difference we ought to find the truth.

There are those who hold that membership in the visible church assures one's salvation regardless of conduct or life's work. The benefits of any sacrament bestowed by the church can never be lost. Good works are good. And there can be more "good works" than one needs for himself and that is better. But one may be woefully lacking in character, in accomplishment in the worth-while things of this life, and above all in doing the specific thing that constitutes one's life work, the very will of God for one's life, and yet be an heir of salvation. Such a view certainly does not appeal to any thinking mind and finds no sanction whatsoever in the teachings of Jesus. This error is just as fatal as the realization of the Christian ideal in life as is the error involved in the belief that one can earn salvation by works or attain it by faith alone.

Has it ever occurred to the reader that some of the greatest truths of life are the most simple and that they center in the most simple facts of everyday experience? Such is the truth of our personal freedom. No matter how involved the discussion of the question of freedom of the will may become it nevertheless remains one of the most persistent and the most insistent facts of our daily experience that we are free. We do choose. Herein also lies the truth that we are responsible for our choices. And in a larger sense we are responsible for the sort of men and women we are, for the work we do and how we do it, for our doing the will of God or refusing to do it. Besides this we are responsible for the character we attain by the refusal or the neglect to make a choice at all. We can not evade responsibility for our acts and our conduct, be it good or evil, by denying freedom or by refusing to make a voluntary choice.

There is another and most striking observation that I have made. It is the far-reaching and determining principle stated by Jesus in the words,—"He that is not with me is against me; and he that gathereth not with me scattereth." Matt. 12: 30. This teaching of Jesus and its parallel in Luke 11: 23 must not be confused with and made contradictory to his words in Mark 9: 40 and Luke 9: 50. There is a vast difference between the man who repudiates, rejects, scorns or passes by with malignant indifference the claims of Jesus and the man who, though in self-will and isolation, confesses by word or deed the claims of Jesus. Men seek to rid themselves of God and Jesus Christ and the moral obligations growing out of man's relation to God by an indifference, real or feinted, or by a refusal to make a choice, or by an utter non-committal spirit. TO MAKE NO CHOICE IS ALREADY A CHOICE MADE. And this is a truth of the most startling force and the most far-reaching consequences. Observe how it applies to life. Look about you for illustrations.

What does Mr. X do, you ask? Anything that falls to him. That means he does nothing habitually, as a life work, and that he does nothing well. Oh, it may be he does it well enough for a man who does anything. But how does he do it in comparison with the man who does one thing and does it well? To have no definite life work is to have after all a life and a work. Is Mr. X a Christian and does he live a good life? A Christian life? Since he must live would it not be better to live the finest life possible? To live he can not escape. Can he escape the responsibility for HOW he lives by just living? Can he escape the responsibility for WHAT he does by doing nothing? And can he ever find any justification for DOING NOTHING the WAY he does it? That is, in other words, can Mr. X escape living, being and doing by failure to make a choice, definite, purposive, meaningful, willed of God? Mr. X may be the reader or the writer and it would seem that it does make a difference what a man does. Our choices, or neglect of choices, determine what we can do and how we do it, and whether we are doing a man's work or nothing at all. To clarify the thought and carry it a bit further I will speak by way of an experience. As a minister I am called to bury a man. He is a stranger to me. I am interested to learn something of the man. I ask a friend, "What did this man do in life?" He replies, "He was a mechanic, skilled, conscientious, faithful to his employer." Or he may say, "He was a splendid farmer, or business man, a useful citizen and one whom the community can ill afford to lose." Or he may say, "Oh, I am sorry to say he did little or nothing worth while in life." Other questions I may ask are, "How did this man live?" "How did he do his work?" "What was his life and his life-work worth to the community, to his own family?"

If I were able to reach the ear of young people in great numbers there are three things that I would stress with all the power of my life. They are the following:

1. Every life is the gift of God. I would insist that it is a good gift. Yes, priceless in the estimate of God himself and by that same estimate unlimited in possibilities and immeasurable in capacities of attainment is every life born into the world. Made in the image of God is an affirmation I count the most significant in the whole creation account.

2. Every life has a plan which is the Will of God for it. We just can not believe that this is a chance world. No more can we believe that life, human life, is meaningless. Plan involves purpose and end. Every life is tied up with a supremely great end. It ought to be one's greatest concern to find out the will of God for the life he is to live and then having found it the greatest joy should be experienced daily in the accomplishment of that will.

3. I should also insist that every divine life-plan includes a career which is the biggest, best and holiest that life can achieve and that the achievement must be won in the most complete, the happiest, and the best manner possible for that life.

Now it must follow that whatever I do, whether I sing a sacred song, or plow a field, whether I preach a sermon or demonstrate a theorem in geometry, whether I do anything sacred or secular, it is I MYSELF who do it. And it follows just as certainly that all I do of whatsoever character will react on my life, my real and very self and change it for better or worse for time and eternity. The very same I who prays may utterly destroy the efficacy of that prayer by doing a shiftless piece of work or by selling a yard of shoddy or by hiding a defect in my daily task which no mortal eye may ever discover. It certainly does matter to ME what I do.

Then I may be doing another man's job and leaving my own altogether undone. In that case I am a great sinner though I may be really doing a great work. And it can not be other than that in the great and final reckoning I must pay a fearful penalty. I may be a prophet in the name of Jesus. I may be a miracle-worker that casts out demons. I may be taught of Jesus and quite well acquainted with him. And, yet, I may find the door closed to me. There is a vast difference between doing your divinely appointed life-work, even in its details, as a worker together with God and seeking the other fellow's job because it looks good to you. Is it possible for one to believe that God works thus with a man? Does God become a

(Continued on page 16)

From the Editor's View-Point

Pulling Power

There is quite a difference between pulling power and the power of a pull. Because of certain influential advantages of one or of one's friends a place of preferment may be secured, and this regardless of one's fitness for the place. This is often true in politics and positions of what we sometimes call public trust, and of such we are accustomed to say, "He had a political pull." This is not regarded in any specially complimentary manner by most people for it is conceded that such influence is seldom used for any good purpose; but there is another influence, the influence of high and worthy character that has pulling power in itself and is worthy and that should be sought after by all men.

We used to know an old brother in the church who insisted that anything that is well-pleasing to man is an abomination in the sight of God. Such a position neither gives man his due nor God the honor that belongs to him. Such a position assumes that man is not pleased and cannot be pleased by righteousness and virtue that are pleasing to God. However we do not believe many men hold to such views of life. There are many worthy things and many worthy motives in the life of a man that must be pleasing to God, and these worthy things make up the attractive forces of a strong righteous character.

Men of strong character have great pulling power and their very personality is such that others are drawn to them, but yet the fact is overlooked that many times very little things constitute this power. The little, the common things in life that appeal to many common minds have a greater power than is at all times realized. But all pulling power is not centered in personal character as a British army officer found out one day while in hiding in Belgium. As he peeked out from his place of hiding he noticed that fully nine out of ten of the German soldiers that passed a show window across the street paused from one to three minutes to look at the display, while the Belgians who passed gave it no attention. The man in hiding thought that only a window display of German magazines and German books would have such attraction to Germans as they passed without also attracting the Belgians and his curiosity became so aroused that at nightfall he determined to venture out of his hiding place to learn if possible what the attraction might be. He crossed the street and one glance in the window cleared up the whole matter. It was a meat market and the window was filled with huge quantities of sausage. And this was the power that pulled nine out of ten soldiers to stop and gaze into the window and that pulled a man out of his hiding place across the street to his own personal danger. The knowledge of the pulling power of certain goods is stock in trade to the window decorator and the knowledge as to how to display that power to the best advantage constitutes his art. Then why should it be wrong for any one to display for good purposes the pulling power he may possess that others may be drawn, not to him, but to right ways of living?

First Steps

One who has not passed through the experiences of parenthood can hardly realize the interest that parents take in watching the efforts of their child to walk alone, and how the very first step taken alone is regarded as one of the greatest accomplishments that has yet been acquired by the child. There are many first steps in life and the way a child sets about it to take its first step with baby feet as it endeavors to pattern after its elders and walk in an upright position may be a sure index to the characteristics that shall follow it all its days. If fearful and hesitating in the endeavors to take this first step it may be fearful and hesitating about all "first steps" in life, while if boldness and courage are displayed at this time such traits may very naturally be expected to characterize its future life. It is true that environment and training may help to overcome these early indications but nevertheless they are there and need to be watched over carefully to help a child to make the most of its possibilities, for the whole future of one's life may be colored if not exactly determined by one's first steps. There may be an attempt made to reach life's goals or successes without taking these first steps, but this is contrary to all nature's laws. One may be promoted over the heads of one's fellows, as is sometimes done in the army as well as in business, but when the promotion is based upon merit one may be assured that it is largely the result of proper and wise "first steps" that have been taken that have fitted one for promotion.

An exchange has very tersely given expression to this thought in the words: "To paddle your own canoe is the first step toward having your own private yacht." The owning of a private yacht may not be the ambition of many of us but there are other ambitions that are equally dear to us and to reach them one must learn to take his own first steps bravely and independently, or as the quotation says, he must learn to paddle his own canoe. This is the law of the business and professional world.

Burning Bridges

It used to be considered good military tactics to burn the bridges behind an army after it had crossed a river in its advance movements for then it was felt the soldiers would be all the more determined to win and would fight with greater valor and courage and even with desperation because they had no way to retreat or to make their escape should they be defeated, but modern warfare witnesses the burning of bridges only in the rear of a retreating army and in the forefront of an advancing victorious enemy force. But there are times in life when it does seem best to cut off all possibility of retreat so that one will be compelled to put forth one's greatest efforts to win or to face inevitable defeat. Self determination in matters of government is one of the requirements stated by our President in his peace terms to which he gave expression some time ago, and self determination in life is one of the primary elements in the building up of any successful career.

There are many things to consider as one contemplates future action or the development of one's future career, even though that career may be nothing more than doing the commonplace things in the world all through one's life. However commonplace things may be transformed by doing them in an uncommon way and the monotony of the commonplace is thus not only worn off but absolutely destroyed. This is one of the things that needs to be done to break away from life's monotonies. The monotony of life is one of the greatest causes of worry and discontent and anything that will improve life's outlook without endangering the character of the one who seeks the improvement is to be commended. But in regard to matters over which one is inclined to worry it is well to accept the contradictory advice of the quotation: "If you are inclined to worry, burn your bridges behind you before you come to them." This apparently impossible thing can be done only by those who have the courage and the power to face a possible defeat with the way of retreat cut off.

Contributions

Preaching the Gospel

BY I. B. TROUT

The Minister

There is no higher calling than that of the minister, who is called to the sacred duty of preaching the gospel. The minister stands between God and man "to preach the unsearchable riches of Christ." The minister stands in the place of Jesus Christ in a certain sense, for, "God hath given to us the ministry of the reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5: 18-20.) Again it is said of the minister, "How shall they hear without a preacher," and, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Because of the high and holy calling of the minister, he must measure up to certain standards which are clearly set forth in the scriptures.

1. The minister must be a Christian in the fullest possible sense of the term. This means that he is growing better day by day. He does not come to any height where he has the right to cease growing. A Christian follows on just as rapidly as Christ leads the way into greater light. A Christian does not stop to doubt and cavil at God's word. There may be, there will be, things that contain mysteries to him, but he does not make this the occasion or the place to set up his doubts, nor does he make it the ground of unbelief. He asks God for light and then digs all the harder to be able to search the deep things of God. The Christian minister has no time to stop and parly with doubts. If he undertakes to do such a thing, the chances are that Satan will get the same advantage over him that he got over Eve, when she began to consider doubts. The minister must be able to say at least two things that Paul said, "I am not ashamed of the gospel of Christ," and, "I know whom I have believed." As a Christian, the minister must retain the right relation to his fellow men. He must be willing to do the part of a servant to humanity in the fear of God.

2. The minister must believe that the Bible contains the inspired Word of God. He must consider the Bible to be a book in a class by itself and not merely consider it a book among others that may contain truths. Paul said, "All scripture is given by inspiration of God" (2 Tim. 3: 16). Inspired literally means God-breathed. The word comes from two words, theos, meaning God; and pnein, meaning to breathe. The Bible idea of inspiration simply means God's strong, conscious breathing into men, thus qualifying them to utter the truth. It is God speaking his Word through men as if he were uttering the same words himself. It was so understood by the holy apostle Peter, for he said, "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1: 21). Both the Old and New Testaments are full of statements teaching that the writers of the Bible were God-inspired. It is said that such phrases as, "God said," "The Lord spake," "The Lord said," etc, etc., are contained in the Old Testament 3,808 times; and the New Testament contains many claims to the inspiration of its contents. Read 2 Peter 1: 20, 21; Acts 1: 16; 1 Peter 1: 10, 11; 1 Cor. 2: 13; and many similar passages. It is absolutely necessary that the minister should believe that the message that he delivers is from God.

3. The minister must be able to expound the Word of God. Paul called this qualification, "Apt to teach" and "Able to teach." It is one thing to believe the Bible; it is quite another thing to be able to teach it in such a manner as to cause others to believe it and to accept its Savior as their own living, personal Savior. Men do not all have the same gifts (1 Cor. 12: 4-14). Let each Christian exercise the gift, or gifts, that God has given him.

4. Not only must the minister believe God's Word, understand it and be able to teach it to others, but he must handle and teach the Word faithfully. He must handle the Word in an honest manner. He must not put fictitious and unreasonable interpretations on the Word. He must let God speak what he wants to say in the Word. He has no right to do what we call "Glossing the Word." The sermon he delivers should come logically out of the text used. I have listened to some fairly good sermons which did not come out of the text used, but belonged to quite a different text. Jeremiah spoke by divine authority when he said, "The prophet that hath a dream, let him tell a dream; and he that hath my Word, let him speak my word faithfully" (Jer. 23: 28). There is danger of ministers telling their dreams for the Word of God, and of preaching the Word of God as if it were a dream, or some idle fancy. The pulpit must not be prostituted to the common level of what may be called intellectual debauchery, but it must be kept on the high plane on which Jesus Christ established it. The pulpit is sanctified by the truth of God's Word, and he assumes a great risk, who attempts to drag it down to the level of human reason and carnality. Paul said, 'We....Have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but.... commending ourselves .... in the sight of God" (2 Cor. 4: 1, 2). The minister who deals out God's Word ably and honestly has come into possession of a fine accomplishment. Bias and twist have no place in the work of a faithful minister of the gospel.

5. There must exist in the heart of the minister a yearning for the conversion of sinners and the strengthening of the saints. He does not preach for honor, money, or any other form of emolument, but he preaches for the purpose of saving men. In no other way can he do honor to God, and in no other way can he be worthy of the calling The gospel of Christ is the power of God unto salvation to every one who believes, and there is no apology for preaching it for any other purpose than the one purpose of leading men to heaven. The yearning for the salvation of souls is the one fundamental motive for preaching the gospel, beside which all other motives are secondary and of little importance. Ministers, let us read carefully Romans 9: 1-5 and do some serious thinking.

Berlin, Pennsylvania.

Stern Realities

BY JAMES S. GRIBBLE

Paul, the model missionary, in writing the second letter to Timothy, exhorts him to: "Suffer hardship * * as a good soldier of Jesus Christ:" for, "No soldier on service entangleth himself in the affairs of his life; that he may please him who enrolled him as a soldier." 2 Tim. 2: 3, 4.

The above mentioned verse is not the only place where the life of a Christian is compared to that of a soldier, for there are numerous such references to be found in the Word of God, and our song books literally teem with hymns bearing upon this point. Who is it that has not heard "Am I a soldier of the cross" sung? And when it is sung, who is it among those who profess to be Christians who will deny that he is a soldier of the cross? To make an inference that any one, who owns the name of Christ, is not a soldier of the cross, would be giving offense. Yet, when we have, perhaps very thoughtlessly, sung that hymn, as well as almost countless others, in which the trend of thought is much the same, we never tried to discover the real depth of what we were emptily singing unto God. If it were an idol or a brick wall to which we were singing, we would have put every bit as much real thought and devotion in what we were doing. And after it was all over, we many times felt that we were **worshipping** God. "God is not mocked," declares the inspired Word.

Today we stand aghast at the terrible things that are

being done in this old world, which less than five years ago many of us were considering to be so good that it would meet with the Lord's approval by his permitting the milennium to be ushered in through the wonderful advancements that man has been making along the lines of science, scholarly research, etc. We had entirely forgotten that our babel of today is like that of thousands of years ago—the wonderful achievements of man. "God is not mocked," declares the inspired Word.

"Ye are the salt of the earth," declared our Lord to those who were his followers. Salt is the world's greatest preserving agent. By it, even the mighty ocean, into which flows all kinds of filth, is kept perfectly pure. A wonderful commendation to those who follow our Lord. And now since the church has a high place in the world, and since it is one of the first things to be considered, one would naturally expect the salt to so season all affairs in the world that, among professedly Christian nations at least, there would be no great outburst of corruption. But, what do we find? The very reverse to what has just been mentioned. Is it because our Lord was mistaken in his statement, "Ye are the salt of the earth?" No, a thousand times no. His words are words of truth. But he did not stop speaking when he uttered the statement, "Ye are the salt of the earth," but continued by saying: "But if the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out and trodden under the foot of men." Why has the church lost the power and influence that she might have in the world? Simply because she has, by her great disregard of the seriousness of her Lord's words and her affiliation with the world, lost her power of influence. Which man, when a real test is made, has the greatest influence for good,—the one who is a jolly good fellow, a church member yet is not a crank on very strict obedience to his Lord, a member of all the secret orders in town, one who would not cause a bit of hard feeling when an invitation is extended to him to take a bit of strong drink, one who is on hand at every dance, special play at the theater, movies, etc., or, the one who is a clear-cut Christian gentleman, giving every man his just dues, tribute to whom tribute is due, custom to whom custom is due, honor to whom honor is due, and above all fear to whom fear is due—God, not, that he has reason to fear the consequences of disobedience as regards himself, but the results that it will have by sending others to eternal perdition? Which man, I ask you, will men confide most in, Like man, like church which is composed of men. The church, at large, has lost her influence. She is as salt without savor. And the church is composed of individuals of the which you and I are included. How do we stand in this test? Have we, like the great mass of prosessing Christians, been saying to the Lord that we are his, and at the same time taking his words at a great discount, and treating him as if he were on idol of wood or stone? God's silence is terrible. His permission for a long extended time of grievous sinning against him and his Word does not signify his sanction. Jesus, God Incarnate, said, "The word that I speak, the same shall judge." John 12: 48. How significant, when our Lord returned to be with the Father, he did not tell us to please our tastes concerning our service to him, but that we should evangelize the world. Yet, how lightly we esteem this great work, and expect him to excuse us.

Instead of expecting God to look over all of our neglect in the one great task that he has given us, it may be of great profit for us to consider our calling. We are called as soldiers—of the cross. In unmistaken terms we are told that we are not our own, for we are bought with a price. Since soldiers we are, let us learn a few lessons from "the boys in khaki." It is such men, serving under the most rigorous empire in the history of the world, the writer had in mind when the inspired Word was written.

A recent writer in writing of a soldier's duty says: "A soldier's duty is to render instant, absolute, and unquestioning obedience to every command of his superior officers. He is put under oath to do so. It is daily instilled in his mind. And it is constantly impressed upon him that the penalty of failure to obey orders is death. The soldier has no discretion, no will of his own, no conscience. He cannot parley with his superior officers, or ask any reasons, or test his orders by any standard, human or divine. His one duty—admitting of no exception or modification—is to obey orders. The man who enlists for military service, whether voluntary or under pressure of conscription laws, surrenders entirely and unreservedly his own power of choice and freedom of action. He repudiates his individual responsibility to God and man, and pledges himself blindly, by an oath and under penalty of death, to obey the commands of his officers, whoever they may be and to whatever work they may send him."

We all feel sorry concerning the great world calamity. Yet, if we Christian people would have taken the Word of God as it should have been taken, and have given the word "soldier" in respect to followers of Christ the same meaning that it conveys in the armies of the world, we would have no war today. It could not have taken place. The salt of the earth, by its saltiness, would never have permitted it. The war is the price of our gross disobedience. We would not give our lives and money to save—evangelize—the world, now they are required of us to kill the men of the world. How many young men who had very promising futures are in khaki today, possibly never to return from the field of carnage and slaughter! We had been treating the Lord's words lightly but now find that the war is a dreadful reality. God is not mocked. Oh, who among those who are still free to do so will repent and give to God his due?

Some may say that the loyalty of God's people would not have prevented the war, since it is the fulfillment of propheey. Any such argument will justify Judas in his betrayal of our Lord. The fact that the great multitude pay no heed to the words of our Lord gives us as individuals no ground for excuse. How much good we could do by our action! How much the more good we could do by the influence of our action upon the lives of others! No man lives unto himself.

And Jesus spake unto them saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," etc. etc.

Autumn Leaves

BY F. M. LAMBERT

"The Autumn woods, a comrade said,
Bring somber thoughts to me;
They speak and breathe of naught but dead
And dying things," sighed he.

"To every leaf that flutters down
Upon the breezes wing,
To leaf of gold, to leaf of brown,
An omen seems to cling.

Too soon we, tinged with woe and grief
When Autumn's sun is low,
Must leave the Bough of Life—too brief—
And sleep 'neath Winter's snow."

Ah, comrade mine, be not cast down,
The leaves that now descend
Are Nature's worn, discarded gown;
Follow thy premise friend—

And look where leaves of varied hue
Have parted from the spray;
A bud!—an earnest of a new
And richer life next May.

So from the soul must drop away
This casket formed of clod;
That Soul, free winged, will wake one day
To gladder life and God.

"Back-to-School!"

"The school is your training camp. Don't be a deserter." This is what the Children's Bureau of the United States Department of Labor is saying to the thousands of children who are leaving the schools for industry, dazzled by the present high wages offered. Jobs that offer very little training, and less hope of a future are being taken unquestioningly by the youngsters who "don't like school anyway" and think they are "old enough to work," or who feel the urge of home necessity.

The Children's Bureau has just announced a Back-to-School Drive whose object may be stated in the President's words "That no child may have less opportunity for education because of the war." The drive will attempt two things: to return to the schools and keep there the children who have deserted them for industry, and to keep the children now in school from leaving prematurely. The actual work of the drive will be done through the Child Conservation Section of the Council of National Defense which is organized into State, county and local units. In each school community committees are being formed whose first duty will be to study child labor and school attendance laws. After that they will go to the county superintendent, the school principals, and teachers to get accurate lists of the children who have not returned to school. Then begins the real work of getting the children back. Parents will be called upon, and the committee members will talk over with them why it is important not only to the child but to the country that he be well prepared for work before attempting it. Where the reasons for leaving were pecuniary an adjustment will be attempted so that the child can return The Bureau urges that the adjustment take the form of a scholarship similar to those in practically all of the colleges, and in certain city school systems. The average amount of school scholarships is $120 a year, and it is hoped that as a result of the Drive an average of at least one will be founded for each of the 281,000 school houses in the United States. The Red Cross will help to keep in school these children who have a father or brother in the service.

The refusal of the Federal Government to employ children in essential industries gives point to the Bureau's contention that they should not be allowed to be employed to furnish a cheap source of labor for non-essentials. The War Labor Policies Board, which is composed of representatives of all the Departments directly concerned in the prosecution of the war, has made a definite ruling that children under 14 shall not be employed on war work and that children between 14 and 16 shall not be employed on war work for more than 8 hours a day or 6 days a week, or between 7 P. M. and 6 A. M.

This action has been followed by a general order to all branch offices from the Director of the United States Employment Service. The order states that the policy of the Service is to discourage all children under 16 from leaving school. If a child under 16 is placed Federal standards of child labor will be followed unless the standards of the particular state in which he works happens to be higher. In that case the state standards will be observed. An effort to put the children in suitable and "developing" positions will be made, and so far as possible the conditions under which they work will be investigated.

The United States Boys' Working Reserve refuses to give Federal recognition to boys under 16 who are employed on farms or in industry. It maintains that children under 16 should be kept in school by all the pressure that can be brought to bear, on the ground that the future welfare of the Nation depends on the educational training of its youth.

The opening of the schools for the fall term gave the Children's Bureau an opportunity to find out to just what extent children were leaving school prematurely, whether those who had worked on vacation permits were returning, and, in general, the conditions among working children. A series of inquiries were made in typical industrial and commercial centers to throw light on these and other questions. The cities studied include New York, Philadelphia, Chicago, Boston, Baltimore, Pittsburgh, Washington, Wilmington, St. Louis, Cincinnati, Louisville, and several smaller cities. In Washington it was found that this year 1,095 permits to work either outside school hours or full time had been granted under the law which permits children of 12 or 13 to work, if, in the opinion of the Juvenile Court, the poverty of the family justifies it. In 1916-17 only 277 such permits were issued. This is a gain of 295 per cent. The number of children from 14 to 16 who were granted regular working permits rose from 727 in 1916-17 to 1,917 this year —an increase of 164 per cent. In Wilmington 61 per cent more children have taken out permits this year than last. Practically all of this 61 per cent have definitely left school to enter industry on full time.

Reports of greatly increased shifting from job to job seem to indicate that the child is not finding in his work a steadily progressing training. The figures do not show that children are staying at their jobs more steadily because of higher wages, or that they are staying long enough to gain from their industrial training experience which will make them increasingly useful.

The Bureau emphasizes the fact that the success of the drive depends largely on an educated and intelligent public opinion which will insist upon the complete enforcement of child labor and school attendance laws, and demand that each community shall see to it that its children are not deprived of schooling because of poverty. The school welfare committees are urged to secure for their communities the visiting teachers, vocational advisors, and similar means of guarding the school child's well-being which have proved their value in other localities.

Building for After the War

That thousands of children in rural and small town communities are being deprived of a fair chance for normal development is the assertion of the Children's Bureau of the United States Department of Labor in a report just issued on conditions which tend to juvenile wrong doing in the country.

One hundred and eighty-five New York State children who were implicated in some sort of wrong doing and who came from 144 different families were carefully studied, and their family surroundings were scanned in an effort to discover what had led them astray. Most of the children were of normal mentality, although about one-fourteenth were noticeably deficient. But lack of opportunity for moral and mental training, for recreation, and lack of variety of interesting occupations with promising futures led these children of normal mental power into delinquency. All these conditions were found to be accentuated in the subnormal child who, in addition to the opportunities of a normal child, needs to be provided with some adequate means of diagnosis and appropriate treatment.

The 21 New York State communities described show a type of social life that, as the report points out, can "unfortunately be matched in many places." Vivid, detailed descriptions show how the families and communities of these 185 little children failed to safeguard them from early temptations to wrongdoing which will doubtless lead, in many instances, to wasted, stunted lives. Although in nearly half the cases the child lived in its own home with its father and mother there was a lack of control on the part of the parents and a disregard on their part for the rights of others which must have contributed to the child's misdeeds.

The attempt is made to analyze the offenses of the children, which range from more mischief or general waywardness to serious offenses against property and to sex delinquencies. The purposeless mischief often develops because the loneliness of the open country and the "deadness" of the little town," give the child a stupid denial to answer his search for sociability. Without wise leadership the youthful energy is all too likely to run the gamut of small mischief and then degenerate into serious misdeeds.

What were these 21 typical communities doing to save themselves from the moral and financial burden of caring for the misdemeanants their lack of foresight had pro-

duced? Prisons for criminals are admittedly an expensive way to safeguard the moral fabric of a community.

What is there to care for the child who has been called to account by the community for his offenses? The justices of the peace, under whose jurisdiction many of the children considered in the study came, were generally found to give but cursory attention to the children's needs, and to be ill-informed as to how their cases should be handled. Local influence conduces in many instances to lenience where sterner treatment would have been for the child's better interest. The report adds to the evidence which favors a separate court for the treatment of juvenile offenders. The impracticability of securing skilled probation officers and juvenile court judges, however, for each small community leads to the recommendation of a county juvenile court, and the extension of the powers of such courts where they now exist, in order that the court may reach the remotest corners of each county—that "a probation officer may be available in every inhabited section of rural as well as urban communities."

Around the Fireside

Making Over Grandpa

"Here begins my opportunity," said Martha to herself as she gave her reflection a hasty survey in the mirror and pinned in place the last vagrant curl. "I have studied hard to learn to manage wisely and economically. My dear people have missed me so much in these two years. They must have something nice but simple for their breakfast; I will try to do things properly and suit Grandpa as well. Then down she ran, singing like a lark.

"Breakfast ready, Martha?" was Grandpa's salutation as he seated himself at the table ten minutes before the time he had appointed. "Hurry up; I have lots to do today."

"Didn't you have time to hull the berries, dear?" asked Aunt Bab as Martha took her crutches and helped the stout lady to be seated. "I might have been up a bit earlier if I had known."

"They are nearly as big as apples, and so pretty I like them served this way. There is sugar in which to dip them," pleaded Martha.

"They are big this year; I get an extra price for them all," put in Grandpa, heartily pleased. "Plenty of callers, too, when I'm picking. Bab's old flame, Dr. Bruce, stops pretty often. He has an excellent appetite, I must say. But bless you, child, I don't want any berries; never eat them at the table, I've eat a quart already out on the bed. What next? O, mush! I don't want that this morning; rather have it fried any time; did you forget my fried potatoes?" He was eating his fifth muffin by this time; and never even noticed the bowl of roses Martha had put in the middle of the table. "Coffe's good; I'll have another cup. Better have more too, Bab."

"Three spoons of sugar, Martha, please, said Aunt Bab.

Martha looked pained, but before she could speak Grandpa broke in, "I'll have another muffin, a quarter of Hitty's apple, pie and a doughnut or two."

Martha's expressive face clouded still more at this demand; and, when he had left the room, she turned to Aunt Bab. "He never used to be so bad as that, spoiling my nice breakfast when I tried so hard."

"He isn't bad at all," his daughter responded. "He has been through a good deal since Isabel left us, and he has never once complained, no matter how badly he was served. Of course his peculiarities grow on him since mother died; but they are all on the outside, and I never mind them. He is a real gentleman underneath."

"Dear old Grandpa! I know that," answered Martha. "But does he always act like that at the table now?"

"Ask for what he wants? Why shouldn't he in his own house?" inquired old-fashioned Aunt Bab.

"He eats so much and so many things, and he doesn't need sweets at breakfast," declared Martha. "Other folks over the sea do need all these things, and it is a waste to eat more than is good for one. Aunt Bab, I'm going to try to make over Grandpa this summer. He needs it, and so do some other people." She gave a significant glance at the broad figure of her companion as she spoke.

"If you only knew the trouble I've had with help," said that lady, trying to change the subject. "We were all right until Isabel's mother was sick. Then we had a girl who broke things, one who stole, and lastly, Hitty, whom you saw waiting for the car yesterday when you came home."

"She looked both sour and gloomy," commented Martha. "I could see that at a glance."

"She certainly was both. I've attended by proxy the funeral of every Northamite who has died within fifty years," groaned Aunt Bab. "We should have been crazy, had she stayed much longer."

"Luckily she's gone now. You've put on flesh amazingly since I saw you last."

"I have been having the things I like."

"You eat too much sugar," pronounced the Domestic Science graduate slowly, trying hard to tell the truth without offense. "Your coffee was like syrup, and you used heaps on the berries. You didn't need those two doughnuts, and so much bacon is fattening."

"I used to be as slim as you are," said Aunt Bab pensively.

"You have been eating more than you require," continued Martha.

"I only eat what I want."

"If you choose to weigh three hundred, you are on the right path," warned the girl.

Aunt Bab winced, and asked, "What can I eat?" Then she listened wearily but patiently to the lecture that followed, backed up by a formidable pile of note-books.

"If people starve as you say, do they really grow thinner?" she wailed at the close.

"Often three or four pounds a week."

"I'll try it," groaned the victim; "but how I shall hate it!"

"I can talk with you, but with Grandpa I suppose I can only try tentative experiments," admitted Martha. "Yes I should think so skillful a farmer as he would take an interest in saving food."

"All these conservation ideas are new and strange to him," said Aunt Bab quietly. "They are foreign to many people, and he does not adjust himself very easily to different conditions and thoughts. He is very generous, though, to all good causes."

"I know he is," replied Martha. "But, with little children going hungry across the water, I cannot see food wasted, or actually doing you dear people harm, without trying to prevent it." She stopped with a quiver in her voice and a mistiness in her bright eyes.

Aunt Bab looked at her in amazement. "My little girl" she said tenderly, "do you care as much as that?"

Martha nodded, and shook the telltale drops from her eyelids.

"You can do as you like with me," promised Aunt Bab. "I will try to help you with your grandpa, for he is not as well as he should be."

"Could we interest him in saving sugar and meat and wheat, the things our friends want most and which can be easily transported?" suggested Martha.

Aunt Bab considered a moment before she answered, "I do not know, but we can at least try."

Grandpa absolutely refused to take any interest in denying himself. He would give money or produce, or even time, but he had "always had real meals," and he was always going to, he informed the two ladies. In spite of this refusal domestic matters ran smoothly. Aunt Bab knit steadily, and Martha stitched on various useful garments in her spare moments. The summer days seemed to begin and end with rides in the new car which Grandpa had bought to show his joy in having Martha back. Yet every ride left some gift of garden or orchard for some neighbor who needed it.

Aunt Bab was slowly but surely losing in weight, and constantly had to take in her gowns. But her usual expression of placid content had changed to a wistful, hungry look. Martha redoubled her efforts to please her relative. The girl's own love story was still in the future, and she never dreamed how frequently Barbara West gazed into the mirror, then wondered whether Dr. Bruce still cared and whether he might call today. Martha did not know that it was Aunt Bab's rheumatism which had made her refuse the doctor, though they were still friends.

The preserving season began early, and was a happy time for

them all, though Martha worked hard. "I shall put up all I possibly can," she remarked. "We will give away what we don't need."

"You have plenty of everything to use," remarked Aunt Bab.

Grandpa, coming in with a basket of apples for the Bates family, would say serenely: "Miss Baldwin thinks the fruit has helped a lot to get Josie well, and those vegetables made it possible for Jim Brown to feed his folks until he got to work again. Dr. Bruce told me Miss Elsie might have starved without the fruit to tempt her appetite. Next year we'll have a bigger garden, so we can give the folks more."

"Did the doctor stop here?" asked Aunt Bab careful to show no undue interest.

"Yes. He wanted some more fruit. I told him the supply would hold out for all his patients who needed any," responded Grandpa with a twinkle.

"He never comes to the house any more,' 'said Martha slowly. "I think I might ask him to supper next week when we have the minister here. He used to come a lot."

Even Martha's careless girlish eyes could see the pink flush that rose in Aunt Bab's cheek, and how her face fell when Garndpa declared: "He's scared of Martha's newfangled cooking. Thinks he'd better keep out of danger for the present. Goin' to try any of your food-conservin' business on the parson? The Wests have always given the minister the best there was goin'."

"I know our family traditions," replied Martha briefly, with a flash of her brown eyes. She planned and worked to produce her idea of the best and daintiest meal possible for an honored guest, and felt satisfied with the results.

But, when they all sat down, Grandpa began to complain, though he ate eleven of the croquettes. "Why didn't you make plain hash? You know I like it a heap better. I don't want your salad; green food is for horses and cows. This cake of yours is kind of dry, and don't seem to have any good taste. What do you call it? O, angel cake! Glad I ain't an angel yet; pass the butter, will you?"

Summer changed into fall, and winter gradually approached. The cold weather made the old gentleman feel stiff, and he was slowly failing in strength, though you could not make him angrier than to suggest such a thing. He had one mild attack of indigestion after another. One in particular was aggravated by Aunt Bab's having read aloud from an old Godey's some elegant meals there described. Boiled fish with oyster sauce, tongue, rabbit, fried oysters, mutton, plum pudding, mince pie, blanc mange, nuts, jelly, and fruits were selections from one menu.

Grandpa was filled with an instant desire to have Martha cook these things. Then his mind reverted to the times when his ten brothers and sisters were at home on the old farm. "I'm tired of newfangled ways," he stormed. "I want food such as I used to have; none of your saving, skimping ways for me! I want pie and doughnuts and custard and fried things and plenty of meat; all those things you've tried not to give me for so long. I'm going to have 'em, too. First, I want a custard such as my mother used to make, a dozen eggs and three quarts of milk baked in a milk-pan."

It took half an hour's argument from both Aunt Bab and Martha to convince him that that custard was entirely too large for three; he yielded at last with great unwillingness. Then modestly but firmly Martha went over the reasons in favor of moderate eating, the demand abroad for all we can spare, and what she felt to be our duty in the matter.

Grandpa threw back his handsome white head, and ignored her remarks completely. "Henceforth I will order what I want when I want it."

"Couldn't you tell me a little ahead, so I might have time to cook it and plan a bit?" asked Martha, much subdued.

"You can't plan ahead. How can I tell what I'm going to want until I get set down?" he retorted. After a few days of this regime he remarked one night, "I'll take a lunch now, a cup of good coffee, some doughnuts, and the rest of that cold sausage." After which he helped himself to a handful of candy from his special dish, and started for bed whistling.

Martha looked after him with despairing eyes. "What is the use of knowing how to do things if you are not allowed?" she asked.

"It is fortunate that you do know about food," said Aunt Bab. "Have you noticed that I can get up from my chair easily, a thing I have not done before for years?"

"Why, so you can," admitted Martha, greatly cheered. "I am so glad."

"Father has not been well for some time back; he is older, and can stand less hard work, too. So you ought to make some allowance if he is irritable, dear," added Aunt Bab kindly.

"Maybe I had," agreed Martha, as she went up stairs.

Alas for Grandpa! A few hours later Martha was roused by an unmistakable groan coming from his room. She sprang up, reached for kimono and slippers, and called softly, "Grandpa, what is the trouble?"

The only answer was a second and louder groan. Martha hurried to him to find a very sick man tossing and turning in evident pain. He was too ill to answer questions, and she hardly knew what to do, but realized that quick action was imperative. Running down stairs, she called Aunt Bab, who agreed to telephone for the doctor and hold the line until she located one if Dr. Bruce were out. Martha heated water for hot compresses, and rushed back to the bedside.

The sound of a masculine voice downstairs was very comforting to the frightened girl; and, when big Dr. Bruce entered Grandpa's room, she stopped worrying, and worked rapidly and deftly under his directions.

It was morning before the physician left, and many days before a paler and thinner edition of Grandpa was allowed to sit up for a few hours in his familiar easy chair. These days were spent in more or less silent rebellion at the enforced solitude and the diet of "slops and slush," as he inelegantly termed the food allowed him. Aunt Bab could not climb the stairs in their old-fashioned house, neither could Martha spend all her time with the impatient invalid.

Dr. Bruce came and went, and piles of papers and magazines perforce took the place of the audience Grandpa preferred. Always fond of reading, he spent some of his dreary hours with these; but every single one seemed filled to the brim with pleas for starving Armenians or Belgians. At first Grandpa flung them angrily aside, for he did not wish to ponder along this line; boredom compelled him to take them up again, however, and one sentence suddenly seemed to burn itself into his memory. It pierced his armor of stubborness, and reached the big, tender weart within. "Every time you say you won't change your way of living a starving baby dies in France."

The magazine dropped unnoticed to the floor. The old man lay motionless, with closed eyes, having it out with himself. Martha slipped in several times, but thought him asleep, so noiselessly withdrew.

"Here I lie, a great useless hulk, sick from overeating the very things they need," he groaned. "I'm just an old hog, that's exactly what I am! Suppose I do have to eat different things. Maybe some of those folks, older than I be, have to eat stuff they don't fancy, and are glad to get that. Guess I'd better take a hand in this reformin' business, and begin on myself."

It was after this decision that he startled Martha by the suggestion: "I might give up havin' any sugar in my tea and coffee, and have one cup of good cocoa, or perhaps two, before I go to bed most nights. What do you think of this idea?"

Martha stifled a desire to smile. "You know cocoa takes sugar, too," she replied gently.

"Hm, so it does," mused the old gentleman, and relapsed into silence.

When Dr. Bruce resigned charge of the case, he said: "I will give you a diet-list, and Martha will see that you keep to it. Here are the things Mr. Hoover decides we may all have."

"Hang Herbert Hoover!" flashed restless Grandpa. "That is what my little girl has been trying to tell me all along. She really does know something," he added with the ghost of his old twinkle.

"Where are Bab's crutches?" asked the doctor in his abrupt way.

Martha laughed. "She forgot them when she rushed to the telephone the night Grandpa was taken sick; then she found she could go without them. Now they are standing in her closet."

"That is good news," responded the doctor heartily. "She made me a promise once that if she ever discarded crutches, I might get a license. Young lady, can you make wedding cake?"

"I will look up my receipt right off," promised Martha gladly. "Cake can surely be allowed for weddings."

"Martha can make anything there is going," boasted Grandpa. "She cured Bab, and now I'm going to let her take me in hand. I'd a sight rather eat my kind of food, but hers is safer. I guess I'll begin by leaving the sugar out of my coffee. Figure up what we are going to save, child, and send some of the good folks a check."—C. E. World.

REVIEW OF

The Thought and Work of the Church

We need what is COMING to us. We know the closing of the Sunday schools for more than a month on account of the epidemic has worked a financial hardship with many of them. We know it because they have not paid their bills for the last quarter's supplies. Now brethren, we appreciate the situation, but will you please remember that while your individual account may not be more than from five to twenty, or in a few cases fifty dollars it would not mean much to us, if there were but one, but when ten, twenty or fifty or more is multiplied many times it means a great deal to us. And don't you think it would be easier for you to provide in some manner to meet your one account than for us to bear the burden of the many accounts? The last of October we sent statements to practically all of our Sunday schools that are indebted to us, but it would be embarrassing indeed to tell just how many have responded to our appeal to date. Please remember the words of the Apostle who said, "Bear ye one another's burdens, and so fulfill the law of Christ." Will you not help us bear this burden by remitting what you owe us?

Word has come to us of the death of Frank Lambert while in the service of his country in France. No particulars have yet reached us, but many of our readers will remember Brother Lambert as the writer of Ashland College Notes for the Evangelist last year while he was a student at Ashland.

L. Lemuel Kilmer, state superintendent of the Brethren Sunday school work in Indiana furnishes our readers an interesting report this week. This report is interesting first of all to the schools of Indiana, but it is also interesting to the schools of the other states as well as it informs them what the schools of one conference district are trying to do, and also makes known the method employed by a wide-awake state superintendent in his effort to keep in touch with all the schools of his district. The report is good as it is but the superintendent is striving for a better report next year. This is a worthy aim. Will all superintendents please note what Brother Kilmer has to say about superintendents and the Evangelist.

Sister Detwiler is fortunate in being able to minister to the bodily needs of the people as well as to their spiritual needs. When she found the homes in Baltimore almost quarantined against her visits in the interests of the new Brethren Sunday school in that city she turned her training as a nurse to account and became a nurse to help care for some of those who had been stricken by the epidemic. This was as much Christian work and service as the work she had first set about to do and it will tell mightily for the building up of the whole gospel in Baltimore.

The delayed number of the Brethren Missionary is now in type and barring all unlooked-for contingencies it will be run off the press immediately after this number of the Evangelist is printed. Brother Bauman announces on another page the causes for this delay.

One of the good features of this issue of the Evangelist is the contribution from Brother Gribble, one of our missionary party in Africa. Brother Gribble states that he has not yet received a copy of the Evangelist, although we have been mailing the paper to him each week for about three months. The mail service to Africa seems even slower than it is in the United States, and that is saying a great deal when reference is made to the service second class mail now receives.

William Tipton, one of our local workers in Kentucky has been doing the part of the Good Samaritan in the mountain districts of his country while the epidemic has been raging fiercely. Brother Tipton seems a willing worker, but he, like many of the rest of us, sometimes feels that his efforts are not appreciated. Yet we are quite sure he would render the same service again under similar circumstances, even if some of the women didn't boast about his cooking accomplishments.

This week we print another short expression of appreciation from an isolated but faithful member of the church. Those who are acquainted with what Sister Snyder has done for the cause of the whole gospel during the past number of years, situated as she has been can understand in a measure how she appreciates anything that represents her beloved church. We feel that her words of appreciation concerning the ministering of the Brethren Evangelist by bringing to the "shut-ins" such messages as Brother Cobb's will not only prompt him to contribute oftener but will prompt others to do likewise. This is a service too many of our ministers neglect.

The request Sister Hattell makes of the Indiana pastors should receive their prompt attention, especially from those in the northern part of the state.

The meeting of the Ohio Conference Rally and Bible Institute has been indefinitely postponed as announced by Brother Garber on another page.

Sunday school officers are requested not to make up their orders for supplies for the next quarter until they receive our new order blanks. Practically all prices will have to be revised. Our last purchase of paper was at an advance of nearly fifty per cent above the price of our previous purchase and we will be compelled to follow in the wake of other publishing houses that have advanced the price of their publications. This advance is for the Graded supplies as well as for the Uniform Lesson helps. The advance will not be much, only enough to make the difference between profit and loss.

This week we publish the first of a series of contributions on the subject of preaching, which Brother I. B. Trout, pastor of the Brethren church, Berlin, Pennsylvania, has promised to furnish our readers. We may add that the second number of the series is now in our hands awaiting its turn for publication.

Will C. E. workers please note E. A. Myers' announcement on another page, and also read A. E. Whitted's contribution for the topic of November seventeenth.

Around the Editor's Table

The Consolation of Israel

In the second chapter of the gospel by St. Luke we are told, "There was a man in Jerusalem, whose name was Simeon; and the same man was devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ." We are not told how many years he waited for this consolation, nor how many times he came to the temple hoping to have the promise fulfilled but was disappointed, but we are told that when the parents of Jesus brought him into the temple to "do for him after the custom of the law," Simeon was there and he took the child up in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

There have been Godly men and women in Ohio who, from the day when the "Women's Temperance Crusades" were first begun in Hillsboro in 1873 by a few women whose hearts were made to bleed because of the curse of rum until now, have been waiting for the salvation of the Lord to

come to Ohio. It has been a long wait and a long season of prayer and a long battle, but unless some fraudulent scheme can yet be concocted in Cincinnati this salvation so long looked for came in last Tuesday's election when Ohio adopted the dry amendment to the constitution of this great state, and now the aged temperance workers, men and women who have grown old and feeble in their constant warfare against the saloon and the liquor business and who oftentimes had to bear the stigma that the unpopularity of the cause they championed for so many years brought upon them in the early days of the fight, can say with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word." It has been a long struggle, mingled mith many prayers and many tears as the heart-breaking effect of the curse was seen to multiply in home after home, but please God, the victory is worth all it cost to the temperance forces.

Twenty-six years ago the writer cast his first vote for prohibition and he has voted for it at every election since wherever election day has found him in any of the states between Ohio and Nebraska. He has been threatened and he has been assaulted beause of his temperance and prohibition activities, but he would give twenty-six more years to the same kind of work gladly, were it necessary to secure the overthrow of the liquor traffic, but thank God, unless all signs fail it will not be necessary, and while the writer does not feel quite old enough in years to join Simeon in his request for a peaceful departure from this world, he does feel that the victory that has come to Ohio is a victory of the Lord. However, so long as there is remaining one state in all the Union where the open saloon exists or where the brewery or distillery converts the grain of the fields into that which is not bread there is still a battle to be waged, and the mistake of compromise should not be made as one remembers the result that came upon Israel because of disobedience when the Hebrew children upon entering the Promised Land failed to utterly destroy the tribes according to the commandments of God, so the present battle should continue until the liquor traffic has been destroyed, root and branch, in every section of our fair land.

More Government Orders

Since the publication of the last number of the Evangelist we have received our permit for the use of paper in bringing out the various publications that come from the Brethren Publishing Company. A separate permit is granted for each publication and a specified number of tons of paper is allotted to each, and we are asked to pledge ourselves that we will not go beyond these figures in the publication of any periodical. We are also expected to make quarterly reports stating that we have met the requirements of the War Industries Board.

It will not be difficult for us to meet the requirements of the Board in the publication of any of our periodicals except the Angelus and Evangelist.. We have not yet been able to devise any scheme whereby we can supply our regular customers among our Sunday schools with their full number of copies of the Angelus and keep within the limits of the tonnage of paper allowed us by the War Board for this purpose, but we have not yet given up the problem. And as to the Evangelist, the only way we can possibly think of to meet the requirements of the orders is to publish an eight-page paper once a month during the year. We have had considerable correspondence with this War Industries Board about the matter and we have not given up yet, but wil make at least one more effort to have the limit of the tonnage allotted us for the Evangelist and Angelus raised so that we may be permitted to print full sized papers each week during the year, and our hope and prayer is that before the year is over the conditions in the paper industries which have been brought on by the war may be so changed that these orders may be lifted and that we may then be able to secure all the paper our needs require.

That Campaign for Subscriptions

In the face of the conditions as stated above some may ask How about the campaign for new subscribers, if sufficient paper can not be assured to supply fully the subscribers we already have? Honesty compels us to say we do not know as yet. This is one of the problems we are still losing sleep over, but we haven't given it up. One of our exchanges is now completing a thorough organization to secure more than 25,000 new subscribers in December. If this publication is given an allowance of paper that will permit of this campaign, we are entitled to the same privilege and we intend to make a most earnest effort to find how it is done and then to claim the same privilege for ourselves. So our pastors can continue their plans to place the paper in every home in their congregations. We have the paper bought to supply our needs for nearly a full year and we will use what we have or find out a just reason why we can not do so. We dare not curtail the work of the church by cutting down our church publications when other publications that are wholly commercial, use more paper in their advertising sections alone in a single month than the Brethren Evangelist uses in an entire year. So we urge our pastors to go on with their plans to help us secure the two thousand new subscriptions we have set ourselves to secure during the next three months. We feel sure that by that time the war situation will have so cleared up that the ban on the liberal use of paper will have been lifted.

The "Flu" Has Flown

In Ohio the ban on public services has been lifted and the churches and Sunday schools were re-opened last Sunday. Not to our knowledge has there ever before been such a cessation of religious activities in the history of America, and that the churches and the cause of Christianity have suffered goes without saying. But there is one consoling thought: the church has great recuperative powers, and as it has come up through hard experiences before so now we expect it to emerge triumphant from this period of severe testing.

While the public activities of the church have been so greatly interfered with for more than a month, yet any pastor that has failed to use these weeks of enforced cessation of public services in planning for a more aggressive campaign of Christian activities after public services are resumed has not been true to the trust given him. Whirlwind campaigns, intensive activities are the order of the day, and if the plans should have been carefully made and prayed over during these weeks of inactivity are now carried out with zeal and earnestness it will be but a short time until all signs of the past handicap will have been removed and the fruit of the intensive work will be gathered in large quantities. There must be a buckling up and a tightening up of the armor, and every soldier of the great King must resolve that by faithful and untiring service he will make up for all lost time. In fact since the passing of this plague we may expect a great revival of religion.

Civilization and Religious Education

From the Foreword of "The Educative Process in Religion" by Dr. L. L. Garber. Orders may be addressed to J. A. Garber, Ashland, Ohio.

The great problem of every civilization is so to moralize its intellectual and material forces thru Religious Education that the moral and spiritual ideals that give elevation, worth, and meaning to life may not be submerged and lost in the complex physical and material machinery thru which they express themselves and are made practical. Today the world is witnessing, not the first, but the most stupendous demonstration in its history of the failure of intellectual and material achievement divorced from those moral sentiments and ideals which it is the peculiar function of Religious Education, including the church, to cherish, foster and develop. For this reason, teacher-training lessons which aim to enhance the efficiency of Religious Education, and especially those that emphasize both in method and aim the high and transcendent importance of the development of right sentiments and ideals as embodied and exemplified in the life and teachings of Jesus, in contrast with the mere coldly-intellectual and pseudo-scientific interpretation of life, may not be, in its time and place, an unwelcome contribution to religious-educational literature.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

India Ruler Encourages Missions

The Maharajah of Kolhapur, one of the five great native rulers of India, is deeply interested in Christian education. Although he has not definitely accepted Christianity, he is anxious that the sons of the nobility shall come under Christian influence. His own sons were sent to an American missionary, Dr. Irwin, for instruction, and after his death, Mrs. Irwin was asked to continue supervising the education of these young princes.

The maharajah has for several years wished that the Presbyterian Mission should build a young men's high school and in order to encourage the plan gave the mission a plot of ground containing thirty-two acres. He also offered to furnish stone and wood for the building, but partly because of war conditions, work on the school was only recently begun. At the king's request, his prime minister sent the following letter to the mission:

"Hitherto, the whole work of uplifting the depressed classes has been done solely by your mission, by approaching them directly. Now, by undertaking the tuitions of the sons of the chiefs and higher aristocracy, you will be achieving that effect in an indirect and perhaps a better way.| You are surrounding these minor high class youths with a far purer and nobler atmosphere than they can hope to breathe in their present environments, and when under your careful tuition their standard of morals is raised they will naturally, as leaders in society, be themselves spreading higher and nobler ideals of life wherever they go. Some of them will be called to rule tens of thousands of people, and you can very well imagine their potentiality for good. That is why his Highness is very keen to send the sons of the nobility to you."

The school at present is being held in rented quarters and is called the Irwin Christian High School. Brahmins, Parsees, Marathis, Jains, Mohammedans and Christians in attendance make it a veritable melting pot for all classes, and all have worked and played together as if no such thing as caste existed. Rev. M. W. Strahler is principal of the new institutoin.

Hindus Reached Through Applied Christianity

When the first contingent of Indian troops was about to leave for the front, the Y. M. C. A. sought permission to place a secretary on each transport. With the causes of the Sepoy mutiny in mind, the British officers denied the request persistently, until at last consent was given with the restriction that the name of Jesus Christ must on no account be mentioned. The Y. M. C. A. leader thought the matter over and came back with this proposition: "If the secretaries agree not to mention the name of Jesus Christ, but will live as nearly as possible like Jesus Christ, will you accept them?" An agreement was reached on this basis and the most spiritually-minded men were chosen for the task. The sequel is told by Mr. F. S. Brockman, associate general secretary of the International Y. M. C. A.:

"Then what happened? Among Orientals the lowest man on earth is a barber. In China the only man whose sons are not eligible for the public examinations is the barber. At first there was nothing for the secretaries to do; but finally the hair of the Indian soldiers began to grow and needed cutting; and although they themselves were of the lowest class, there was not one of them who was low enough to act as barber to another. And then came the time of these university men, who were called 'sahib' by the Indians. They said: 'This is the thing for us to do.' And they started around serving as barbers. It was not long before those soldiers began writing home, saying: "When we left home there was no Mohammedan who cared for our souls; there was no Hindu priest on the boat; there were no Buddhists who looked after us; but these Christians, they have been brothers to us; they have acted like they were servants to us. There is nothing they have not done for us. Put my daughter or my son into the missionary school. We want to know what the Christian religion is.'

"That brings us back to the words of our Lord: 'I am the life.' And any man who lives the life, though he may for a moment keep his mouth shut, can bear the testimony that needs to be borne. There is no work that we have anywhere more successful in direct spiritual results and Christian propaganda than that we are doing among the Indian troops."

The Greatest Work in the World

In these days when men and women are called to do their utmost and to give their all, every noble instinct impels one to serve where he can make his life count for the most. Many naturally feel a restless ambition to leave home and office and ordinary pursuits for more active war work. Men not drafted enlist; women exchange the duties of home and children to help in Red Cross, hostess house or canteen work, to study nursing or work in munition factories; pastors leave their churches for camp work and men of all classes leave their business or profession to enter Y. M. C. A. service abroad.

This spirit is commendable, but it should be held in check by good judgment and a careful consideration of one's ability and responsibility in the present task.

The war has accomplished wonders in arousing men and women from their lethargy or the dead level on which they have been living. Many are learning anew the value of time and money and talents. But is there not danger that men may make unwarranted distinctions as to the comparative value of service in different fields and as to which is the most heroic sacrifice? Is the man who serves in the trenches any more necessary or noble than the man who makes munitions, if he does not do it for selfish reasons? Is the Red Cross nurse any more self-sacrificing than the woman who trains her children at home? Is the pastor who serves abroad any more essential than the one who faithfully leads his people at home? Who is wise enough to estimate which will be the greatest factor in winning the war—the soldiers, the sailors, the statesmen, the munitions workers, the financiers, the physicians, the Y. M. C. A. workers or those who save and give, work, suffer and pray in the homeland?

A letter, recently received from a clear-headed member of the American Army in France, gives expression to a view which many overlook. He is a young college man and a member of a well-known New York family. He is naturally a leader and an independent thinker; above all, he is a devout and practical Christian. He left the best of worldly prospects to enlist in the army that he might serve the cause of freedom and justice. This letter, written to a Christian friend at home who was hoping to enter Y. M. C. A. service abroad, reads in part as follows:

"I'm glad that things have conspired to keep you in the United States, and I hope very much that you will have to stay there permanently. It's a very funny thing how your perspective changes over here. Of course, it's a foregone conclusion that the fighting strength of the army depends on what's done at home. But I've come to feel more and more that the success of the war depends more on what is done at home than all the military victories in the world. In other words, **when the war is over will the people be able to take advantage of the openings for good that the war has made?**

"There has been a lot of emphasis put on keeping our armies fit, so that they won't be hurt by the war, and there is a tremendous number of people who are abandoning everything to do that work. The great trouble is that only 1-100 of the nation is in the army, and the rest of the 99-100 is nearly forgotten. And what that 99-100 gets out of this war is the important thing. The war is going to be a success or a failure as they learn or miss the lessons of this battle. It's very evident over here in these nations that are fighting. I hope and pray that there will be people at home to guide the nation to the deeper things of life. Those leaders weren't there when I left. At least they hadn't shown themselves, and I honestly think that the greatest work any place today is right at home, helping to bring out those things, and, by the same feeling, I hope that men of vision are kept at home to work there, and for that reason I can't help thinking that it may be a divine Providence that has kept you. So far as I am concerned, I hope it continues to keep you."

Which is the **Greatest Work in the World?** All service which helps to carry out God's

program is his work; and the greatest work for any individual is the work for which God has fitted him, and in the place to which he has called him. The work at home for the soldier, the laborer, the business man, the doctor or the preacher, is equally important with the work abroad. Both need to be done. The question is: Which is the work and what is the place to which God, the great Commander-in-Chief, assigns me? While fathers and older brothers are giving up their lives in the war, it behooves those who remain at home to take up the work of preparing the coming generation of boys and girls for future leadership. These should be better men than those of the past generation, and should not need the awful experience of another war to teach them the value of God's ideals.

Men are prone to seek the service which is most lauded by other men. The greatest, most noble work for any man is that to which God assigns him. If every man and woman were under divine orders, there would be no shortage of workers in any sphere of service.

FACTS WORTH QUOTING

The "Hook-Swinging" ceremony is still sometimes practiced in India, though against British law. It is a form of spectacular self-torture by which the Hindu devotee allows himself to be lifted high above the crowd and suspended for half an hour or more by hooks caught under the muscles of the back. It is a painful method of obtaining merit and a reputation for holiness.

Usurious money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent. Missionaries are also developing schools like Hampton Institute, Virginia, which give an all-around training for life.

Do you realize that the future of woman in Asia will be very greatly influenced by the 200 or more girls from Oriental countries, who are now studying in schools and colleges of the United States? Most of them are preparing to teach in their own lands.

Are medical missions worth while? In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the gospel.

Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools.

The only Protestant mission in all French Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the gospel.

Day has dawned for the women of India. A Hindu Widow's Home Association and a Widow Re-Marriage Association have been formed and mark an important advance in the solution of one of India's difficult social problems.

One phase of the Home Mission problem in America is shown by the fact that in Philadelphia every second man or woman in the city was born outside the United States, while half of the native-born had foreign parentage.

The native farmers of North India are being stimulated to adopt scientific methods by means of agricultural exhibitions at which the improved farm products prove a greater attraction than the snake charmers and fakirs.

Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief.

"Referendum and Recall" in Arabia takes the form of assassination of the chief who has failed to satisfy the people by his governmental policy. The leader of the new party then becomes chief.

Hanoi, the capital of Annam, French Indo-China, has one Protestant Christian church for a population of 130,000 Annamese. The first convert was baptized a few years ago. now the church numbers twenty-five.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Book Review

Apropos the C. E. Topic for Nov. 17

There are a number of books that we might discuss under the general topic of Good citizenship and temperance. Books such as, Barker's "The Saloon Problem and Social Reform;" Stelzle's, "The Working Man and Social Problems;" William's, "Alcohol, How It Affects the Individual, the Community, the Race," and many others of equal merit, but I want to lead you to a brief study of Warner's book, "Social Welfare and the Liquor Problem."

To take up the study I want to first name what he terms the sources of the Liquor Institution. There are four, the first he calls the Psycho-Physical, which arises from the human desire to escape from disagreeable states into the agreeable. It was found from experience that alcohol and other narcotics would bring about the desired relief. The next is the money-making scheme or the Economic source. Then follows the one perhaps most powerful, and one most frequently overlooked, its extended use as a means of social enjoyment. Out of such source has grown the name very frequently given the saloon, "the poor man's club." Then the last named and also a very vital source, that which comes from political approval. This last in Warner's estimation is the most inexcusable, and also the one that brings the greatest corruption into the moral life. The four great sources combine in their operations to make the liquor institution what it is today.

In the next place he takes up the discussion of alcohol and health in a very forceful and practical way. Health is the thing most desired. Health both physical and mental, is after all the greatest essential to social well-being and personal happiness. Alcohol and the saloon do not send out such an influence into society that would tend to build up a better condition as concerns the public health and general well-being of humanity, therefore we come with Warner and every other well balanced being to the conclusion that they are of no value to society, but rather a detriment. In this they tend to produce public unsanitary conditions which lead to individual sickness. Along with these come poverty, overwork, neglect, immorality, and the like which infest the public with filth and crime. Great measures have been taken to clean up our sewers and streets when we leave untouched the real source of the filth. As Warner says, "How much more businesslike and scientific that the government should take a hand in removing the source of so vast and preventable an amount of disease and death, physical and mental, as comes annually from intoxicating liquors." This evil should be dealt with in the same way in which we deal with other causes of dangerous diseases.

Leaving this phase let us turn to the thought of the cost of this outrageous drink industry to society in dollars and cents. Does society receive the returns she should for what she pays? Or as we often say, Does the business pay? Especially should this particular question be studied today when we are thinking so much of the cost of things. In a brief chapter Mr. Warner answers very concisely this very question. Follow him and you will find the cost of running this detrimental institution to be overwhelming. He says it is very difficult to obtain any definite estimate of the cost, but comes after a thorough calculation, to put the figures at $1,700,000,000 annually. He goes on to say, "The money thus spent in a single year would dig four parallel Panama canals, one every three months, for a year. It is almost equal to the total gross receipts of all the railroads; nearly six times as great as the tariff, the public cost of the consequences of drink, loss of efficiency in production, health, time, life, care of weakened humanity, and crime, is of course, an amount infinitely larger yet."

Again from an educational standpoint does the book condemn very harshly this institution. He says the saloon is a great public educational institution, influencing the thought, morals, politics, social customs, and ideals of its patrons as its fellow retail stores never do. The saloon is not open only a few hours five days in the week, for a few months a year, but twenty hours a day, six and seven days in the week, 365 days in the year. He shows how its influence counteracts the kind of instruction given in the public schools, how it misleads the new arrivals from foreign shores, and also of the open door it leaves for a large number of grown-

ups who have left the public school at an early age.

How true these words, "John Barleycorn is with me because in all the unwitting days of my youth John Barleycorn was accessible, calling me and inviting me on every corner, and on every street between the corners. The pseudo-civilization into which I was born permitted everywhere licensed shops for the sale of soul-poison. The system of life was so organized that I and millions like me—was lured and drawn and driven to the poison shops."

Only a word in closing concerning the Social Ethics of the Saloon. We judge everything by some standard. So we will have to base our judgment of this particular phase of this institution. Again let me quote from the book: "We should judge the saloon by an ethical standard that will permit the greatest possible degree of individual freedom, to would-be user and dealer, conformable to public welfare as a whole, this standard is whether its acts and its product bring the greatest happiness to the greatest number." Does it lead toward or away from this standard? It surely has from its earliest existence turned its back upon any such standard. Then why should it be tolerated? Shall we close this little review with the words from the pen of Henry Van Dyke and strive to lead our lives to the accomplishment of the great task they imply, "There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher."

A. E. WHITTED.

Tithers Notice

"The Tithers," an Interdenominational paper devoted entirely to tithing and giving is being published at Burlington, N. C.

It is a sixteen page monthly and the subscription price is $1.00 per year.

We recommend it to our Tenth Legion officers and all interested in tithing.

Send remittance or request for sample copy to National Tenth Legion Supt.

E. A. MYER,
Cutler, Indiana.

THE TIGHTWAD. By Lillian Dean

The first time Jane ever saw him he was coming from the Biology Building with a big pile of books under one arm and an absorbed expression on his face. "That," remarked Ethel, who had just nodded coldly in response to the young fellow's pleasant if absent-minded nod, "is one of the peculiar and one of the least-liked boys in college."

"I thought he looked interesting," said Jane. "I rather like peculiar people myself. I think they're apt to be folks with so much character and so much individuality that they aren't understood."

"Good gracious, Jane, you talk like a professor! What nonsense, anyway! Who in the world wants to be peculiar?"

"I mean it," persisted Jane, half mischievously and half in earnest. "They arn't cut out by the ordinary pattern, and because they aren't just like other people and have a little originality they are called 'peculiar.' I'm peculiar myself," she added calmly.

"Well, you aren't very modest, whatever else you are," teased Ethel. "Now, I know what your real opinion of yourself is at last. You think you have unusual force, individuality, and originality. You certainly do hate yourself, Jane!"

Jane laughed. "I surrender," she said. "Now tell me something about this peculiar and undesirable young man who looks so nice."

"Well, I don't even see anything particularly nice-looking about him. He's so stoop-shouldered, and he goes so shabby. His name is Arnold Travis, and"—

"Not the one they call the 'Tightwad?' exclaimed Jane, surprised.

"The very same, and none other. He's the stingiest thing going. He's well off. I happen to know that he has property in his own name which gives him an income of nearly a hundred dollars a month. I don't suppose there's another boy in the college who has that much. But goodness knows what he does with it. He certainly doesn't spent it on clothes. He refused to contribute to that charity bazaar the girls got up last month, because he said he didn't approve of fashionable charity. He wouldn't join the R. H. S. club because of the expense attached. They asked him when he first came, and he turned them down flat. He lives in the dormitory instead of having rooms at some nice boarding house, as his income would certainly allow. I don't know how many little economies he practices, when there isn't the slightest need for it. And he never was known to give anybody a present. He's a regular miser."

"I can't understand it," puzzled Jane. "He doesn't look the part at all."

"Well, he is, whether he looks it or not. And he was almost insulting to me about that charity bazaar when I asked him to help buy out one table. I ought to have known better than to ask him; but the girls dared me, and I went ahead just to see what he'd say."

"And what did he say?"

"What I told you a few minutes ago. He said that when he contributed to charity he preferred to do so directly and through agencies which knew how to handle the money and that he didn't approve of fashionable charity. I asked him what he meant by fashionable charity, and he said: 'O, this sort of thing. It makes charity a fad. I heard a woman say the other day: "All our best people are going in for charity this season." And now honestly, Miss Neal, aren't you a good deal more interested in making this affair a social success than you are in the charity part of it?'"

"Well, Ethel, I think there's just a whole lot of truth in that, don't you?" said Jane. "What did you say to him?"

"The idea!" exclaimed Ethel indignantly. "You're as bad as he is, Jane. I wouldn't be so cynical for anything. Why, I told him that doubtless he judged other people's motives by his own and didn't give any one credit for a sincere and unselfish purpose."

"Ethel! You didn't say that, did you?"

"I certainly did."

"It was very unkind of you," said Jane warmly. "Poor boy, he must have felt dreadfully snubbed."

"I hope he did, but I fear not," returned her friend callously. "He sort of set his chin—he's got a chin like a rock, anyway—and said: 'On the contrary, I am glad to give credit wherever it is due. But I am sorry to have offended you.' The prissy thing!" Ethel added disgustedly.

"I see I wasted my pity," laughed Jane. "He seems quite able to take care of himself. I think he came off best in that little encounter."

"So do I," admitted Ethel. "That's one reason I don't like him. He's a rude, horrid, stingy thing, and I'll get cross if you take up for him any more."

"Let's talk about something else, then," said Jane, still half teasing and half serious. "I don't want you to get cross, and I've got such a contrary disposition that if we talk about him at all I'll be sure to defend him."

Ethel gave her an exasperated and affectionate little shake. "Crazy kid!" she added. Then she introduced a new topic of conversation, and five minutes afterwards both girls had forgotten all about Arnold Travis.

Two months later Jane met him at a reception given by the Y. W. C. A. "I'm rather surprised to see you here, Mr. Travis," she smiled after acknowledging the introduction.

He raised his eyebrows. "And I'm surprised that you're surprised," he countered. "Why should you be?"

"I've heard a lot about you," she said daringly. "It seems from all reports that you're a very serious sort of person. I didn't expect to meet you at a purely social gathering."

"Reports are misleading," he answered. Then he changed the subject. Jane found that he talked well. He had an alert mind, and he was evidently a hard student. Also the more she studied his face, the harder she found it to believe or to understand all that she had heard about him. For it was not only a sensitive, intelligent young face, but a generous one as well. Jane prided herself on being a student of faces. "And," as she afterwards declared to Ethel, "if that brow and that mouth mean stinginess then I'll never believe that faces show their owners' characters again."

"It's simply your contrary disposition," said Ethel resignedly. "You are bound to like him just because nobody else does. When you are going to see him again?"

"How do you know I'm going to see him again?" laughed Jane.

"Well, you gather up all the freaks in college," declared Ethel. "I naturally supposed you'd adopt this one too." Then she put her arms around her friend. "You're the biggest-hearted person I know," she said warmly. "Lonesome girls and boys and those that other folks pass by find a regular haven in you, Jane. Go right ahead! Maybe you can make this Travis person human before you get through with him..."

During the days that followed, Jane saw Arnold Travis often. He was only a seventeen-year-old freshman, while Jane was a senior and nearly four years older; and one of

those friendships, close but entirely unsentimental, which can mean so much to a boy when the girl is a high-minded young woman of fine principles and ideals, sprang up between them. Arnold had never had a sister, and he had never before realized what he had missed. His mother he could not remember. She had died when he was only eight. Jane was supplying the only real feminine companionship he had ever had, and under its influence little graces which he had lacked before began to blossom out in him. He grew more careful of his dress and his personal appearance. He began dimly to suspect that the gracious little courtesies of life which he had scorned as meaningless trifles were of some account, since they made things sweeter and pleasanter.

One spring day he came to walk with Jane timidly bearing some roses. Jane pinned them on her white dress, and as they walked away a careless voice, raised too high, floated down to them from the second story: "Well, of all things! If old Tightwad hasn't loosened up to the extent of sending Jane flowers! It's a miracle."

Jane saw the color rush to her friend's face. "So that's what they call me!" he said after a moment's silence.

"Didn't you know it before?" asked Jane pityingly.

"No. No one ever had the nerve to call me that to my face. I knew they thought I was stingy, but"—

"I don't think you're stingy, said Jane.

"Thank you." He walked along with bent head for a moment. Then he burst out, "Look here, I'm going to try to justify myself and explain my attitude, because your opinion means a lot to me. It's true I have a lot more money than most of the boys or girls here, and I reckon I spend less than most any of them too. But I don't believe—I wasn't brought up to believe—that it's right to spend money wastefully just because you've got it. I don't believe in all these luxuries and self-indulgences. They make a fellow soft. I use barely enough of my income to live comfortably. About one-half of the rest I bank, because I may need it some day when I want to build a home or start in business or something, and the other half I give away."

"Give away?" echoed Jane in surprise. "To whom?"

"To different charities."

"I knew they were wrong about you," said Jane enthusiastically. "I'd like to pat myself on the back for having sense enough to know it when no one else did! Why, you're fine!"

The boy blushed. Although he was in many ways overserious and old beyond his years, in others he seemed even less than seventeen. He was far less self-possessed and sophisticated than his college mates, and Jane's compliment embarrassed him.

"All the same, you know," Jane went on, "you're not entirely right. Dressing properly, for instance, isn't wasting money, and neither is an occasional concert or lecture or something like this," and she touched the flowers at her belt. "There's such a thing as being a little bit too stern in your view of life and missing lots of harmless little pleasures that you might have. The lighter side of life must not be entirely neglected. I don't want you to change very greatly, nor to give any less to charities, nor to be extravagant. But when I come back here to visit a year from now, I want to hear another nickname for you."

He met her eyes with a shy little smile. "I'm learning," he said. "I just needed a sister, I guess."—The Visitor.



Our Youngest Readers



A CIRCUS DAY ADVENTURE

By Irving Palfrey

The circus came late that year. Usually it came in the spring or early summer, but the circus has to be late somewhere, and it was October before the great day came that the boys and girls of Bellburg and the region near that city had been waiting for. That is how it happened that Cecil Crosby had the adventure that he will not forget for a long time to come.

Neil probably would not have had any particular adventure if the circus had come at any other season than potato-digging time. He lived on a farm not far from the city, and help was so scarce that his father needed him in the fields all the time that he could spare from school. And the circus was coming on a Saturday in potato-digging time! The thing looked dark when he went to his father to talk it over.

"We can go to the circus in the evening," said his father. "How will that do?"

"That will be fine," said Neil, "but it will be hard to miss the parade in the morning."

"Perhaps we can manage that," said Neil's father. "I must deliver a hundred bushels of potatoes to Knight & Quincy in Bellburg, and we can drive in with a load on the morning of circus day."

Of course Neil was happy at that arrangement, and he counted himself the luckiest boy in the world to have a father who could plan things so well.

Circus day came at last, and Neil and his father left the farm bright and early, seated on a big load of potatoes in bags. Prince and Polly, the two gray horses that pulled the load, were in fine fettle—"almost like circus horses themselves," as Mr. Crosby said when they wanted to trot right up a long hill.

They unloaded the potatoes at the warehouse of Knight & Quincy and then drove into a street that led into the avenue down which the grand parade was going to pass.

"We'll be all ready to hustle for home as soon as the parade goes by," said Neil's father, "and then we can have a whole afternoon in the field to give us an appetite for the circus itself in the evening."

From the high seat of the wagon they had a fine view of the avenue near by. It was roped off to keep automobiles and teams from it, and policemen stood at every corner. The sidewalks were crowded with people. Near the wagon a man was selling toy balloons. Neil bought one and tied the string to the wagon seat so that the balloon floated above his head. A little farther off another man was selling pop corn and peanuts, and Neil's father got a supply of both for them to eat while they waited.

A few minutes later Mr. Crosby crossed the street to speak to a man whom he knew. Neil held the reins, and wondered why Prince and Polly were not more excited.

Pretty soon there was the blare of a band in the distance and all the people pressed forward and craned their necks. From the wall in front of a big house near by a dozen boys and girls began to call, "It's coming! It's coming!"

The parade was indeed coming down the avenue. Nearer and nearer came the music of the bands, and a moment later men and women, seated on prancing horses and bearing fluttering banners in many colors, rode by. Behind them, stretching as far as Neil could see, were great chariots that glittered in the sunlight, open cages of wild animals, long lines of elephants, camels and horses, more bands and more riders.

Prince and Polly began to take more interest as the vanguard of riders drew near and the music of the bands grew louder. They pricked up their ears and pranced a bit. Neil held the reins tighter and looked hard for his father. Mr. Crosby was lost in the crowd. Neil could see him nowhere. Prince and Polly became more restless. Prince reared and Polly leaped forward. Neil pulled on the reins and spoke to the horses in quieting tones. Where could his father be? Neil was not frightened, but he had to give so much attention to the nervous span that he could hardly enjoy the parade.

Suddenly Prince and Polly began to act worse. It was just as the first of the many big elephants was passing by the head of the street. Perhaps the smell of the elephants frightened the horses. At any rate, they leaped forward, and the crowd began to give way on all sides. Neil tugged desperately at the reins, but that made no difference. A few plunges, and the horses had carried the wagon right through the rope across the head of the street and into the avenue itself. Women screamed and men shouted wildly. Several men tried to seize the bridles of the terrified animals, but none got a firm grip. In the twinkling of an eye Prince and Polly had carried Neil right by the wall where the boys and girls were watching the parade, and were running madly down the avenue.

The runaway horses dashed in the direction from which the parade was coming, and by strange good fortune—partly because the avenue was clear except for the parade—they did not hit any other team or run over any person. On and on they ran. Policemen rushed and waved their arms, but quickly leaped out of danger. Neil, clinging to the reins all the time, got a glimpse out of the

corner of his eye of golden chariots, open cages and fluttering banners.

What would happen? Would the horses tire at last? Would some one be able to stop them? Or would they crash headlong into something? Neil wondered while that wild ride continued. It seemed a long time, but it was really only a few minutes. Then Prince and Polly turned sharply from the avenue into an open space where there were great tents and many men and wagons. It was the circus field. The wheels struck a pole that was lying on the ground. The wagon careened dizzily and Neil flew headlong from his seat—straight into a pile of hay that had been unloaded there for the circus horses. If he had hunted all over that circus field, or all over Bellburg, he could not have found a softer place to land.

Men rushed to seize the panting horses, and Neal crawled, a bit dazed, from the pile of hay. A little later his father arrived, much more frightened than Neil had been.

"It was my fault," he said. "I should not have left the team."

"Well, Prince and Polly and I are all right," said Neil bravely, "and we made almost as much excitement as the circus parade did."

Then they drove slowly home, to spend the afternoon in the potato field before coming back to see the wonderful show in the big tent in the evening. Do you wonder that that was a circus day that Neil will always remember?—Youth's Companion.

EVENING HOUR STORY

By Blanche Silver

One day as Doris wandered in the garden she spied a little lady bug crawling on the stem of a bush.

"You needn't say it!" exclaimed Mrs. Lady Bug, waving her feet at Doris. "Everybody tells me the same thing and I know better."

"Why, what in the world are you talking about?" laughed Doris, who was surprised to find a lady bug that could talk, "I haven't said a word."

"Certainly not," laughed Mrs. Ladybug, "but you were getting ready to say, 'Lady-bug, Lady-bug, fly away home; your house is on fire and your children will burn.' Every one who sees me says the same silly thing, and I know better. Both my children are safe. One curled up in his cradle and the other out fighting for the flower fairies."

"Then no one can frighten you, can they?" laughed Doris.

"Not that way," replied Mrs. Ladybug, "but nevertheless I must be going home. Sure! Come along if you care to," she laughed, as she saw Doris was about to ask. Waving one of her feet around, Mrs. Ladybug touched one of her black spots on her back and muttered something under her breath.

Immediately Doris became so tiny Mrs. Ladybug looked as large as a horse beside her.

"Jump upon my back and we'll be there before you know it," cried Mrs. Ladybug. When Doris climbed up, away she flew over the garden wall and settled on the red-top growing in the meadows.

"No wonder they say your house is on fire!" exclaimed Doris, looking at the red-top where Mrs. Ladybug made her cozy home. "The whole meadow seems to be on fire."

"So it does," laughed Mrs. Ladybug. "But here comes my youngest. I wonder how the flower fairy army is."

Over the red-tops a queer-looking creature came crawling toward them. Doris gathered her feet under her dress.

"Oh, don't be frightened," laughed Mrs. Ladybug. "That's my youngest baby."

Doris could hardly believe that such an ugly, lizardlike creature, crawling on six legs and waving a blue and red tail in the air, could possibly belong to this quite pretty little lady-bug.

"He's ugly, but so is a caterpillar, sighed Mrs. Ladybug. "He's the best fighter the flower fairies have. He eats up more plant-destroying insects than any fellow in the army."

Doris didn't doubt the fact when she saw his big mouth, and she kept her feet under her dress.

"When he's a wee bit older he'll go to sleep in a little cradle like this," said Mrs. Ladybug, pointing to a chrysalis shell hanging on a red-top stem near them. "Then after a nap lasting about two weeks he'll come out a dear little lady-bug."

Just then the end in the shell-like cradle opened and out tumbled a dear little ladybug, the great big black dots looking like ink spots on its bright reddish brown back. Mamma Ladybug seemed to be extremely proud of the black spots and Doris asked her what they were there for.

"Wishing spots," whispered Mrs. Ladybug. "If you can cover up one of those black spots without touching the brown back, and wish, your wish is bound to come true."

Doris laughed and covering one of the black dots with her finger, wished herself big, and down she tumbled into the grasses, a great big girl again.

Doris jumped up and, gathering Mrs. Ladybug in her hand, tried to cover one of her dots, but dear me, Doris' finger was so big it almost hid Mrs. Ladybug herself.

Mrs. Ladybug laughed merrily and, taking her babies by the hand, ran away, leaving Doris staring after them, a puzzled expression on her pretty face.—Selected.

BESIDE THE OCEAN

By John Clair Minot

Do you see the ocean
Under the summer skies,
The ocean that sparkles white and blue
  Where the dim horizon lies?
Or perhaps the rolling surges,
  Sweeping into the bay,
To break in colors of diamond light
  Over the rocks in spray?

I see the godly Neptune
Driving his horses by,
Speeding his chariot over the sea,
  Holding his trident high!
And closer in by the headland,
  Where the surf is flashing fair,
I see the laughing mermaids throng,
  Combing their streaming hair!

News From the Field

Notice of Postponement

Owing to conditions relative to the protracted continuance of the influenza epidemic and the press of church work that will come with the resumption of regular activities, it has been deemed wise to postpone the announced Ohio Conference Rally and Bible Institute at Ashland. The program, however, will be kept intact in the hope of finding a more opportune time at some not far distant date.

We deeply regret the necessity of this action, but believe, with a number of the pastors who have been consulted in this matter, that it will be the best for all concerned. We trust that the Ohio pastors and churches will give themselves unreservedly to the work of the conference, stressing particularly the goals of the Four-Year Program. We must break the record of one Banner and three Star congregations. These with others should enter the Front line position.

J. A. GARBER.

Indiana Pastors

May we not ask this favor for the isolated child of God who is not permitted as those who have their churches and pastors and who feast on the blessed Holy Word and who can twice yearly partake of that uplifting of the soul's redeeming love to him who knows his true, believing and sincere children though isolated from his flock. We would sincerely appreciate the early announcements from our Indiana churches of their fall communion services so that some of them may be attended by those of us who are isolated from the church. So often the announcement is made when it is too late to get to the church.

SARAH A. HATTELL,,
Garrett, Indiana.

Baltimore, Maryland

It was expected before October passed that Baltimore would be able to report a place for public worship. But the committee appointed by Brother Horace Kolb has failed, so far, in finding a place. The housing capacity of Baltimore has been tired to the fullest extent since the war is on, and it is with the greatest difficulty that a house can be rented. There are houses for sale, but the sign "For rent" is not to be seen in this locality of Arlington. Any kind of a building is therefore difficult to rent. We cannot report progress in numbers from the outside, so long as we can only meet in the parlor of a home.

Here again is where the Home Department of the Sunday school is the only method of work left, and it is bringing results. One woman accepted Christ yesterday, and would like to have her children come to our Sunday school, but we cannot increase our number as we are now located. We were just in the midst of this effort to reach the few families when the epidemic struck Baltimore harder, today's paper states, than any other large city. At almost every other house where I called they were stricken with double pneumonia, and no nurse. People were afraid I would carry it, and I had to stop

my calling. I remembered my diploma from the Philadelphia School of Nurses, and I offered my services, to our own people first. All our people are recovering, for which we are thanking the Great Healer. We started again the first Sunday in November with about 30 present at the Sunday school, with an offering of over $4.00, Brother Williams' family of Warsaw, Ind., were all there, and we expect him to take my place in teaching while I am helping in the Ridgely revival. This will give the Building Committee another chance or time to secure a place of worship. Will the Brethren please pray for the two places, Ridgely and Baltimore, and thus have a share in the joy of having the new converts. They are waiting at both places, some waiting for baptism.

VIANNA DETWILER,
5105 Wilson Ave., Arlington, Balto, Md.

The Brethren Missionary

The October issue oof The Brethren Missionary is late in its publication, we are sorry to say. But two weeks of the "flu," delay in getting all reports from the secretary, and a desire for more definite news from our workers in Africa (which just came), have combined to delay this issue. This issue is our Annual report and contains all reports of cash receipts to date, etc., together with Conference reports, and reports from the fields. It should be in the hands of every member of the Brethren church. It will be sent out to subscribers and all members of the society just as soon as the over-worked office at Ashland can get it printed.

The subscription price is 25c a year. It is published quarterly. Money sent me to Long Beach, California, will reach me all right as usual; but if any one wants to save a little time, if it is sent any time before Christmas to my temporary address below, it will also reach me all right.

LOUIS S. BAUMAN, Editor,
2729 W. 3rd St., Dayton, Ohio.

The Evangelist Ministers to the Sick

Away from friends and home on a hospital bed, recovering from a severe surgical operation, where the quarantine was strict yet not strict enough to bar the U. S. mail, the Brethren Evangelist found its way to me and I feel that it is my duty to let Brother E. M. Cobb know what his article, "The Land of the Fig Tree Sign," of October 20 did for at least one isolated soul. It seemed my heart was already prepared for it, because I had just been reading the Genesis account of God's covenant with Abraham and the history of the "Peculiar People," always interesting to me. I read till I became so absorbed in the article, I entirely forgot all my sorrows, all my trials and the mental shadow under which I had been laboring, and just drank it in to the finish, unconscious of my surroundings. And even yet, though aroused to my real condition, I have the sweet influence of that article.

Could those who can realize the blessing such articles are to those whom they least think there would be more such.

MARY A. SNYDER,
Glover Gap, Maryland.

Pryse, Kentucky

For about four weeks I helped on the farm at Riverside, and was then called home to help care for the sick. A number of families were down, and I did their chores and acted as nurse and cook, and I found that a woman is harder to please with cooking than a man is.

The first families I helped improved somewhat, and I was called to help other families, for the epidemic is raging, with 2,000 cases in Estill county.

As I go from place to place I remember when Jesus was on earth he had no home, but he also went from place to place, ministering to the sick and teaching his beautiful lessons. While he had no home of his own, yet many homes were glad to open their doors and receive him because of the good he was doing, and his services more than repaid them for the entertainment they gave him. We can have Jesus in our homes today just as surely as the people did while he was here upon the earth.

WILLIAM TIPTON.

Report of Indiana Brethren Sunday School Association 1917-1819

Our National Association has prepared a Standard of Excellence and has asked that the schools of the brotherhood strive to reach them and get Front Line recognition. It is well to have such standards before us in order to get better results. Every superintendent and pastor should have it as their ambition to bring their school up to the standard.

These standards are given us after great deliberation on the part of our National Officers and I think in order to be **thoroughly Brethren** that it is just as essential that an effort be made to reach them as it is to observe the cardinal doctrines of the church.

The standard is no wild fancy of dreamers; it is reasonable and can be attained by any school in the brotherhood. In some Indiana schools not much effort has been made, seemingly, because leaders are very indifferent or think they have too great a handicap to overcome. No greater fallacy could be entertained. It may take a year or two to accomplish it in some instances. It requires a lot of nursing, advocating, urging, almost to the point of coercion, sometimes, in order to get the support from the school that the leaders need in order to accomplish it.

Workers in schools that are not Front Line should have copies of the Standard of Excellence and bend every effort toward attaining the standards required. If you have problem that seem too difficult to handle, write me and I will help you or cite you to some of the National officers who will be able to do so.

There were 40 Indiana schools reported in the Brethren Annual and one new one organized soon after its publication. I sent a letter to the superintendent or pastor of each school, asking that an addressed and stamped card be checked and returned to me that the status of every school might be known and then efforts made to strengthen the weak points that the goal of 75 per cent of the schools Front Line might be reached.

Only 25 cards were returned and one of them reported a school closed because of lack



A Y. M. C. A. Hut for American Soldiers Working in the Highlands of Scotland

Great Britain is sacrificing much of her finest timber in order to meet war needs and one of the contributions of the United States to British war activities has been the sending over of a considerable number of skilled foresters to work the timber that must be felled for war purposes. These men are in khaki and, like all other kinds of units serving overseas, this unit of foresters is being ministered to by the Association. This hut was erected in the Scotch Highlands to meet the needs of these men.

of attendance. So the report below is based on 24 schools out of 40 active schools. Just why more schools did not report is a mystery. Several Front Line schools and others; with prominent pastors of the brotherhood in charge, were among those that did not report. Twelve schools were confident of reaching Front Line, 4 would try, 3 were doubtful and 5 answered No. From the recapitulation of all cards returned, some points were left blank, only four schools, Elkhart, Goshen, Nappanee and North Liberty, answered every point with "Yes." Quite a few answered "Yes" to all but one and in most cases one of the last was the one to receive the negative answer.

Points	Yes.	No.	Blank
Records kept	21	1	2
Cradle rolls	20	2	2
Organized classes	21	1	2
Home Department	20	2	2
Teacher Training	14	8	2
Graded school	15	7	2
Graded Instruction	14	8	8
Missionary Instruction	18	4	2
Delegates to conventions	20	2	2
Temperance Instruction	19	3	2
Using Brethren Publications	22	1	1
Annual Reports and Offering	21	1	2
Reading Course	12	9	3
Monthly Cabinet Meetings	10	7	7
Reading Evangelist (Supt.)	20	3	1
Reading Awakener	12	8	4

The Awakener is a monthly paper issued by the Indiana International Association, and is furnished free, one copy for every dollar contributed to Indiana International work. It is a very helpful little paper and should be read by every superintendent and as many of his workers as can be interested. It will be of great help to get schools in line for Brethren Front Line recognition as well as International. In order to conform to Postal laws, money sent to International work must be placed in an envelope sent out by the County Secretary and in that way a portion of each dollar contributed is set aside as a subscription. Otherwise, it cannot be so counted, and your school misses the help the paper will give if conscientiously read.

I am glad that so many superintendents read the Evangelist and I am a firm believer that when the "Evangelist in Every Brethren Home" campaign is fully realized by our Brother Teeter and his associates, that it will be much easier for Sunday schools as well as churches to work in close harmony with the National Conference's suggestions and recommendations.

If there is a worker who has read my article and wishes to inform himself on this Standard of Excellence, a copy can be obtained by writing me or Brother Albert Trent, Johnstown, Pa. Specify the number you can use in your school and they will be forthcoming. Why not write today? Let's have Indiana "Go over the top" next year with Front Line schools. If there is any question confronting your school, I will gladly give you the benefit of my limited experience or put you in touch with some National officer who can. I covet the hearty co-operation of every superintendent and his pastor during the next year. Let us work together for better Sunday schools that the Master's name may be glorified and his gospel be spread as never before.

L. LEMUEL KILMER,
State Superintendent,
North Liberty, Indiana.

Our Dead

BATES.—Earl C. Bates was born March 9, 1890 and passed away at his late home in Carleton, Nebraska, on October 25, 1918.

His death was caused by Spanish influenza with lobar pneumonia complications. Besides a wife and little daughter, he leaves a father, mother, three sisters and four brothers to mourn their loss. Brothe Bates was a member of the Methodist church and had always lived a consistent Christian life. May those who are left to mourn be comforted in their hour of sadness. Brief services at the home by the writer.

J. D. KEMPER.

HEADRICK.—Iza Ethel Headrick, daughter of George C. and Annie Tombaugh was born in Miami county, Indiana October 18, 1886 and departed this life at her home near Gilead, Indiana, October 9, 1918, aged 31 years 11 months and 20 days.

Her death followed an illness that extended over a period of 18 months. She was the second of a family of 12 children to answer the Master's call. Mrs. Headrick was a member of the Methodist church at Fort Wayne, Indiana. She united with that church in 1910. Services were conducted by the writer at her home.

C. A. STEWART.

BLASIER.—Lydia M. Blasier, was born at Louisville, Ohio, December 20, 1887; died at Syracuse, N. Y., October 10, 1918. She was formerly Lydia Schwab and a faithful member and active worker of the Brethren church up to the time of her marriage to Ralph H. Blasier, when they established their home at Syracuse. She leaves to mourn her departure besides her husband and infant daughter, her mother, Mrs. Anna Schwab and five sisters and three brothers.

MOHN.—Ray, son of brother and sister Edward Mohn was born February 1, 1910 and died of pneumonia, October 15, 1918. Little Ray was a faithful member of the Elementary Sunday school and was regular in attendance at church services. Besides father and mother, there is a little sister, Hazel to mourn his absence from the home circle.

MOORE—Arthur, born June 5, 1889, died October 16, 1918, of pneumonia. He was a foundryman employed by a Canton foundry, but lived in Louisville. Private funeral from the house. He leaves a wife and daughter, besides father and mother, four brothers and two sisters.

Funerals for all the above conducted by
GEO. S. BAER.

WALTER.—Elder Loyd A. Walter died October 16, 1918, of pneumonia following an attack of influenza. He was a member of the McKee Brethren church. He was just in the prime of life and we thought he had a bright future. He was ordained to the ministry May 12, 1918 by the writer assisted by Elder W. C. Benshoff, of Altoona. He was a consecrated Christian and an influential man in the church and community and will be greatly missed. He was large hearted, accommodating and sympathetic, always ready to lead a helping hand. Brother Walter was a great Bible student and a fearless preacher. It makes a gap in the work at the McKee church that will be hard to fill. May the Lord raise up some one to take his place. Funeral services were conducted by the writer assisted by Elders John Furry, of Martinsburg, W. C. Benshoff, of Altoona and Jacob Snyder of the Menonite church, Roaring Spring. May the Lord comfort the bereft family.

DELOZIER.— Alice Delozier was born March 22, 1878 and died August 1, 1918 aged 40 years, 4 months and 8 days. She is greatly missed as she was a faithful, earnest and a thoroughly devoted Christian and her sudden demise was a shock to the community. She was a member of the McKee Brethren church for quite a number of years and lived a consistent Christian life. Services by the writer.

DELOZIER.—Mrs. Ida Delozier, wife of brother Harve Delozier, died of pneumonia following an attack of influenza. She leaves to mourn their loss her husband, children and a large circle of friends. Brother Delozier has our sympathy and we pray the Lord to sustain him in this severe trial. Services conducted by Elder Hoover assisted by the writer.

J. I. HALL.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ...Associate Editors

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(Continued from page 1)

partner with a man in ousting another? Two careers are ruined by such a procedure. Yours and the man's whose place you have usurped. And I am persuaded that this is true whether it is an unfair business deal, or winning a social or political position by any sort of false pretense, or accepting a "call" that displaces a worthy brother without cause. I still insist the farther I go in this consideration that it does matter what one does.

Oh, my Brethren and Sisters, Let us awake to the real tasks of life. Let us at them with the best endeavors and the most intense enthusiasm and the finest personal equipment possible for us at life's present stage. To the youth there are now dawning inestimable opportunities; opportunities and therefore compensations for living and achieving such as never were dreamt of before. Oh, Youth of the Brethren church awake! And to those of us older grown, grown to fifty or sixty or seventy, let us awake and at the task before us. Our day is shorter and our setting sun will all too soon be gilt in its glow. Therefore we must do something worth while and that now. Let us yet while life remains plow a field, bake a loaf of bread, send a "word of Jesus" to Africa or South America, bless a little child, magnify Jesus,—and make it our BEST PIECE OF WORK. For it will matter what we have done when the sun of our day sets.

MILLER.

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY, NOVEMBER 20, 1918 NUMBER 44

Editorial

Thanks Be Unto God

If ever there was a time for thanksgiving it is now. If ever there was a year when God's providence was kind it is this year. What Christian heart can take account of the events of the present and not be made to sing with Paul, "Thanks be unto God who always causeth us to triumph in Christ. There have been times of disappointment and discouragement, but not now. There have been times, even earlier in this very year when it was hard to lift the heart high enough to sing. The clouds of defeat and failure hung black and threatening. Misery and bloodshed seemed to have no end except in surrender and slavery. Appetite and greed held the lash over temperance and decency, while crime and drunkenness stalked abroad through the land, spending their fury upon individuals, homes and communities. In those days, when the battles raging were many and the outcome was still uncertain, it was no easy task to keep calm enough and confident enough to rehearse the song of victory. Those were dark days; even the stoutest hearts were quaking, and they have not gone many moons. But the darkness of those days has greatly disappeared and the star of hope has come from behind the clouds. The gloom and chill of winter have changed to the warmth and promise of spring. There is every evidence that a new era of peace and good will, of order and decency, of temperance and righteousness is dawning upon the earth. Things that are transpiring at this very moment make it unmistakably certain that God is in his heavens and is vindicating his might and truth. He is giving victory to the champions of his law and having mercy upon those who keep his commandments. He has caused defeat to overtake those who disregarded his law and their wicked designs to come to naught. Thanks be unto God, for the eyes of the Lord are over the righteous and his ears are open unto their prayers, but the face of the Lord is against them that do evil.

Even the wretchedly deceived and wrongly schooled German people have great reason to rejoice that their fruitless war is over. They were sick of the havoc they had wrought and miserable in the enforced development of their brutality. And in a generation, if it is not already true, they will thank God that their unworthy cause was lost. They will see then that it meant freedom for themselves as well as for the rest of the world—freedom from a philosophy that was vicious, from a tyrant who looked upon his fellow-countrymen as mere tools with which to realize his ambition for world dominion, and from a war Gott who made the world their enemies but in the crisis was unable to deliver. They will thank the true God that through the shock of war he caused the scales to fall from their eyes so that they were enabled to see him not as a mighty war God, but a Father of human kind making brothers of all men.

All men may well unite in one grand song of rejoicing that the terrible world war has ended. For with it has ended its waste and destruction, its cruelty and ravages, its bloodshed and human slaughter. War work has changed to peace work and war bonds to peace bonds. Instead of contributing to war charities we will now be privileged to contribute to peace charities—to home welfare, healing the sick, relieving the suffering, caring for the feeble and evangelizing and Christianizing the whole wide world in Christ's name. Thanks be unto God.

Let us thank God also for the great victories the temperance movement has won in various states throughout the Union, especialy in Ohio, and for the fact that the saloon is fast becoming an outlaw throughout the earth. The church of Christ has long been unmistakably certain that it's most bitter and outspoken enemy is the legalized saloon. The Brethren church has been a pioneer of this idea. As far back as 1818, the Annual meeting declared that no one who brewed, distilled or sold liquor could be a member of the Brethren church. There has never been any compromise. The whole world is rapidly swinging into a position of unequivocal opposition to the liquor traffic. And now must our beloved church stand more gallantly firm and push the fight more aggressively than ever before. And soon we shall be able to thank God not only for a "dry Ohio," but for a saloonless nation as well, and in the not far distant future, for a saloonless world.

Thanks be unto God for the dethronement of autocracy and the enthronement of the people's rule. Democracy makes the people individually and collectively responsible for the conduct of themselves and their fellowmen. The more the people are made to feel individual responsibility the more readily do they seek Divine aid and more directly and certainly can God speak to and rule over them. Democratic principles are the development of Christian ideals, and it is only through the operation of such principles that Christian people can realize what is asserted concerning them by the writer of the Hebrews, Ye are kings and priests unto God. Let us praise God for this coming victory.

Thank God also that the theory that "might makes right" is being crushed, that right is being placed on the throne and brute force is being stripped of his power and brought low. Thank him that selfishness is being made dishonorable for the nation as for the individual, and that it has been clearly set forth that not for gain of territory or power has the strong arm of our great nation been stretched forth, but solely in the interest of human welfare. And thank God that the narrowness of ignorance and partial vision is fast passing away and rapidly being made inexcusable, that the former rigidly intolerant and cruelly uncharitable attitude of men of conflicting and circumscribed views is being mellowed and broadened by fuller light and greater love. Prejudice and bigotry, suspicion and ill-will have ever grown out of half truths and partial visions. But when men have been enlightened by God's truth they have ceased to be wise in their own conceits and have been freed from intolerance and ill-will. And if the truth shall make you free ye shall be free indeed. Yea, in all these things we have been or are being made more than conquerors through him that loved us. Thanks be unto God who always causeth us to triumph in Christ.

G. S. B.

From the Editor's View-Point

Weighed and Wanting

While Monday, November eleventh, was a great day of rejoicing in all America because of the signing of the armistice which brought all hostilities between the German and Allied armies to a close yet there was just enough wrong in the life of the American people to cast a slight shadow upon the otherwise brilliant events of the day.

While factories voluntarily closed down for the day and schools dismissed the children from their studies and many of the stores and business places closed their doors for a period of the day which was devoted to parades and patriotic demonstrations, yet there was one business in Ohio that was regarded as a menace to the joyousness of the day and for the safety of the people, the men and women, the boys and the girls that might appear upon the streets of our cities, the state board that has control of this business sent out word to all the county boards that these places of business should be closed at noon.

Factories might be closed and stores might join in the closing arrangements in order to help in the demonstrations of the day but not for the protection of the crowds that would appear on the streets, only one business in America has been found dangerous to the welfare of the people to the extent that its doors must be ordered closed on great occasions, and that is the liquor business.

For years the brewers and distillers and the retail liquor dealers have been telling us that the saloon is necessary to the welfare of the American people, but on Monday, November eleven, nineteen hundred and eighteen the Ohio Liquor License Board declared that they are a menace to CROWDS and ordered all saloons in the state to close at noon for the safety of the people. Unquestionably, had not these orders gone forth, that day would have been one of the greatest harvest days the saloons of Ohio ever saw, but since the voters of the state declared only a week earlier that the saloon would no longer be tolerated in the state even the Liquor Board recognized the fact that the saloons of Ohio have been weighed in the scales of human experience and have been found wanting and after receiving the death wounds on Tuesday, November five we have an idea this closing order on the day of the great celebration caused them to turn toward the Liquor Board and in the words of the great Caesar exclaim, "**Et tu Brute!**"

Modified Mottoes

The value of proverbs, mottoes for life, etc., has long been recognized by people who think, but that many of these proverbs and these mottoes must be revised occasionally as the years come and go may not have dawned upon upon the minds of some of us as yet. While truth is eternal and in itself will never change yet the methods of applying truth to the problems of life have undergone many changes and they will continue to do so just as long as man makes any progress in his own development.

One of the powers peculiar to man that distinguishes him from the lower orders of animal life is his power to think and to reason upon abstract things. That the dumb animals think is not to be denied and there may be times when they seem to have limited reasoning powers as some contend, but we have never yet seen the claim made that they can think or reason upon abstract subjects, this power belongs to man alone. But as man possesses many powers that he does not always use wisely it is not to be wondered at if sometimes he fails to use his power to think to the best advantage; and as he needs physical training along intelligent lines to make the most of his physical powers so he also needs mental training to make the most of his mental powers. And as speech is the most common expression of thought it is very appropriate to follow the old adage, "Think twice before you speak," but this is one of the adages or proverbs that have been modified and we are now told that it is just as important to think wisely before speaking as it is to think twice. Multiplying thoughts does not always add to their effectiveness.

A Timely Defense

Now that the fighting days of the armies of the world are considered to be over (for at least a generation) it might be a good idea to defend some things that do not call for shot and shell, for aeroplanes or submarines for their defense, but simply right thinking and right judgment of others.

One of the most commonly used and at the same time one of the most abused words in the American language is EVERYBODY. The word has been so corrupted in its meaning that it has come to be substituted for the more proper terms, many or the majority. Perhaps this corrupted meaning of the word has never been brought into greater use than during the past eighteen months in America and in connection with the campaigns of many kinds and many descriptions that have been waged and that are still being waged to help bear the expense of America's part in the great world war.

That the people have generally been benefitted by these campaigns is not to be denied, but that because some have felt unable, in spite of their strong desires, to contribute to some or all of these causes, they have been disloyal is not true. The New York Times recently said, "Everyone has spent money freely during the last four years, and every one, wage earners included, would profit by retrenchment." This statement is so generally true that it has come to be believed to be universally true which is not the case. While many people have profited because of the war industries that sprang up during these years there have been many others, employers as well as employees, who have had no part in this war profit and to meet the requirements the changed conditions in the industrial world have thrust upon them they have undergone the hardest experience of all their lives. The great prosperity that has come to America has not been and is not now a universal prosperity. There are millions of people in America, and the writer will include himself as one of those millions, who have never passed through severer financial straits than they have during the last two or three years. But it is not our purpose to personally defend this large class of American people as our object in making these observations is to call attention to the splendid and timely defense made on the editorial page of the last number of The Youth's Companion. The editor asks the question, "Is everyone rich?" and then proceeds to make it clear to all that we have misjudged many of our best people and that when we have branded some of our neighbors as disloyal when they failed to buy war savings stamps, Liberty bonds, etc., or may have failed to make as large contributions to the Red Cross, the Y. M. C. A. and other similar funds, we have passed judgment without knowing any of the facts of the case. The earnings of millions of people are perilously low in times of peace when the necessities of life can be bought for peace prices and in times like these they are left very near the border line of genteel starvation. This editorial declares that in matters of retrenchment and substituting these people can give Mr. Hoover odds and beat him at the game. It is only fair to grant this class recognition.

Contributions

Thanksgiving, 1918

BY J. A. GARBER, ASHLAND, OHIO

Halleluiah! Let the people praise the Lord! Let all the people praise the Lord for his wonderful goodness to the children of men!!!

Not every one, of course, has the same reason for gratitude. One has enjoyed perfect health, while another has had to struggle with infirmities of the flesh. Some persons have been engaged with activities that yielded a full measure of increase, while others labored with a like zeal only to see their toil go unrequitted by reason of conditions over which they had no control. Certain family circles have been allowed to remain intact despite the demands of war, while others have been broken—many of which will never be reunited in this life. Although different situations awaken different emotions and evoke different reactions, there is no one, however, severe his trial, keen his disappointment, great his loss, but who can find some ground for sincere gratitude at this wonderful Thanksgiving of 1918.

Viewed from a material standpoint this year of grace has been one of bounteous gifts. Remembering the exacting demands of last year and knowing that they would be thrust upon us in multiplied force not a few persons approached the recurring seasons with evident fear. They asked, even if inaudibly, how can we produce enough foodstuffs for ourselves and allies? If our crops fail through the presence and ravages of numerous droughts, destructive storms, invading insects, what beneficent hand will supply our needs? These and kindred questions perturbed the spirits of the calmest men. To avert, at least in part, the disastrous circumstances which such conditions would entail all were besought to economize (sometimes required) and to produce. Many persons responded, prepared the soil, planted the seed and cultivated the growing crops. Today most of them rejoice with the fruitage of their labor. And the Giver of all good is not to be forgotten.

"Our heartful thanks we offer Thee,
Our Father God,
For all the blessings full and free,
By Thee bestowed.

For the year's great prosperity,
Our praise ascends,
And sweeter comforts lent by Thee,
A home and friends.

The full and plenteous harvest store,
And fruitage fair;
All with unnumbered tokens more,
Thy love declare."

But the greater reasons for thanksgiving are to be found in the realm of the ideal. The origin and history of Thanksgiving in America testify to the dominance of a fine idealism among our forefathers. Threatened with starvation from which they were spared through the goodness of God and menaced by the marauder from whom they had to protect themselves with firearms they were not deterred in voicing their thanks to the unseen Presence that had led them across a perilous sea to a promised land where they might worship him according to the dictates of conscience.

Intoxicated with the pleasurable delights of an unprecedented, prosperous development the latter generations seemed to be a nation of pleasure-mongers and money-grabbers. We were said to be possessed with a materialistic and mercenary spirit. This conviction was strengthened with the outbreak and progress of the late world-war. Little appreciating our apparently obscure ideals those responsible for the terrible holocaust consoled (rather deceived) themselves with the thought that America was too busy making money to concern herself with a piece of disinterested service. Consequently they received our remonstrances and warning with utter indifference and open defiance. Then came the report of the sinking of the Lusitania and the die was cast. What we had hoped to be spared became, in the judgment of our best statesmen, an inevitable necessity, and the President announced that a state of war existed between this country and Germany. Immediately the forces of democracy which is essentially pacific were converted into the instruments of carnage. For a time the tide of battle seemed in doubt, but earlier than many thought we could reasonably expect the enemy was outwitted and forced to surrender. Believing that the struggle represented a conflict of opposing ideals we are now called upon to return grateful thanks to God for his vindication of his ideal of right which has triumphed over the forces of might. The kings of autocracy have succumbed to the peoples of democracy. Civilization is saved and Christianity is permitted to continue her redemptive work with brighter promise.

Instrumental Music in Worship

H. B. LEHMAN

Some time ago a Christian minister, Campbellite of the old order sect, came into our city and held a revival meeting. One night he announced that he would on a certain night tell the people why there was a division in their church. So, of course, the writer wanted to hear that, and he did. Well, musical instruments was the cause. He said that it was left to David to corrupt the worship of God by introducing instrumental music in the worship of God, and for that reason the Philistines came down and took the ark of God and it never got back.

It so happened there was an elder of the same faith, but not of the same church, sitting by the writer in the congregation. When the meeting was closed the Elder and the writer shook hands and the writer said to the elder: "The preacher did not tell all about David." The elder replied, "Every word he said was true, and you take your medicine."

The Gospel Messenger of September 28, 1918 caused the writer to pen this article. Now let us see what the Lord did do in regard to musical instruments.

First, see Numbers 10:1-10. "And the Lord spake unto Moses saying, Make the two trumpets of silver; of a whole piece shalt thou make them." Here we have the Lord ordering Moses to make two trumpets and two only, because there were only two priests, the sons of Aaron. The priests only were allowed to blow the trumpets, but later on as the priests increased, so the trumpets increased in number. The Lord gave directions, for what they were to be used for. The trumpet was used at all of their feasts. See 10th verse; "also in the day of your gladness and in your solemn days and in the beginning of your months, ye shall blow with the trumpets over your burnt offering, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God. I am the Lord your God."

In Leviticus 23:23, 24, we have these words:

"And the Lord spake unto Moses saying, speak unto the children of Israel, saying, in the seventh month, in the first day of the month shall ye have a **Sabbath**, a **memorial** of **blowing** of **trumpets**, an holy **convocation**.". I ask isn't this worship? This feast was the feast of trumpets. At the feast everybody in Israel was allowed to blow the trumpets, but not at any other feast. Do we realize how the Lord regulated the instrumental music in Israel through Moses? And it continued through all of Israel's worship, both in the tabernacle and temple worship.

Again I want to call attention to Leviticus 25:9: "Then shall thou cause the trumpet of the jubilee to sound on the tenth day of seventh month in the day of atonement—shall ye make the **trumpet sound throughout all your land.**" Here Moses was given definite instructions by God himself, how to proceed in the year of jubilee.

Our kind brother says more than four hundred years

later King David introduced musical instruments and the dance in worship. David did not introduce instrumental music in worship. God did that himself. He did that on Mount Sinai through Moses, but to make instrumental music wrong, the writer in the Messenger associates it with the dance, which is offensive to us all, in the way it is carried on in these days. But in the revised version in the marginal reading it is pipe, no dance. That sounds better, substitute pipe for dance in the old version.

Clark says in his commentary on Psalm 149; 3rd verse: "Let them praise his name in the dance; **bemachal**, with the pipe or some kind of wind music." He further adds, "I know no place in the Bible where **machal** and **machalath** mean dance of any kind; they constantly signify some kind of pipe." (Clark) Now substitute pipe in place of dance in the three last chapters. The psalmist calls on all creatures, animated and inanimated to praise God.

In the 50th psalm, the psalmists says "praise the Lord with the sound of the trumpet, praise him with the psaltry and harp. Praise him with the timbrel and pipe; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let everything that has breath praise the Lord. Praise ye the Lord."

Will some one be kind enough to point out the differece between people and all created things that are enumerated in the three last chapters of the Book of Psalms, and now in Praising God I read in another psalm "The Lord taketh pleasure in them that fear him; in those that hope in his mercy. If everything that God created, in Israel's time was called upon to use every nerve and energy to praise God. Are we in our day to use less energy in praising him? Isn't it just as necessary in our day for the sun, moon and stars, with all the other hosts of created things to praise God? Suppose the earth would cease praising God. We would not last 24 hours. Jesus one time asked the Pharisees, have you never read that "out of the mouths of babes and sucklings thou hast perfected praise." If babes and sucklings praise God to perfection, and yet we don't understand them, is it wrong to praise God on instruments of music. Paul says that we can do nothing against the truth but for the truth.

Glendale, Arizona.

Is America Overchurched?

Consideration of the Facts as Shown in Recent Surveys

BY THE REV. S. L. MORRIS, D.D., ATLANTA, GEORGIA

The question of overchurching in America has been brought forward at various times and in divers manners, so that it is well to examine into the facts of the case. Some have formed hasty judgments, based on superficial investigation or on isolated cases. There are others who, as promoters of church union and federation, may unwittingly magnify conditions in some localities in their zeal to advance the cause in which they are interested. Home Mission statesmen are ever on the alert and are constantly investigating conditions for the purpose of remedying the evil where it really exists. They make known the cases of overchurching where they exist and recommend new adjustments where they should be made. The statements of these conditions are at times magnified unduly.

Our purpose in the present investigation is to ascertain facts and to exhibit them in perspective, in order to help remedy evils where they exist and to correct false impressions and conclusions.

No one acquainted with the facts can doubt that new Home Mission work is continuelly called for by the acute problems and complex conditions incident to modern life in America. The congestion of over-crowded cities, with all the consequent demoralization; the decay of the country church; affecting the moral fiber of the nation; the increasing immigration with its pagan influences; organized vice lifting its ugly face in ominous attitude; the Macedonian cry of the isolated and backward peoples; as well as the economic, social and moral questions connected with various forms of industrialism—these give new meaning as well as additional emphasis to Home Missions. They call for intense thought and quickened energy, entirely aside from any thought of denominational expansion.

Census reports compiled twelve years ago are sometimes quoted to prove that there is a church in the South for every 319 of population, and a minister for every 470 people. Some data may seem to justify the conclusion, but reliable statistics for 1917, compiled with great care each from denominational reports by Dr. H. K. Carroll, show that the total number of ministers in America is 181,808, which for the population of 110,000,000 gives 605 persons to each minister. The number of churches, 226,609, mean on an average one church for every 485 persons. These figures include 20,955 Catholic priests, 3,138 Christian Science readers, 1,084 Jewish rabbis and 4,460 Mormon elders, as well as theosophists, spiritualists and other non-Christian sects. If we take the number of ministers and churches in the Federal Council of Churches and add to their number the evangelical churches not in the Council, the result would be one minister for about 850 of population and one church for about 650. Some denominations license ministers indiscriminately, so that many of them are unqualified and many are following secular employments. Thousands of churches are merely nominal, having no membership and no preaching, so that it is evident that the real spiritual forces of this country would not show more than one minister to about 1,000 population and one church to 900 people. Who, then, could say that America is overchurched?

In the Southern States the church statistics include the Negroes, whose ambition to preach almost equals the number of the male population that can read and white. Their churches, too, often split into rival factions to furnish opportunities for candidates that cannot otherwise find pulpits for the exercise of their talents. Rev. W. H. Holloway, in "Study of Thomas County, Georgia," asserts that of the 98 Negro churches in that one county about half originated in a church split. Of the neighboring county, Dougherty, he says:

"We have been able to learn of about 120 preachers in the county. Of this number fully 75 are either ordained or licensed. The most of their names appear in the minutes of the various denominations. Now this number may be doubled if we search for all those who call themselves preachers and fill the function of interpreters of the Word of God."

In this same county of Dougherty there is not one white minister living out of the corporate limits of Albany, the county seat. If we divide these 120 Negro preachers, plus the ten or twelve white preachers, into the population of this county, it is evident that the number of population is quite small per preacher, but the number of qualified preachers to care for the spiritual needs of the community is most inadequate.

There are, no doubt, cases of over-churching in some parts of America. Among the hundred thousand or more towns it would be strange if there were not found some such instances. One town in Texas is cited with four small Presbyterian churches; but this case grew out of an effort to unite inharmonious elements, which had exactly the opposite effect and divided one church into two. In Texas, the Comity Committees have, in a number of instances, exchanged churches where the people have consented, until comparatively few such cases of friction remain.

We may frankly admit that there is some over-lapping in the home mission field, due to the infirmities of human nature and the imperfect state of society, but one of the chief functions of the Home Missions Council is to reduce over-lapping and friction to the lowest terms. Very satisfactory progress has already been made in this direction, but the difficulties of handling the matter are the same as those encountered on the foreign field where there are also undenied cases of over-lapping and friction.

The "Neglected Fields Survey" of the Home Missions Council, reveals very clearly that in American Home Mission fields there is far more "overlooking" than overlapping. The following quotations from some of these "Ne-

glected Fields Surveys" counter balance the instances of "over churching:"

"It was the opinion apparently of the majority that there is decided overchurching, chiefly in small towns, but the fact was carefully noted, also, that some of the churches in small towns minister to considerable districts of surrounding country."

The term "Neglected Fields Survey," was more than justified. In nearly every state visited, from four to sixteen men declared that they knew of people who had grown there from childhood to young manhood and young womanhood without having gospel privileges within reasonable reach. Perhaps more significant were facts like the following, which were brought to our attention:

"In Montana 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that state, 40 by 100 miles, has been homesteaded during the last two years, and has few religious opportunities. One rich valley of the state, fifty-four miles from a railroad, with a population of 5,000 people, has but one church.

"In North Dakota fourteen counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000, with no preaching service. Another county of the same state has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services; these two Idaho counties are largely Mormon. Literally thousands of foreigners in all the states surveyed never hear the Word of God."

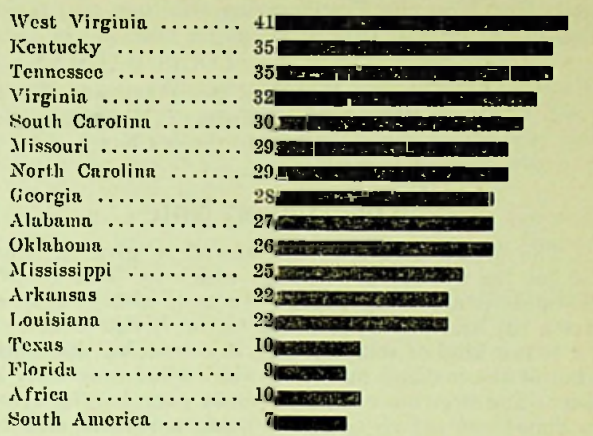
Citations of similar character might be multiplied indefinitely, but let the following from the same source suffice:

"We find in one Western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, and one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are more than four thousand such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields."

In "The Frontier," by Dr. Ward Platt, occurs such statements as the following: "Throughout Washington and Oregon may be found scores of narrow valleys teeming with people. No one is doing anything for them religiously, as but little is attempted by any church for Washington or Oregon outside the towns. In Southwestern Oregon is a country of about 1500 square miles, and in which live at least 2,500 people, mostly Americans; and no denomination, according to report made last year, is doing any work whatever in that whole country. They are absolutely without church privileges." As to Washington, he cites a missionary superintendent, who declares The religious destitution of western Washington to be appealing; that outside of the larger towns very little religious work is being done by any denominations. In his division only 209 towns out of 1,146 have church organizations, leaving 937 towns and villages without any religious privileges whatever.

Probably such extensive areas of destitution exist nowhere in the Southern States, except possibly in certain sections of the Appalachian Mountains, or in the thinly settled territory of Western Texas and New Mexico; but whether this condition exists in large areas or not, it can be duplicated in numerous smaller communities, making a vast region in the aggregate. Rev. F. W. Gray, of West Virginia, has carefully gathered valuable statistics and tabulated facts, which reveal at a glance religious conditions in the South. These statistics are furnished by the United States Bureau of Information at Washington and by the National Geographic Magazine.

Comparative number per square mile, out of the church in the Southern States:



This would indicate that the mountainous sections of the South have four times as many unsaved people per square mile as Africa, and five times as many as South America. It places Texas and Africa on the same footing, and Florida in the same class as South America. Asia, which contains China's teeming millions, is not more densely populated than one-half of the States of the South.

Considering the number out of church in the Southland it is evident that there is extensive destitution there, so that much more needs to be done, rather than less, before the Home Mission task is accomplished.

The small churches in thinly populated districts may not show great results, humanly speaking, but they often serve as real and high a purpose in the development of character by means of their heroic struggles, as do the great city churches— too often containing many inactive members. The small rural churches are a great source of supply for the moral strength of the more pretentious metropolitan churches, as the small streams are the source of supply for the great rivers. Railroads maintain small branch lines which never become self-supporting, because they are needed as feeders to the great trunk lines; and the denomination which discourages and neglects the small rural churches will eventually have "Ichabod" written upon its portals. These small churches supply a large proportion of our ministerial and missionary recruits; they give their share to the foreign mission funds of the Church and while Home Mission effort and money expended upon they may never bring them to self-support, they are recruiting stations for world-wide evangelism, and are effective agencies in sending the Gospel to the ends of the earth.—Missionary Review.

The Thanksgiving Offering

While looking after the interests of the Home Mission work of our church is not my particular job, I am intensely interested in seeing our church go "over the top" with the Thanksgiving Offering for Home Missions. Last Easter, we went away "over the top" with the foreign Offering. And we will do it again next Easter, if the Lord shall tarry. But Brethren, let us remind you that God's work is one, whether in Spokane or in Ubangi-Shari. The success of the work in the regions beyond depends upon the success of the work here at home. The boys who went to France would never have gone "over the top" to victory, had it not been for the strong organized home bases that supported them. We fear that we are sometimes partial to the foreign work with our gifts, and as Financial Secretary of the Foreign Missionary Society, I think I dare say that. As the Financial Secretary of the Foreign Missionary Society, I shall consider it a victory for our Foreign Work to see the Thanksgiving offerings go sweeping "over the top." Already, some of these Home Missions are proving the staunchest supporters of the foreign work. Witness the last Easter offering of Spokane. Yes, it is all God's work,—one work. It must be

done. The time is short. The Master is coming. We cannot afford to be niggardly with our gifts these momentous days. God bless the Thanksgiving Offering, and make it a proof of our love to Thee of which we need not be ashamed.

LOUIS BAUMAN,

Financial Secretary and Treasurer of the Foreign Missionary Society of the Brethren Church.

The Higher Note

The praise which we are moved to give to Almighty God for the wonderful blessings which we have received at his hands is a worthy praise. Its note always reaches the Divine ear and proves pleasant to the Divine heart.

It is a kind of selfish praise, it is true, but its selfishness is not of the low and unworthy kind. God must ever be the Giver; and we, his creatures, must ever be the receivers. No blame can attach to us for being moved in our thanksgiving by those feelings which are natural to a receiver.

It is good in our thanksgiving to make a large and conspicuous place for the blessings which we have received at God's hands. The highest of these blessings are spiritual and are the gifts bound up in the great unspeakable gift of Jesus Christ as the Son of God and the Savior of the world. "For every good and perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." In the category of gifts are those temporal blessings which we magnify in this country on every Thanksgiving Day.

It is but meet that on this day we add up the figures in our debit and credit columns and, as an expression of our appreciation of the many good things which we have received and are now receiving, present our praise shown not only in reverent feeling and devout worship, but in the material symbols so plentiful and evident on the glad day which we celebrate.

Yet high as is the note of that thanksgiving which comes from a heart conscious of being a receiver, there is a thanksgiving whose note is still higher. It is a praise which is stirred not by the consciousness that we have received so much from God, but by the consciousness that it is our privilege as his children to give so much to him. For, after all, in the vocabulary of love a receiver may be defined as one who gives. The typical child is the true receiver; yet the more it is a receiver the greater giver it may be. This paradoxical truth shines brightest in the field of our relations to God.

So on this Thanksgiving Day, which has been set apart by the head of this Christian Republic as a day of thanksgiving to Almighty God for his matchless blessings, we should not forget to give thanks for our opportunity for giving to God. The more we give, the more thankful we will be. May this giving never cease until we shall have laid on the altar all that Christ desires and can utilize.—Christian Advocate.

Around the Fireside

WHEN SARAH CURRAN THANKSGAVE

Sarah Curran lifted the pie tin with anxious care and carried it across the sunny little kitchen to the table beneath the window. There was something almost ceremonial in her manner as she set the great golden disk down on the blue-checkered oilcloth and stood off peering critically at it under puckered brows.

"I wonder," she spoke doubtfully, "maybe a mite more cinnamon would have been better. Sam'l's dretful partial to cinnamon—"

Flawless, fleckless, its satiny pumpkin filling melting into a precisely frilled border of delicate brown crust, the pie would have filled the heart of any other housewife in Shady Valley with pride, but Sarah Curran's gaze was that of the artist probing relentlessly for flaws in his own handiwork. A woman must have something to fuss over and be proud of—babies, or rose geraniums, or a talent for preserves and pies.

"Sam'l Curran's wife is the best cook in the county," neighbors said, "unless maybe, it's Dave's."

Now, remembering, Sarah lifted her head jerkily and looked with a sort of fierce unwillingness across the brown stubble of the cornfield to where a gabled roof showed over the knoll. The curl of gray smoke that wound up from one of the chimneys seemed to quiver in the film of tears that blurred her faded blue eyes.

"Getting ready for Thanksgiving," she thought resentfully. "Le's see. It's a little mite late for fruit 'n' pound cake. They'd ought to set at least a month to ripen. But her fruit cake always tastes a mite too fresh to me, even if it does take first prize at the fair!"

The Blue Ribbon

Slow color touched her thin cheeks under the sting of memory. It had always been **her** fruit cakes that had won the bit of coveted blue ribbon until five years ago, when Sam'l's twin brother David had surprised Shady Valley by bringing home his town bride and her mother to his bachelor farm.

Sarah had never forgotten her first glimpse of Dave's wife, Lily, with her young, pink prettiness, her childish dimples and yellow curls. Afterward she had come home and behind locked doors searched her mirror wistfully for something it denied her anxious eyes. She was ten years older than Dave's wife, and no one had ever called her pretty, even Sam'l.

"But she's dretful helpless looking," Sarah comforted herself. "She 'n' her mother, too. I don't suppose she could bake a loaf o' salt risin' nor an apple pie to save her. Poor Dave! I guess maybe he can't crow over Sam'l, even if he **has** married pink cheeks and doll-baby curls. They set great store by good eating, both of 'em."

And so it had been almost with a feeling of pity she had gone with Samuel to eat their first dinner at Dave's. But when one perfectly cooked dish after another appeared in the little bride's pretty- ineffectual-looking hands—chicken as delicately roasted as her own, airy bubbles of whipped potato, spicy pickles, and at last a lemon pie that might have come from her own oven—pity gradually changed into frozen resentment that lay like a stone on her heart. She listened silently to Dave's humorous boasting of his "new cook," to Sam'l's innocent and honest approbation, as he passed his plate for another piece of pie, and later, when it came time to leave, she faced her new rival with grim justice.

"You're a good cook," she told her grudgingly. "An' I guess I'd ought to know. Folks say I'm a good cook, too."

But in spite of the praise of the words, it was as if she had flung down a gage of battle, and she knew that Dave's wife understood it so.

Sam'l

Feet plodded over the frozen yard outside and stamped painstakingly on the square of carpeting on the porch. Sarah Curran hurriedly turned from the window as her husband came into the room, bringing with him a keen, crisp whiff of out-of-doors.

"Gettin' colder," he announced cheerily. "Guess we'll mebbe get a touch of snow this afternoon. Well, white Thanksgiving, green Easter, folks used to say."

Sarah, busy with her pots and pans, did not look up. Her husband glanced at her rigidly disapproving back, hesitated, then blundered on.

"Le's see, do we have the folks to dinner this year? I

got to drive to the mill this afternoon, and I could stop off at Cousin Harry's, and in at the minister's coming back."

Sarah set the platter of boiled dinner on the oilcloth-covered table with a little thud of scorn.

"Sam'l Curran, are you losing your memory, or what?" she inquired caustically. "Don't you suppose I'd be working my fingers off gettin' ready if 'twas? I was one living month getting up that dinner last year, and now you've forgot! That's all the thanks I get for 'most killing myself so's you wouldn't be ashamed o 'your wife's cooking afore your relatives!"

Subdued, Sam'l sank into his seat, his glance unconsciously wandering out of the window and across the fields. He had never understood, being only a man, just why his brother's family and his own had grown so far apart that they never visited each other's houses except once a year when, turn and turn about, they entertained each other and all their relations at a solemn banquet on Thanksgiving Day.

Now over a lifted forkful he ventured mild protest.

"But there ain't any call for getting all wore out baking four kinds of cake, and five kinds of pie, and six kinds of pudddings, Sairy. That isn't what Thanksgiving is for—just **eating**; it's the eating **together** that's important, seems as if—"

Sarah looked across at her husband in exasperation. "Land, Sam'l Curran, if you don't talk just like a **man**! she withered him. "Don't you think I got any pride? I suppose you'd be willing to have folks comparing **her** cookin' and mine, and pitying you for not marrying some yellow-haired upstart from the city, too! I suppose you'd enjoy seeing **her** flaunting her cookin' in my very face! Thanksgiving! The only thing I'm ever thankful for is when it's over an' done with for another year!"

She paused abruptly, and drew the pie tin toward her, cutting a generous wedge with exquisite care.

"Pass your plate, Sam'l, and see if you can't make out to taste a bite of this pie. I do' know's it's fit to eat, hardly."

It was the regular formula, as was Saml's reply.

"Goes to the right spot, Sairy. I never set tooth into a finer pie!"

Sarah's sore heart warmed to the praise. In the New England code of reticence a wife does not express her love for her husband in words, but in deeds. For fifteen years Sarah Curran had baked her tenderness for Sam'l into the marvelous dishes she had set before him. She was proud of her skill in cookery because he was proud of it, and since Dave's wife had threatened her laurels she had fought fiercely for supremacy, more for Sam'l's sake than her own.

Once or twice over her dishes, later, Sarah went to the window to peer at the smoke wreaths still curling from the chimney over the hill, with something that was almost pity in her eyes.

"I s'pose she hasn't got much heart cookin' up this year, with her mother dying back in the summer and all," she mused. "I thought she looked dreadful forlorn at church last Sabbath, as if she'd cried so much she was sort of out of curl. I 'most wish the President 'd skip Thanksgiving this year."

The Day Before

But the calendar was not to be amended. The days crept into a week, and the squawking of doomed chickens and turkeys rose from Shady Valley farmyards. On the morning of the day before Thanksgiving Sarah locked her back door, put the key behind the kitchen window shutter, and started out for the village to buy a yard of rüching for the neck and sleeves of her best company black silk.

She stepped briskly along the snowy road, looking stiffly ahead as she approached Dave's house. But though her eyes told her nothing, her other senses were gossipy with astounding news.

Midway of the picket fence that bordered the yard she stopped short, sniffing investigatingly that acid tang that flavored the crisp November air.

"My land!" breathed Sarah aloud in the accents of amaze, "something's scorching! **Two** somethings—three!"

The smell was getting worse. In the wake of it came a low, gaspy sound that sent Sarah's feet up the drifted path and around the leafless currant bushes to the kitchen door one step ahead of Sarah's mind, panting breathless in the rear.

In the littered kitchen, amid a wild confusion of sticky bowls and pans, trails of flour and broken eggshells, Dave's wife, Lily, sat in a forlorn little huddle in the big splint rocker, sobbing desolately, while the kettle on the stove sent up a cloud of black smoke signals, unheeded.

Sarah Curran caught up a dish towel as she ran across the room and lifted the kettle from the stove to the sink, lips set with disapproval.

"Cranberry jell—scorched to a cinder!" she muttered. "Who ever heard o' cooking jell in an iron kettle?"

Her scornful glance swept the room, rested on the piteous figure crumpled in the chair, and righteous indignation softened to something that was close akin to pity. She drew up a chair and plumping herself down beside Lily, began patting the blue-ginghamed shoulder next to her.

"There, there, child!" Unconsciously her voice fell into mother-cadences of comforting. "Supposen you tell me what's the trouble."

"Everything's the trouble!" wept Lily; everything!"

"Well, the first trouble, then," said Sarah briskly. "We'll tackle 'em one at a time. Ain't burned yourself, or anything, have you?"

Dave's wife lifted a tear-drenched face, pointed a tragic finger at a strange, sodden-looking object on the table, which Sarah's scrutiny had missed.

"Look at that!" she laughed hysterically. "I don't suppose you can guess what it is, so I'll tell you. It's a cake! There's another one just like it in the pig's pail over there, and I threw away two yesterday."

Her voice trailed off into a fresh outburst of sobs. Silently Sarah gazed at the cake, burned at the edge, sunken at the center, lead-colored, terrible. In all her experience she had never met such a cake before.

"But—I don't understand"—bewilderment undertoned the words. "Why, you took the prize at the last county fair with your angel layer!"

Suddenly Lily sat up in the rocker. Her face was very pale and her hands clasped and unclasped nervously as she spoke.

"O, I've got to tell—you'd know tomorrow, anyway," the words tripped over one another breathlessly. "It was mother that was the cook—not me. In the beginning I didn't mean to deceive folks, but Dave was so pleased the first time he came to supper and saw me taking a pan of biscuit out the oven—I—I let him think I made 'em. Then after we were married, I couldn't bear to tell him. Mother didn't want I should. She was dretful tickled—it was kind of a—a joke in the beginning, you see—"

Shame colored her round cheeks. "I was a clerk. I never had any knack at housekeepin', and Dave set such store by things like that. It frightened me to think that—maybe he'd be ashamed of me if he knew. Oh, I know it was wicked of me to go on deceiving him, but I—I love him so—"

Sarah Curran's faded cheeks took on shy color like a bride's. "I know," she nodded; "I know."

For a moment there was no sound in the little kitchen except the childish catch of Lily's breath and the snap of coals in the stove; then the stumbling confession went on.

"Mother always was a good cook. Dave never suspicioned. Men folks is like that. An' I was learning, but I hadn't got as far as pies and cakes, when she—she was took. I can cook plain things most as well as mother, but I couldn't get up a Thanksgiving dinner to save my soul. An' Dave'll be shamed before everybody—oh, oh, what will I do? What ever will I do?"

Sarah Curran drew a long breath. It was as though the weight of jealousy and envy that had lain so heavily on her heart for the last four years had melted away. She took Lily's trembling, ineffectual hands between her own.

(Continued on page 16)

REVIEW OF

The Thought and Work of the Church

The effect of the influenza on the Brethren churches and Sunday schools is clearly seen in the lack of church news for the Evangelist this week. We believe there are the most meager reports this week that we have had during the more than three years we have been conducting the paper. We trust that the next few weeks may see a revival of church correspondence and news for the brotherhood.

We have not yet learned what the ceasing of hostilities or the ending of the war will have to do with raising the ban on the use of all necessary paper stock for our publications, but we trust the War Industries Board may be led to see that the only restriction a church publishing house needs to keep it from wasting paper is the restriction that the extremely high cost of the paper itself places upon them. The Brethren Publishing Company must use more paper than it did last year, even though it does cost nearly fifty percent more.

George S. Baer was a visitor at Ashland and the Publishing House several days last week making arrangements to come to Ashland and take up his duties as editor of the Evangelist and assistant editor of the Sunday school literature the first of January. Now is the time for all pastors to complete their arrangements for placing the Evangelist in every home in their congregations. If "a new broom sweeps clean," Brother Baer's coming into the Evangelist office should make a "clean sweep" in bringing the rest of the Brethren churches into the "Budget family" for the Evangelist. With the coming of Brother Baer we shall give our whole attention to the business of the Company, but between now and the first of January we will have too much to do to give it the attention it should receive, so we must depend upon the pastors to help us out.

George W. Kinzie reports that through the Brethren at Clay City were sorely disappointed in being compelled to close their revival meeting just as Brother Bauman got started in it and that though they feel "cast down" yet they do not feel "forsaken" and they really believe the promises of the Word and from this great disappointment expect some good to come in fulfillment of such promise.

While A. E. Whitted moved only from one county into another in changing the location of his pastoral labors it should be remembered that one can go a long way between counties in Kansas. Brother Whitted's labors as pastor at Portis for five years were especially fruitful and the Morrill church has secured in him the services of a most earnest and painstaking pastor, and we trust the successes of his labors at Portis may be, not only duplicated, but greatly increased in the more populace section of Brown county.

Prof. J. A. Garber took up the work of temporary pastor of the Ashland Brethren church on Sunday, November tenth and was formally installed into that position on last Sunday morning. It is sincerely hoped by the Ashland church that Brother Beachler may complete his canvass of the College Endowment by October first of next year so that he will be in a position to do the work for the Ashland church that has been planned and to which he has been called. But in the meantime the church expects to go forward constantly under the leadership of Professor Garber.

W. S. Bell makes a short report of a long trip in his first letter from Long Beach, California, but we expect to hear more from him and his work on the Pacific coast before the winter is over.

Pastors who want their street addresses to appear in the Brethren Annual should send in their correct address immediately.

Around the Editor's Table

Essential to Salvation

It seems to be entirely human for a large portion of the people to seek to know the minimum amount of work that must be done to secure certain results. When, in the days of the apostles, men cried out, "What must we do to be saved," they did not mean how little must I do to secure salvation. We are quite sure most of them were willing to go the full length in their endeavors to make salvation sure.

We have heard preachers and evangelists preach upon the subject. "What must I do to be saved?" but it has not been very often that we heard them give a whole gospel answer. They seemed to be acting on the principle that the least said the easiest accepted, and it seemed that most of them were after immediate results. When men asked the apostles what they must do to be saved and when they asked Jesus himself what they must do to inherit eternal life they received a full and complete answer. Nothing was held back for fear the enquirer might decide that the sacrifice was too great or the requirements too heavy.

There are things that are actually essential to salvation, things that one must do in order to be saved. Taking Jesus at his word these requirements are not so difficult to understand, but taking the word of the theologians of this or any other generation and it is a different thing altogether. A question suggested for discussion in connection with one of the Sunday school lessons of the last quarter was, "If you were a chaplain or Y. M. C. A. worker, and a mortally wounded soldier asked, 'How may I be saved?' What would you tell him?" The question is a timely one and one that should receive close attention from any pastor as well as for an army chaplain, etc. But the question very naturally arises, Is the plan of salvation any different for a mortally wounded soldier, a civilian on his death-bed or a man in the prime of life and the best of health? Are things essential under one condition and non-essential under other conditions? This is a vital question as we consider the character and substance of the teaching of Jesus. There is a danger of men and ministers, for the sake of consolation, hedging just a little in declaring the full gospel plan of salvation under trying circumstances. John the Baptist type of preachers are needed in every age and they are greatly needed right now.

Compunctions of Conscience

Perhaps more has been done in the last two years to break down the theory of liberty of conscience in America than in a full previous century. There was a time when the public and the law of America recognized the rights of individual conscience, but that day has pretty generally passed and it is now almost universally held that individual conscience must give way to public conscience. Some have yielded to this influence without a struggle, some have apparently submitted to it, feeling helpless to do otherwise, while others may have yielded under duress and a very few have withstood the popular clamor and as a consequence have brought ignominy and shame upon themselves. It now remains to be seen whether individual conscience will regain its place in the spiritual life of the world since the termination of the war. The influence of the press has been against it throughout the war and it is not likely there will be much letup from this source. Under the constant hammering of the secular press which has been backed up in many cases by the general religious press of the country a true conscientious objector as he has been termed has been made to feel that he is little short of a confirmed criminal. The effect of this teaching and this hammering on individual and private life remains to be seen.

The attitude of the press is indicated by a statement in a western popular newspaper, "We wonder how much time

the average returned soldier will have for the kind of religion preached by the minister who claimed exemption from military service because he was a theological student?" The American people have always been a people who have been free to claim their constitutional rights, and to make it appear that one belittles one's self by standing upon his constitutional rights which the laws of the land recognize is no way to increase the respect of the public for the constitution. But we are of the opinion that the returned soldier will not be so much different in his attitude toward religious things a year after his return than he was a year before he became a soldier, and we are inclined to the belief that the churchmen and religious workers who have worked out to the last detail the plans they have decided must be used to develop the religious lives of the returned soldiers will have to make several revisions before their aims are accomplished. Sin that must be forgiven is just the same in the life of a soldier as it is in the life of a civilian, and there is but one way to eternal life.

Pass on The Blessings

One of the secrets of a proper heating system for a building, either private or public, is that of securing radiation. It matters little how hot a fire may be kept in furnace or stove, without proper and sufficient radiation, a large portion of the heat is lost. Even with the best of systems we are told a large percentage of the heat from the fuel consumed is lost by going up the chimney because it can not be "radiated" in the right direction. Stoves that throw off heat directly from their bodies and radiators that throw off the heat from furnaces and boilers have been constructed in almost every conceivable shape and form to secure the fullest radiation possible, and the stove or the furnace that has the best system of radiation is the one that wins in competition over all others in an open market.

But heat is not the only thing that is radiated, and stoves and furnaces are not the only objects that have this radiating power. This same power belongs to human life and in a very special sense to the Christian life. Fire is not built in a stove simply for the sake of getting the stove warm, but that the stove may pass that heat on to others, and in like manner the Christian life should not be lived simply for the sake of the blessings and comforts it secures to the one who lives it, but this life should be lived in order to be a blessing even more than to get a blessing. The real Christian life is one that radiates blessings to others as a stove radiates heat to those who come near it. It is not necessary for a stove to say anthing about the heat it is throwing off, it is only necessary for one who is suffering from the cold to come within range of its heat waves and the warmth it is throwing off constantly will prove a source of comfort to the one who has come near. The same should be true in a large sense of the Christian. It should not be necessary for him to say much about his Christianity, its influence should go out from his life in waves as the heat goes out from the stove and all who come near him should feel the blessing of his Christian personality as he radiates that which the Holy Spirit has made a part of his life. It is also to be noted that a stove uncared for will rust out more rapidly than it will burn out while in constant use, and we think the same is true of the Christian. His powers will rust out from disuse but his life will become constantly stronger as he radiates blessings to others.

Making the Cross of Christ of None Effect

The Cross of Christ was necessary to the plan of salvation or it was an egregious error for Jesus to submit to its suffering. If the Cross was a necessary part of the plan of salvation in the days of Jesus and the apostles then it is a necessary part of the salvation the world needs today But there is a constant tendency to belittle the Cross and to seek salvation in some other way.

Some months ago a popular magazine published a modern poet's creed as follows:

"I think I've all a man should need, in this, the simple little creed, that's pasted in my lid: 'With all your fellowmen be square; be kind and just to all, nor care a cent what others did.' If one is square and just and kind, I don't believe he'll be behind when they distribute crowns; he'll be a credit to this globe, and he will swap for snowy robe his work-worn hand-me-downs. Religion's tangled, teased and vext with dogma and conflicting text, by sages splitting hairs; and all that fellows really need is just that simple little creed to climb the golden stairs."

The writer of this poetic creed needs to cry out with the Psalmist, "Lord, keep back thy servant from presumptuous sins." for he is presuming to know more than Jesus himself. On one occasion a young man whose life would measure up to the standard of this "little creed" in every detail came to Jesus and said, "Lord, what must I do to inherit eternal life?" and when Jesus told him what he must do he went away sorrowful, for he did not want to pay the price. We think too the writer of this "little creed" will also turn away from the way to eternal life in sorrow unless he is willing to do more than his little creed implies. The Jesus way is the only way from earth to heaven and this way includes something more than the way indicated by our poet who would supplant theology with poetry. His creed makes the Cross of Christ of non effect.

Reasons for Thanksgiving

Of old it was said, "Out of the mouths of babes and sucklings thou hast perfected praise." Some people in America have wondered during the past year just what we would have to be thankful for this year. While our own country had been free from the devastations of war it had not been free from paying the price of war in the toll of human lives in foreign lands, and while on former occasions we were able to thank God that no pestilence or plague had visited our land, this could not be said for the past year for the worst epidemic that ever visited America passed over our land during the months of September and October. So until the peace armistice was signed on November eleventh many thought there was not much room for thanksgiving; but now all that feeling has changed and we presume America never witnessed such demonstrations of joy as were made on Monday, November eleven. But a little foreign girl has shown us how to be thankful in time of distress and suffering by supplying the following:

Thought out and written down without any one's assistance by Surpouhi, a girl twelve years old in the Sunday school of the Armenian Refugee Camp, Port Said, and translated word for word into English by Miss Mary E. Kinney, who is superintendent of the school and teacher of Surpouhi's class:

1. "In the first place I am grateful to God for giving me a mind, because without that I could not think, or learn anything, neither could I tell him of my gratitude for all the many blessings he has given me.

2. I am thankful because he has given me parents. When I am in trouble they help me.

3. I am thankful to him because he helped us flee to the mountains and helped us out of all our troubles.

4. I am thankful because when the Turks attacked us our Father saved us from their hands.

5. I am thankful because God sent some ships and rescued us from danger.

6. I am thankful because after God brought us here he moved the hearts of many races, Americans, English, Europeans and other nations, to serve us in many ways. They opened schools, and gave us clothing and many other things.

7. I am thankful because when the German aeroplanes came God saved us from harm.

8. I am thankful because when the tempter comes to tempt us God saves us from him.

9. I am thankful because God never forgets us and we believe he will help us resist temptation.

10. I am thankful because God always gives us food. We ought to thank him each time before eating.

The blessings God gives us are countless and innumerable.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

THE CITY, IGNOBLE

By Frank Thone

We have grown to be a city; there's a host
of hopeless men
Who toil that they may eat and sleep, to
wake and toil again,
And to their helpless children they'll be-
queath their slavery.
From the bondage of the Pharaohs set us
free, Lord, set us free!

We have grown to be a city; we are stricken
with the curse
Of those that stint the laborer's loaf that
they may swell their purse;
They give him books and churches, but deny
him all his pay.
From the greed of Tyre and Sidon, Lord, de-
liver us, we pray!

We have grown to be a city; but our fathers
are not strong,
And they bow before the mighty who find
profit in the wrong,
For wrong is ever mighty, and our fathers are
afraid.
Help us, then, Lord God Almighty! for we
surely need Thy aid.

—The Survey.

THE CITY, NOBLE

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are
great,
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense
Not gross display of opulence,
But right, that wrong cannot remove,
And truth that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

—The Christian Observer.

THE BIBLE IN SOUTH INDIA

The Madras Auxiliary of the Bible Society has this year issued a report which is full of encouragement to those who believe in the value of the scripture sales as a missionary agency; and what mission worker does not? Though the circulation of scriptures began to fall off at the outbreak of the war, it has steadily regained its normal condition. In 1916 there was an advance of 42,000 copies, and this number has been maintained during the past year. The total is 275,802 copies. A number of interesting examples of work done by colporteurs and Bible women is given, also reports of successful work in several centers in the Presidency. There has been a steady increase in the subscriptions and offertories during the past five years. In 1913 the amount was Rs. 13,883; in 1917 the total was Rs. 19,088, a very pleasing increase.

In view of the larger responsibilities that will devolve on Christian agencies by the increased power given to the Indian people by the proposed political changes, the following extract is of interest:—

"If the reader is a student of history, writes Rajah Bhujanga Rao, the author of a metrical version of the Gospels in Telugu," "he can see for himself everywhere that the ennobling life and teaching of the Lord Jesus Christ have lifted up many a nation from the lowest depth of degradation to the light of civilization. Therefore, my countrymen, considering the present state of the social and political relations of the people of India, I venture to suggest to you the advisability of accepting Christ as your personal Savior, and thus saving yourself and your country from social tyrannny and political degradation . . . Except through Him, you have no hope of ever improving socially, and without social amelioration there can be no political salvation."

A CHRISTIAN HERMIT IN BURMA

On the 10th of May, 1918, at Myanaunge, there passed to his rest and everlasting reward John Baptist, the Hermit, who for the past eight years, since he became a Christian, has lived a life of extreme ascetisism and devoted himself to itinerating and preaching among his followers, in connection with S. Michael's Mission, Kemendine. We usually called him Hermit, as that is the recognized translation of the Burmese word "yathe," which was what his followers called him. But his life and habits were more in accordance with those of a Friar than of a Hermit. Before he became a Christian he had been a recluse of the strictest kind and had spent several years in a cave, but since his baptism —with the exception of certain seasons set apart for retirement and meditation—he had spent his whole time in tireless traveling and preaching. His austerities had reduced him to nothing but skin and bone, so that when he went into the hospital five years ago as the result of an accident, the medical authorities commented upon his emaciation and spoke of his need of nutriment. And yet in that condition he could march the whole day without food or drink, and at the end of the journey begin preaching to the villagers, when his stalwart European colleague considered it necessary to indulge in a prolonged rest! His ethereal frame and gentle manner gave one the impression that one was talking to a corporeal spirit, and as he moved lightly along over the miles and miles of rough jungle paths on his frequent missionary journeys, he looked to one, at any rate, of his companions, as if he was being blown along by the wind!

Although the Hermit was himself a rigorous ascetic and allowed himself but one meager meal a day, which he partook of before sunrise, he showed his wisdom and humanity by recommending a sliding scale of diet to his followers, which allowed them to practise the virtue of self-denial according to their several capacities. And although, like all Burmese and Buddhist ascetics, he had an innate prejudice against the use of milk and eggs for food, he was ready to abandon this in the last stages of his disease when it was no longer possible for him to partake of his ordinary food. The Rev. C. R. Purser was able to visit him a few days before his death and give him his last Communion.

The number of the Hermit's followers who have followed him into the Christian church runs into three figures. Most of them are characterized by the same gentleness and self-denial which were so conspicuous in their beloved teacher. They have brought into the church the most attractive virtue in Buddhism, and that virtue has been consecrated and deepened through the use of Christian Sacraments.—Abridged from an article in the "Rangood Diocesan Magazine," by the Rev. W. C. B. Purser.

ONE GIRL DID THIS

A young girl went home from a conference with a great desire to be of service to her Lord in giving to her church at home the missionary inspiration which had come to her. She went to her pastor and talked over with him her hopes and ambitions, and together they worked out a plan for more thorough missionary education in the congregation.

Here are some of the things that were actually done which transformed the life of that congregation:

Every organization or society in the congregation was asked to appoint one member to serve on a Church Missionary Board. The Board thus constituted faced the task of planning and putting into effective operation through the various societies of the church an adequate policy of missionary education.

This girl met with the Executive Committee of the Women's missionary society, and interested them in a Mission Study book so that they introduced this new feature.

The Men's Brotherhood was tactfully encouraged to invite certain good missionary speakers.

The Sunday school program was made to include some missionary teaching with demonstrations and missionary exercises on certain Sundays.

The Christian Endeavor Society became one of the livest organizations in the church through its splendid programs of missionary material, which were introduced.

The Intermediate Christian Endeavor So-

ciety became interested in mission study by delightful informal meetings at this delegate's home once a week to go over the new books.

The Junior Society was not forgotten. It also was visited and programs on Mission Study books were planned.

Thus did one delegate go home and give a missionary impulse to the whole life of her congregation. She was not revolutionary. Quietly and tactfully she went about her work. When she was asked how she accomplished so much, she said:

"Two things have, throughout the year, kept alive the fire of inspiration gained at the summer conference. One is my oft-repeated prayer to God for his guidance, and the other is the constant inspiring memory, very real and vivid, of the happiness of that summer conference experience."



Our Youngest Readers



The "Thank You" Day

Jimmy was a little boy who had come to live with some cousins because his father and mother had gone West for a time. The cousins, of course, had a father and mother, too, but Roy and Katie and Dick seemed so much more interesting and important than the grown-up people, who did not play, that Jimmy always said he had come to live with his cousins.

Katie, who was thirteen years old, was very good to him. She helped him to dress every morning, and washed even his ears without hurting him. Not everyone can do that, although, of course, your mother can.

Roy was fifteen. He could carry Jimmy on his back, and run! Dick was about Jimmy's age, and knew lots of games; but Dick sometimes played tricks on Jimmy, because at first Jimmy believed everything that Dick said.

"There's a big turkey just come in," said Jimmy. "Tomorrow isn't Sunday."

"No, tomorrow's Thanksgiving," answered Dick. "You get a better dinner on Thanksgiving than you do on Sunday."

"Why?" said Jimmy. "Why" was the word he used very often.

"Don't you know about Thanksgiving Day?" asked Dick.

"No, I don't think I do," said Jimmy. "No, I'm sure I don't know about it."

"I'll tell your" said Dick, with twinkling eyes. "It's the day when you mustn't say anything all day, except 'Thank you.'"

"Why?" asked Jimmy again. "Do people give you things?"

"Sometimes they do, and sometimes they don't," was Dick's answer. "But whether they do or not, you must just keep on saying 'Thank you.'"

The next morning Jimmy rose, full of excitement.

So, when Katie helped him to lace his shoes that he might not be late for breakfast, he said, "Thank you." Katie kissed him, being a motherly little girl, and he said "Thank you" then, and how Katie laughed.

"You may sit here, Jimmy," said his uncle, who had not seen much of the little boy. "Get his chair, Roy."

"Thank you, uncle," Jimmy answered, and as Roy moved the chair to its place, he added, "Thank you, Roy."

He remembered the one word he was to use whenever anyone gave him anything to eat or drink. As his cousins talked a great deal, no one noticed him particularly, but at last so many "thank you's" made his aunt say:

"I think he's been well brought up."

"Yes, he has," said his uncle. "I think I'll take him over to market in the wagon. All the others have something to do."

So Jimmy had a ride, just because he had said so many "thank you's" while he was having his breakfast.

When dinner time came he was tired and sleepy; but the big table, with its lights and colored leaves and pretty dishes and good things to eat, woke him up. He sat next his aunt, who had Dick on the other side of her.

Jimmy was glad it was so late when dinner came. He wanted to say so many other things, and he was afraid he might forget them by tomorrow. He was glad that there was only one day in the year when you had to say nothing except "Thank you."

Dick was having a glorious time listening to Jimmy! He was thinking how much more fun he would have at night, when he meant to tell Jimmy how he had fooled him. But, as you will see, when the time came it was not Dick who laughed!

There were many guests at that Thanksgiving dinner. One was a tall, dark man whom no one except uncle and aunt had ever seen before. Roy said "Sir" every time he spoke to him, and so did Katie. Jimmy thought they seemed somewhat afraid of him.

"He's the new schoolmaster," whispered Dick to Jimmy, behind his mother's back. "They say he's so strict that even the big boys are scared of him!"

When the plates came round to the youngest at the table, who were served last, Dick was soon so busy with his dinner that he forgot to pass anyone the salt, or olives, or anything.

"Come, come, Dick, pass the bread, my boy," said Dick's father. "Don't you see that Mr. Brown hasn't any?"

Even merry Dick felt a little frightened as the big dark man turned to look at him. He passed the plate of bread to Katie very quickly.

"No hurry," said Mr. Brown; but he did not smile, and everyone was quiet for a minute.

"The other little boy is forgetting to pass things," he said suddenly.

Everyone looked at Jimmy; and Jimmy, wondering what he had forgotten to pass, saw that there were three salt cellars right in front of him. He rather suspected that Dick had pushed them there when his mother was not looking; but he handed one of them to Mr. Brown, and as he did so said, "Thank you, sir."

Dick chuckled, but Mr. Brown said:

"I'm glad you can say thank you for a reproof, my boy. It promises well."

"More dressing, Jimmy boy?" asked his uncle.

"Thank you, uncle" answered Jimmy, holding out his plate.

"How many, many times that child has said 'Thank you' today!" exclaimed Roy. "What makes you do it, sonny?"

Jimmy was puzzled. How could he reply to that question in the brief phrase that was all he could speak? He was silent.

"Never sulk, Jimmy, even if they do tease you," his aunt said in a low voice. Jimmy looked up at her, smiling. He could make his one answer to that.

"Thank you, aunt," he replied.

"I like that," said the new schoolmaster. "He can take instruction. I like that very much." And he nodded to Jimmy.

"But I must know why he does it today," persisted Roy. "Why do you keep saying 'Thank you' all the time, Jimmy?"

Jimmy decided that he must say one more word. "'Thank-You' Day," he answered.

"Ah!" said Mr. Brown. "'Thank-You' Day! I like that. Good boy! 'Thank-You' Day! Capital!"

At night, Dick said to Jimmy:

"I fooled you. You don't have to say 'Thank you' all day."

"Boys," said the father of Dick suddenly, "you're pretty young, but I'm going to send you both to school tomorrow. The new schoolmaster thinks you ought to begin right away."

"Oh!" cried Dick. "I'm sorry; he's so strict. They all say so."

"I like him," said Jimmy, "and he said he liked me, too. I'm not scared one bit."

"Yes, he likes you because you said 'Thank you' so many times," explained Katie, coming to help both the little boys to bed. "He didn't know it was all Dick's joke."

"No joke," said Dick. "I'll just have to make tomorrow a 'Thank-You' Day myself."

"All our days ought to be 'Thank-You' Days," said Dick's mother, when she kissed them good night. "And none of them 'Trick' Days, my boy."

Then Katie tucked them both in bed.—Frances Harmer in The Youth's Companion.

THE BLACKBIRDS' THANKSGIVING

Bobbie and Frances are quite sure the rest of you boys and girls have never seen what they saw on Thanksgiving Day down on the pond. Of course, there had been plenty of fun for the children. Four uncles and any number of cousins and aunties, as well as grandma and grandpa came to dinner. Everybody was grown up, however, so after dinner Bobbie and Frances went out on the pond for a skate together. The weather was cold and the pond had frozen over. The ice was thin near the center of the pond, but the little folks had promised to keep close to the edge, so they would not tumble into the cold water. The pond wasn't deep, but no one likes an icy pond bath in cold weather. Over their heads

flew a number of blackbirds, calling to one another, and hunting for food.

"The poor things want some Thanksgiving dinner," said Frances.

"I wish we had something for them."

"Look at them now!" said Bobbie. "See how funny they are acting!"

The birds had gathered together where the ice was thin and lay close to the ice. It looked as if they were taking turns in warming the ice, and so they were! They were trying to melt it with their warm bodies. Fish need air to breathe, and when the pond froze over, the air was shut out and some of the fish in the pond died. The birds saw the dead fish under the ice, and knew they would make a fine meal. They kept warming the ice till it was melted, then they poked in their bills, drew out a fish and feasted happily!

"Wasn't that the smartest thing you ever heard of?" said Frances.

"And wasn't that the queerest Thanksgiving dinner you ever heard of?" answered Bobbie, as they pulled off their skates and went running back to the house to tell the exciting bit of bird news.—Picture Story Paper.

EVERY DAY A THANKSGIVING

Thanksgiving should never be wanting in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise. Too many of us go to God only with requests, our burdens, our worries, while we but rarely go to Him with praise. We are not to be thankful only for the pleasant things that come into our days—we are to be thankful, too for the things that appear to us to be adversities. "In everything give thanks." That means, in the sad days as well as in the glad days, when clouds are in the sky, as well as when the sunshine is pouring everywhere. It is specialy said here that this is the will of God for us. This is the way God wants us to live. A rabbinical teaching says that the highest angel in Heaven is the angel of praise. The Christliest life is one that is always keyed to the note of prayer and thanksgiving.—The Rev. J. R. Miller.

THANKSGIVING

T—is for the turkey, so juicy and brown,
H—for each Home where a fam'ly sits down.
A—stands for apples—big, shiny and red,
N—for the nuts that are eaten by Ned!
K—is the kitchen, a sweet smelling place,
S—all the spices—from numtmeg to mace.
G—is for Grandma and Grandpa, the dears!
I—for this instant—the sweetest in years.
V—is variety, soup, bird and pie,
I—the ice cream which is never passed by.
N—says "no more" when your dinner is done
G—stands for games and an evening of fun.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

JUNIOR AND INTERMEDIATE

The Tenth and Dauphin Street Brethren church of Philadelphia has supported several Christian Endeavor societies. We subjoin three testimonies from young men in Ashland College, preparing for the ministry, all of whom shared in the helpful service of either the Junior or Intermediate society. In addition to these promising workers, others, we are told, have gone out from these training schools to witness for Christ and to bless the world. Here are the real reasons for such work that promises so much for the church of the future. It is doubtful if we have another church that can duplicate the record of this one in supplying recruits for the ministry and missionary service.

J. A. GARBER.

His Debt to Christian Endeavor

I owe much of the activity of my early Christian experience and indeed the trend of my life work has taken to the Christian Endeavor Society. The first Sunday evening after I had become a Christian I joined the Intermediate C. E. of the church. I entered the society a totally inexperienced Christian, but through the influence and encouragement of the splendid superintendent of the society, the activity of the young people and the real practical work the society was doing I grew stronger, broader visioned and very conscious of God's great power. Through the society's labors to save derelict men through preaching Jesus, my heart was turned toward the Christian ministry and I finally dedicated my life to that great work.

I am convinced that had I not had the opportunity for Christian service through the Christian Endeavor Society, I would have lost much inspiration and help in living the Christian life. The society to which I belonged has been the direct agency in turning five young men toward the Christian ministry in the last seven years. This is real C. E. with both letters emphasized.

EDWIN BOARDMAN, JR.,

Learned to Pray in C. E. Society

Undoubtedly, in Christian lives, as in other phases of life, there are experiences that stand out in bold relief and as a silhouette against the more bedimmed and perhaps unimportant happenings.

It has been so with me. And as I muse over the various constructing and instructing influences that have entered my short Christian experience it must be said that the Christian Endeavor Society holds no small place. The Christian Endeavor room was the first place in which I was encouraged to render my prayers to God in the audience of others. It was among the Christian Endeavorers that I was incepted into expressing verbally my religious ideas and ideals, and moreover it was among my Christian Endeavor associates that the best social life was extended to me. But best of all,—I gleaned from the teachings in that little Christian Endeavor room that Jesus Christ is the greatest reality in human experience, that he was not only a man among men, but he is a God among men, and here the first fires of impulse to take him as my Master and Savior were kindled and set burning.

And so, in my retrospection of the Christian Endeavor Society, and its powerful influence for good upon the life of especialy young folk, I thank the Lord for this great organization.

EARL H. DETSCH.

Potent Factor in His Life

After all one only knows what he has experienced. Certainly not in an absolute sense, but then, we are compelled to make a distinction. Ten years ago we know well the inhumanity of warfare. Did not history contain numerous accounts of this terrible means of redressing wrongs, of deciding the right, of its unmerciful toll and woeful effects. But within the space of a few short years we have learned, as we never before knew, what war means. Ah, yes! to have come in personal contact, to have been personally affected, that is to know

The following few words, I pray, may find their power in that they are the expression of an actual experience, the testimony of one who has felt the influence of an instrumentality used and blessed of God. The Intermediate Christian Endeavor Society has meant more to me than any other organization. Such a statement may seem to be an exaggeration, yet it is made in all verity. When I entered the church of which I am now a member, she was one of the first to welcome me, and more than this, to take a personal interest in my welfare. From that day until the time I joined myself to that holy body, the beloved of Christ, this society was the greatest and most potent factor in influencing my decision. This was a great work indeed, for what shall be compared to the service of soul-winning. Still that is just a part of its glorious function. Having been won for Christ I was now to be fitted for his service, and this thing the Intermediate C. E. Society was competent and fully able to do. As no other agency she is peculiarly adapted to develop the spiritual life of her sons and daughters, and to mould and make this plastic young life after the model of the Master. I count, that any aspirations I may cherish now, are largely resultant from the ideals held up and the high motives set forth by this society. This is to say nothing of her appeal for active Christian service, which with many others I have been permitted to answer. I cannot praise her too highly, for she has rendered me a great service of which I shall and do testify, unto all the world.

J. PERRY HORLACHER.

THE OTHER COUNTRY

There was autumn beauty everywhere. "The leaves on the trees make you think of a glorious sunset," Mrs. Morley had declared that morning as she drew back the curtains of the window and looked out on the masses

of color in which the trees had clothed themselves. With wonderful angry beauty they were meeting the frosts and the chill. They would be defeated with colors flying.

Mrs. Morley was seated on the pleasant piazza in front of the cottage to which she had so often slipped away from the city to rest during the stress and strain of the life of many years.

Thomas Barton was sitting beside her; the Rev. Thomas Barton, S. T. B., to give him the benefit of his ecclesiastical title and his theological degree. He was young—"shamefully young" one of his friends in the East had said—and his closely knit, well built figure and clean cut face were good to look upon.

Only five months before this autumn afternoon he had graduated from theological school—a famous institution of scholars and leaders—and he was having his first experience as a shepherd of souls.

"You don't know what it means to me to come here where you are out from the city," he was saying. "You care about the things I care about. You understand."

He hesitated a moment; then he said, "I can't get inside the people here—if there is any inside," he added bitterly. "They don't know what I'm talking about when I preach. And I don't know what to talk to them about when I call."

He gave an impetuous shrug of his sturdy shoulders and a wry smile came over his face as he went on, "You remember that illustration I used last Sunday about the Apollo Belvedere. Well, one of the men fresh from the farm afterward asked if that town wasn't in the state of Maine. Now what can you do with people like that?"

Mrs. Morley ignored his question, and asked another.

"Do you really know Mortimer Biglow?"

Mortimer Biglow was the saint and mystic of the countryside.

"O, yes, I know him," Thomas Barton replied. "He's good, surely." But—there was a wealth of meaning of his hesitation.

A little light of mischief came into the old lady's eye.

"Did you ever hear of the English lady," she asked, "who was talking of a pious man from her country home?

"'O, we'll meet him in heaven,' she said, 'but we can't possibly know him in London!'"

"Now you're laughing at me," cried Thomas Barton, his face flushing a little. "But after all, there's a pretty deep gulf fixed, and the people don't cross it, and I can't find the way over to them."

The two sat silent for a little while. Then Mrs. Morley looked quite into the young man's eyes.

"I suppose any culture is very provincial," she said, "which does not add to a man's human resourcefulness."

Thomas Barton made a gesture of protest, and was about to speak. But just then there was a click of the gate, and another young man entered.

"Good afternoon, Phil," said the young minister indifferently. He was evidently less than pleased to have his conversation with Mrs. Morley interrupted. Philip Downs was about to turn away with a quick understanding of the situation. But Mrs. Morley had arisen, and stood before him with outstretched hand.

"Six whole days I have been in Mapleton," she said, "and this is the first time you have walked through my gate."

A quick glow came to the face of Philip Downs.

"You are an opportunity and a temptation," he said in a tone of friendly banter which caused the young minister to look up in surprise. "But the farm is a very jealous mistress, you know."

Mrs. Morley was sitting now between the two young men, each in one of the hospitable, friendly chairs of her piazza. For the moment she let the minister slip into the background, while she plied Philip Downs with questions about his reading and his work.

Thomas Barton listened in amazement. This young farmer, who had been repelled by some unconscious touch of condescension in the minister, and had made himself unapproachable enough, was now showing himself to be a man of mental power, of individual opinion and a real gift of expression. Thomas Barton did not know that for years Mrs. Morley had been the guide, philosopher, and friend of Philip Downs, and that his mental life had expanded under her influence as a flower comes to fine bloom.

It was Philip who became conscious that the minister was being left out of the conversation—Mrs. Morley knew that she could trust him with that opportunity. And it was Philip who deftly included Thomas Barton in the talk, which soon had all the glow and interest of actually congenial minds playing about themes of mutual interest.

The two young men left the cottage together. When they were about to separate Thomas Barton put out his hand impulsively: "I've never known you, Phil," he said. "I'm glad to have met you tonight—the real you." Then, with a little difficulty, he got out the rest of what he wanted to say. "I wish we might be friends."

"Sure thing," said Phil heartily as he gripped the offered hand, "but let me tell you, there are a lot of people around here better worth knowing than I." A genuine friendly concern had crept into his voice. "Try being a Columbus, Mr. Barton, and discover this part of America. It's a great country." Then he said "good night."

Mrs. Morley continued to sit quietly on the piazza of her cottage. She smiled in a gentle understanding way as she thought of the two young men each having so much to give to the other. She was glad that she had been able to bring them together.

Then she turned her mind to other things.

Her family physician's face, with its grave, frank friendliness was before her again. He had made a special call just before she had left the city. She had wondered a little at the quality of gentle admiration in all that he said. They were always great friends, but Dr. Newcombe was never a flatterer. When he rose to go he stood by her chair a moment.

"I do not need to be evasive with you," he said, "you always look life straight in the eye."

Mrs. Morley had taken a moment to look out of the window. Then it was a clear, steady gaze which met the physician's earnest look.

"Perhaps you have nothing to tell me," she said quietly. "There are some things nature tells us—to keep physicians humble," she added with characteristic whimsical humor.

Dr. Newcombe smiled a little. Then he waited until Mrs. Morley asked simply, "Can you tell me how long it will be?"

The physician spoke slowly. "I cannot be sure, of course. But I think it will come quickly, as it has done often with your mother's people. You have used all your vitality with such abandon that—to be frank, you are living now on your will rather than on your strength. When the time comes I do not think there will be much power of resistance—"

Mrs. Morley interrupted. "I see what you mean," she said, "it will be like the 'one hoss shay'—everything giving out at once—and that is what I have always wanted."

Neither spoke for a while. Then Dr. Newcombe said, "Don't be alone for any long period. I was afraid you might do that in the country. Keep someone within calling distance all the while."

The words seemed to bring a new, sudden sense of realization to Mrs. Morley. The physician saw her hand close quickly. Then her eyes were full of light as she turned them upon him.

"Thank you, my good old friend," she said. Then she laid her hand gently upon his arm. "It has been good to be alive," she said, "so good—so good."

The physician marveled as he thought of many things locked among the professional secrets in his mind and heart. Then he remembered other things, and did not marvel.

But Mrs. Morley was still speaking. "I think the autumn has been best of all. Do you know, I have rather enjoyed being the 'last leaf upon the tree'!"

The two were standing now, and the physician murmured some scarcely articulate words of farewell. Mrs. Morley looked up quickly, "Do not fear for me," she said, "I shall be waiting."

All this passed through her mind—sitting now on the piazza of her summer cottage. Within she heard the sound of softly moving feet, as a well-trained servant moved about some household task. She looked out at the Western hills with the rich colors of the leaves, and on at the sky radiant with the golden glow of the day's farewell.

Softly she repeated to herself the words from Hiawatha:

"And the evening sun descending,
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water
One long track and trail of splendor,
Down whose stream as down a river,
Westward, westward Hiawatha,
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening.
Thus departed Hiawatha,
Hiawatha the Beloved,
In the glory of the sunset,
In the purple mists of evening,
To the regions of the homo-wind,
Of the Northwest-wind Keewaydin
To the islands of the Blessed
To the kingdom of Ponemah,
To the land of the Hereafter."

The little old lady sat very still.

"The land of the hereafter," she repeated in a voice very low and quiet.

Suddenly out of the past there came with a sharp pang the sorrow within the sorrow. But with it at once there was a quick, wonderful knowledge that it was a part of something larger, and that larger thing was all shining with noble joy. She seemed focusing her eyes to see some wonderful, unaccustomed thing.

At length she understood that the picture which was capturing her imagination—something more than a picture, she knew—was one great, strong form bending under a heavy burden. It was a form she instinctively recognized.

"He has always carried my burdens," she breathed rather than spoke. Then the heavy burden strangely vanished. But the radiant strong form remained, standing in the glory of the sunset and beckoning.

In that transfigured moment mysteries all seemed suddenly to be made clear. Vast vistas opened. The sunset became a sunrise. She was not at all bewildered or surprised. The one face with its love and welcome filled all her thought * * *

So they found her in the shadows after the sunset—very still and very small—with the light of the eternal morning upon her face. —The Epworth Herald.

A CHANCE FOR A REAL THANKSGIVING

What the Boys and Girls Can Do to Help

By Margaret Bristol Grose

You wish to do your share in raising the money that is to give cheer and comfort to our boys, and you don't see quite how you are going to do it?

Perhaps you have a big brother who writes home from the huts of the Y. M. C. A. or K. of C.? And tells you how, when he had been "over the top" for hours, and was cold and mud-soaked and tired, along came a "Y" man at the risk of his life with hot chocolate and a sandwich. My! how good it tasted and felt! Or he got a big piece of pie from a Salvation lassie! Or he forgot, while in training on this side, how homesick he was, one night, at an entertainment given by the War Camp Community Service. And of course, he spent lots of spare hours reading books supplied by the Library Association. And when your mother went to visit him at camp, she went right to the Y. W. C. A. hostess house to meet him, where they could sit in a cosy corner by themselves, after a delicious luncheon at the cafeteria.

These are all splendid things—you don't see how the boys could get along without them. But—they cost money! And where is that money coming from? Why, from us, of course—fathers and mothers and uncles and cousins and brothers and sisters and friends! If you haven't any relatives of your own in the Service, you may think to yourself that the boys' families will look out for them. But remember that ther are hundreds of boys in the Service who haven't any families at all, so imagine that you have "adopted" one of them. Why not even imagine a real soldier with a real name, so that when you are planning your gift you can say to yourself, "This is for Tom," or "I hope Joe will get this," or "How glad Harry would be to know what I am doing!"

This all sounds very well, but you didn't realize that this drive was coming, and you've pledged yourself to buy just so many thrift stamps, and give just so much to the Red Cross, and it's all you can do to manage that, so how and where can you get the money to help in this new drive?

Here is one way—a way that will not only give you the money, but the most "thankful" Thanksgiving Day that you have ever had.

Ask your mother, when she plans your Thanksgiving dinner, to leave out one of the things that you have always thought "belonged" to Thanksgiving dinner! Either the nuts and raisins, or the cranberry sauce, or the mince pie, or the candy! And ask her to give you the money that she would have spent on that one thing (or two or three, if you can stand it) so that you can give it to the United War Work Campaign Fund.

Then, when you sit down to your Thanksgiving dinner, you can give thanks that you were privileged, by denying yourself something that you really wanted, to earn some money for the comfort of the boys who are offering their lives for your safety, to help Mr. Hoover by saving a little more food, and to win for yourself a true war-time Thanksgiving and the satisfaction of doing your "bit."

News From the Field

Clay City, Indiana

During the past month there has been little to report—excepting the "flu," but prior to that time we were very busy. Upon our return from Conference we began getting ready for the coming of Brother L. S. Bauman, and for the revival we hoped to have. He came and opened fire upon the enemy September 29, and continued over the following Sunday, when the "flu" epidemic caused the government to put a stop to all public meetings. Well, here we were just getting a good start in our meeting, with prospects so bright as to be almost flattering, and, of course, expecting great things from the Lord in our efforts, then all of a sudden—biff, bang! The lightning had struck! It came so unexpectedly, and hit us so hard that we have hardly fully recovered from the shock yet. But thank God for his sure Word assuring us that "all things work together for good to them that love God, to them who are the called according to his purpose." And somehow, the more I think of it the more I am inclined to believe that we shall have even a greater meeting in the spring, when we hope to have Brother Bauman return to us. I am sure too, that the good that shall come from just the one week of our brother's labors shall only be learned in eternity.

GEO. W. KINZIE.

From Osborne to Brown County, Kansas

On the last Sunday in August we closed our labors with the Brethren at Portis in Osborne county. Our pastorate here covers a period of five years, but because of the pleasantness and fervent interest of the Portis folks the time seemed very brief indeed. We had most of the experiences that come to any body of people in that length of time, some occasions that brought intense suffering and sorrow but many that brought joy and happiness. In all 142 souls were added to the church during this time. The Sunday school and the other auxiliaries grow to be standard, leaders were raised up and the work in every respect strengthened. It was not an easy matter to pack our belongings and hie away to another work, but nevertheless, that is exactly what we did. On the last Tuesday evening of our residence in Portis the church met at the home of Brother and Sister H. A. Turner and tendered us a farewell reception. During the evening we were presented with a beautiful set of dining chairs. We appreciate this gift very much. Many were the friends we left in Portis, and wherever God may lead us in our labors for him we will always keep a warm place in our hearts for this loyal people. Our earnest prayer is that they may continue to stand back of their new pastor, Brother Roy Brumbaugh, and go on to greater victory for the Lord.

After returning from National Conference we drove to Morrill, and immediately entered into our work as pastor of the Brethren here. We have but little to report so far, but we can say that from what little observation we have made we have a whole-souled people to lead. For five weeks we have had no service at the church because of the terrible disease that has been lurking in our land. We expect to open God's house again November 17 and trust that we may enter into the work with extra zeal and effort, that much may be accomplished during the winter months. We ask the prayers of God's people everywhere that his will may be done in us.

A. E. WHITTED.

BELL'S JOTTINGS

Sad News

I was called suddenly from National Conference to my home in New York by the unexpected news of Mother's death; Only those who have passed through a like experience understand what such separations mean. I desire to express to the members of Conference my appreciation for the resolution of kindness and sympathy passed. Also to those who sent me letters of comfort.

Dayton Farewell

Returning from New York, I came to Dayton and made preparation for our western trip. The Dayton church in its characteristic way showed the pastor and his family their kindness and love with a church reception in which kind words were spoken and practical and valuable gifts were made.

We were loath to leave Dayton, yet, knowing that Brother Cobb would be on the field, and having confidence in his leadership, we felt the work would be well cared for during our absence.

Off For California

On Tuesday morning, September 10th, we

loaded our Ford car with camp equipment and family of six and started for California. The many incidents, interesting visits and sights are too voluminous for this article. We made over 3,000 miles, counting our side trips, and were exactly four weeks on the way; spending eight days visiting enroute. The National places of interest visited were, The Petrified Forest of Arizona, The Grand Canyon and Prehistoric Cliff Dwellers. It was certainly a great trip.

At Long Beach

This is the most attractive coast city in Southern California. We have here one of the finest and best equipped church buildings in the denomination, and a membership of devoted and loyal followers of the Christ. Brother Bauman and his helpers have done a great work in this city. I have been here five weeks and as yet have not preached in the church on account of the "Flu" ban, but expect to have services next Sunday, November 17th.

New Church at Fillmore

We spent one Sunday at Fillmore, California, with our Brother Lowman, who is building up a work in that place. They have a beautiful new building almost completed, which will be dedicated next month. Brother Lowman and his wife were formerly members of our church in Dayton and it was a source of pleasure to meet them. I am expecting to hold a meeting here next month.

Yours in the Glory Hope,

692 Stanley Ave. W. S. BELL

Long Beach, California.

WANDERING EXPERIENCES

Thinking that a few intimate experiences of the past may be of interest to the readers of the Evangelist I can say "Once I was young, now I am old." Yet are there many things in our life that will never be forgotten in the experience of my ministerial life of almost fifty years. I was well acquainted with a man who was always actively engaged in the ministry, and that without regard to money or price much of his time. And in addition to all this, I have known this man and his faithful wife bear their their equal share in money and other needful things in the church where they lived and served. Now a little more and I am done. I have known this man to have many calls to come and hold meetings, which calls he filled, paying his own expenses both ways. Some of these places served by this man at his own expense, now have strong churches.

Now my dear readers: This man now represents the Superannuated Ministers you are paying five and ten dollars a month.

C. FORNEY.

A CHANGE OF JURISDICTION

Calls for help from those in distress come to the Red Cross Home Service from all kinds of places, but when they come from Police Headquarters the young lady who responds usually does not find at the end of her trip a very small boy, his face streaked and smudged where his grimy little fists have wiped away the tears. The small boy was not unknown to the Red Cross worker, and back in Billy's mind there must have been a strong conviction that with the Red Cross lady mercy would season justice, or he would not have selected her as counsel for defense.

The police officer in charge looked very serious. He took his place judicially behind a desk and glared at the offender, motioning the Red Cross lady to sit on the opposite side, where sympathy could flow only from looks.

"Name?" thundered the police officer.

"Billy Bradley," sobbed the boy.

"Charged with?"

"T-t-taking d-dynamite!"

"Guilty or not guilty?"

"How do I know?" wailed Billy. "I haven't been tried yet."

This was too much for the dignity of the police officer. Court adjourned. Billy burrowed his head on the shoulder of the Red Cross lady.

"It is that real estate subdivision they are making out near Billy's home," explained the officer. "All the boys run away from school to play there on the days the men blow up trees and stumps with dynamite. They pester the life out of me because I am always afraid they are going to get hurt; but this morning I caught the young rascal helping himself from the box, and you know, Miss, that was too much. That was serious."

"It certainly was," agreed the young lady gravely. "Billy, the son of a lawyer, should know what a grave offense stealing is. Why did you take the dynamite?"

"I wanted to s'prise mother," explained Billy eagerly, "I wanted to take home a stick for my little cannon and make a noise like a bi-i-ig gun!"

"Officer," said the young lady, "I think this is a Red Cross case. It involves a long course of treatment that you couldn't undertake. If you will turn Billy over to me—"

"Sure," came the ready response. "It ain't the firm hand of the law he is needing, at his age. It's the firm hand of the father that's in the army and according to the way I dope it out you Red Cross folks are trying to take his place?"

"Exactly, and the next time you find a soldier's son in a fix like this, suppose we hold court in my office?"

"I get you," asid the officer soberly. "I have a boy myself."

"GIVE THE MONDAY NIGHT SHIFT CREDIT"

Recently Mr. W. Frank Persons, Director General of the Department of Civilian Relief of the American Red Cross, had occasion to journey from Washington to Chicago, accompanied by Asistant Director Maurice Willows. By the time he had reached Chicago, late in the evening, Mr. Persons had a well-developed case of influenza and was unable to leave his berth. He insisted that he wanted nothing save a hot lemonade, which Mr. Willows set forth to find.

At the station lunch counter they refused to take time to make anything for any one, but suggested that the Red Cross canteen down the track might provide it.

There Mr. Willows went with his tale of a sick man desiring hot lamonade above all things else, and found immediate response. A helpful and sympathetic canteener made the lemonade, put it in a teapot to preserve its warmth, and added a sandwich on the tray.

By that time the train had been switched elsewhere, so Mr. Willows and the canteener scurried across tracks and past puffing trains until they finally found Mr. Persons' car.

He was cheered by the lemonade and wrote a little note on his card to express his gratitude and appreciation, which note was returned with the tray.

The canteener was amazed to learn to whom her lemonade had gone.

"I thought it was for a soldier," she said, —"an enlisted man."

Mr. Willows asked her name that Mr. Persons might report her kindness, but this she refused to give.

"Just say," she replied, "that it was the 'Monday night shift!'"

COMMUNION NOTICE

The Fairhaven, Ohio Brethren church will hold its fall communion service on Sunday evening, November 24th.

All are invited to meet with us who hold like faith.

B. F. OWEN, Pastor.

Our Dead

SHANK.—Earl, October 11, of influenza and pneumonia, at Camp Upton, New York. For years he was a member of the Brethren church and he died in the service of his country and in his faith in the Lord Jesus. Funeral services by the writer assisted by W. C. Teeter. Rev. 14:13.

YATES.—Dorothy, a little maiden of fifteen summers, a loyal member of the Brethren church, stricken with this terrible plague we call influenza, called for the anointing service which was administered, shortly after which she went peacefully home to glory. Services by the writer assisted by W. C. Teeter. Rev. 14:13.

DEETER.—Alonzo, on October 22, of influenza and pneumonia, at home here in Dayton. His wife was so sick she could not go to the grave and before she got out of bed she lost her mother of cancer and her husband's mother of influenza and pneumonia. Services by the writer and W. C. Teeter. Job 14: 14.

WINTENHALTER.—Henry, a long time resident and well known neighbor, of the epidemic. He was never married and never made any profession of religion. Services by the writer. Amos 4:12.

LEWIS.—Charles Edgar, October 12 of influenza and pneumonia, in the middle walk of life. Sick but a few hours. Seems that the stronger the man, the easier victim he becomes for the plague. Services by the writer. 2 Samuel 20:3.

GILBERT.—Cora, in the prime of life, and a splendid Christian woman, since she was fourteen, of influenza and pneumonia was called from the side of her husband. Her sister was sick at the time also but tried to minister to her. Services by the writer and W. C. Teeter, from 2 Cor. 5:1.

DEETER.—Catharine, asleep in Jesus, and what a sweet sleep it is for her whose life has been a continual benediction not only to her own family but to all who knew her. A saintly old mother of the First Brethren church. We will certainly miss her. Services by the writer and W. C. Teeter. Rev. 21:1-7.

DETRICK.—Mary, aged 35, of influenza and pneumonia, leaving a husband and four children, the youngest an infant. Services by W. C. Teeter.

SHANK.—Rosa, nee Stemple, aged 21 years, of influenza and pneumonia, wife of William

Shank. She was a member of the Brethren church at West Alexandria. Left a husband and two-year-old son. Services by W. C. Teeter.

OHMART.—Paul P., a young attorney of 27 years, brilliant and of more than ordinary ability. At the early age of 12 years he gave his heart to God and became a member of the First Brethren church at Dayton. He was a Sunday school worker, a church man, and a highly esteemed Christian gentleman. He was a victim of pneumonia superinduced by influenza. W. C. Teeter was called to Springfield to conduct the last sad rites from Ps. 23.

E. M. COBB.

GARBER.—Wilfred Dolf Garber was born September 3, 1893, died of pneumonia in the base hospital at Camp Sheridan, Alabama, October 15, 1918, aged 25 years, one month and 11 days. He leaves his parents, John and Rosa Garber, a brother Edward of Cheyenne, Wyoming, Frank, living near Crown station, and a twin sister, Wilma, living with her parents. He leaves also a numerous family of more distant relationship.

He united with the Brethren church at Crown Chapel, October 31, 1903 and lived a consistent Christian life until death.

His body was laid at rest with his forefathers in Franklin cemetery, six miles northeast of Leon. No public funeral was held but his neighbors and friends gathered in the dusk of Saturday, October 19, and laid him away with simplicity as became a soldier. A large floral offering was sent to the grave and his casket was laid away in the folds of Old Glory for which he had so untimely given his life.

G. T. RONK.

Brethren Evangelist

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A THANKSGIVING DAY PRAYER. By George H. Hubbard

WE have thought of Thy loving kindness, O God; therefore come we now to render to Thee our thanks. And the praise we speak, we speak not for ourselves alone, but also for those in our homes "cumbered about much serving," for the men and women toiling in manifold needful activities, for the boys at their play, for those who feel more gratitude than they express and for those who express more gratitude than they feel.

WE THANK THEE for what Thou hast wrought for us, in us, through us;

For health, strength, success, prosperity, happiness; and no less for sickness, for loss, for failure and disappointment; for all alike come to us from Thee and are equal tokens of Thy love and messengers of Thy grace;

For all that these varied gifts and disciplines have wrought in us of mental, moral and spiritual growth, for enlarged visions, for deepened experiences, for strengthened purposes and chastened spirits;

For the privilege of being workers together with Thee, of sharing Thy service, Thy sacrifice, Thy joy.

WE THANK THEE for what Thou hast granted and for what Thou hast withheld, for what we have by Thy gift and for what we are by Thy grace, for what Thou hast done for us in Thy love and far more for what Thou hast been to us in Thyself, for the consciousness of Thy presence and power in our lives, giving us strength in weakness, light in darkness, comfort in sorrow, grace in trial.

WE THANK THEE for our common humanity, that we ARE as other men, children of a common Father, Brethren in a common family. We rejoice in the growing consciousness of our mutual privileges and duties, the problems and burdens, the sympathies and possibilities of this great brotherhood.

WE THANK THEE for the vision of divinity which it is our privilege to interpret in the common life, for the liberty and the glory of the children of God.

AND WE PRAY THEE, make us as grateful in our hearts as we say we are with our lips; and let the Amen of our Thanksgiving Day prayers and anthems be the kindness, the brotherly service and the Christly self-sacrifice of an unbroken succession of Thanksgiving days through all the coming years of our life.

For Thine own name's sake. Amen.

—The Advance.

(Continued from page 7)

"You poor, scairt little critter, you!" The words were as near a caress as Sarah could come. "There, there, don't you fret a mite. I'll teach you to cook. I'd admire to. Dave needn't know, ever, if you don't want he should. As for tomorrow—

Her eyes rested on the chaos all about her with the satisfaction of a general rallying his forces for a hard battle. "You look me up another gingham apron, an' we'll turn to and red things up. Then I'll start in on a batch of pies. Dave is going to have as good a Thanksgiving dinner as he ever set down to if I do say so as shouldn't!"

She laughed like a girl. In that moment Sarah Curran was almost pretty. In the eyes of Lily—and perhaps the Recording Angel—she was beautiful.

"While you're picking up the kitchen, I'll run across home and fetch a fruit cake and a couple of jars o' pickled peaches and preserves." She planned joyously. "I baked that cake more'n a month ago. I always did think your mother's fruit cake was a little mite fresh-tastin', if anything."

Star-Shine

At dusk the next evening Sam'l Curran and his wife, Sarah, went down the snowy path to the roadway, hands and hearts atingle with the warmth of their farewells. The soft November night was all aglow with star-shine. It lay on their two middle-aged faces, touching them to a semblance of youth again.

"It's been a real nice Thanksgiving, ain't it, Sarah?" Sam'l broke the silence almost timidly. "I dunno just exactly why, but seems as if there'd been more thankfulness in it than usual."

In the dimness Sarah smiled, under her breath.

"I asked Dave an' Lily over to supper Sunday night, Sam'l," she said, with an attempt at matter-of-factness. "Thanksgivin' don't come often enough. We don't make company of 'em—just have a pick-up supper like we would ourselves."

Sam'l looked down at the little figure bobbing along at his side, struggling for words to express his joy in the new order of things, his pride and love for her.

"You don't need to cook up extra for anybody—not if the President of the United States should drop in unexpected to tea!" he declared. "That was a nice enough dinner Dave's wife give us today, but it couldn't hold a candle to your cookin', Sarah! I could tell the difference any day."

A warm little wave of happiness swelled up in Sarah's heart, and broke in a mist of tears. Through them she smiled up at him tenderly, at the little secret joke of his words. Men folks were like that, Lily had said—bless men folks!"

"Oh, Sam'l!" sighed Sarah, joyfully.

In the soft moonlight it was a girl's face she lifted to his shy boy kiss.—Christian Advocate.

Brethren Evangelist

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Give the Bible a Chance

Is the world to have a new awakening? It has tried other things, why not try the Holy Scriptures? Where the Bible has been honestly tried has it proven a failure? Ten million lives have just been sacrificed as a result of materialistic philosophy; and by a mighty, prepared people. Theistic evolution has not only drenched this old world in blood, but it has robbed and pillaged and outraged and murdered until the world stands amazed and heartbroken. The race is well nigh in despair. The strong and able have been called and we have seen them entrain through tears and sobs and march away to do and die. But humanity is now calling for men and women who have a will to do and a heart to serve. In this call there is no danger of being rejected as physically unfit. Patriotism and religion combined shall yet, under God, unfurl to the breezes the victorious slogan, "THE WAY OF THE CROSS LEADS HOME." While nation after nation, with deposed rulers, is struggling to find itself, let a united Christendom with all the might and means at its command point to the Cross of Christ.

The world, sick and weary at heart, needs a REVIVAL OF BIBLE PREACHING. It will take a Bible people to promote such a revival. Our churches in the past have laid great stress on Bible preaching. A mighty work has been wrought by our fathers, and I have often wondered whether the coming generations would have so strong a foundation because of the work we are doing. There is one thing sure, and that is if we are to be a "Bible people" in the future we must continue to do Bible preaching. And Bible preaching, relating it to present problems and the world's present-day needs, will increase our strength as a people and will exalt us to a place of greater service in the church of God. The Brethren are not a numerous people, but we should make our impress on every community which we touch on great Bible preaching. This should be our specialty. We should persist in making clear to the people the Bible teaching on its great themes, so much so that the community would be discussing the same themes. Along such lines it will do no harm to have the preacher talked about.

In every community there is need of light from God's Book on such themes as "What Must I Believe to be Saved?" "What Must I do to be Saved?" "What Must I do to be Lost?" "Bible Faith, and How to Get It," "The Human and the Divine Elements in Salvation," "How to Know You are Saved, by Facts or Feeling," "The Commission on Go, the Commission on Teach, and the Commission on Babtize," "The New Birth," "Rightly Dividing the Word," "The Master's Use of the Towel and Basin," "The Trinity in the Rite of Baptism," "The Bible, How unlike Other Books," "The Holy Spirit." The cases of conversion as recorded in the Acts, if presented with a view of leading people into the kingdom, would prove of great value to arouse people to the need of sound conversion. Every preacher ought to have a great sermon on the "The Conversion of Saul of Tarsus," and "Jesus—the World's Unchanging Creed." Among sermons, this last should be a classic.

A revival of Bible preaching will prepare the people for a stable missionary policy. It has been said that the New Testament "is the greatest missionary volume that has ever been written, or ever will be written." The four gospels stand at the head of the list on "The Missionary Motive." They each close with a commission from our Lord to evangelize the world. But what modern volume on missions can nearly approach the Book of Acts on thrilling missionary endeavors? The missionary achievements of the early church are records unsurpassed. The missionary journeys of St. Paul are the world's greatest models on "Great Plans Gloriously Executed." Churches founded on the first journey were not left without supervision to struggle and die, but were visited again and again by this little company of missionaries. "And some days after Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36,. He well knew that without such oversight these little churches would perish. He wrote to Corinth, "Besides those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:28). With such care and oversight, the Brethren could save a score of churches, and place many a good man in the active ministry who is now idle. And here is a superintendent with the O. K. of the New Testament set out in such a conspicuous manner that had we been looking for a Bible plan we must have stumbled over it: "For this cause lift I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee" (Titus 1:5) O yes; the Bible has MOTIVE; but the Bible has PLAN, and the Bible has SUPERVISION. But we have failed to follow the old Book, and while our churches are dying we are still making surveys and evolving plans. In the early church the most responsible work was done by the strongest men. They were adequately supported. For years we have been trying to do this work with men "picked up" from the various callings. Placing these men in the most difficult tasks of the church without superintendents would be like putting a lot of inexperienced men in a factory where each one could do as he pleased, and then expect that factory to be a success without a superintendent. The Allies began to win as soon as all their armies were placed under the command of one officer. Let the Book of Acts be our Standard Text on Missions, at least until our churches are more familiar with it than they are. The Epistles, for the most part, were missionary letters written by missionaries to mission churches. Studying these with a view of "how" would be well worth while in any Missionary Course.

Then, every agency of the church should constantly hold before its constituents the value of an appeal to the Bible. If our O. A. B. C. do not succeed in creating a greater love for the old Book, what will all of their social "gush" avail? Our own Sunday school literature often fails to "hit" when a safe hit would win the game. In treating the lessons in last quarter when New Testament cases of conversion were presented, I often wondered at what they failed to say. Brethren people sustain Brethren literature that our young people may get Brethren teaching. Every agency of the church should emphasize—not so much the common teaching of Christianity—but those great truths that are neglected and ignored. The Brethren church should compel a hearing on the whole gospel. Our fathers were strong here. They may have used an adverb sometimes when an adjective would have been better (and who has not), but they knew their English Bible, and placing their fingers on a "thus saith the Lord" to clinch some great, though neglected truth, had a different ring than the overworked phrase, "each one must settle the question in his own conscience."

G. W. RENCH.

From the Editor's View-Point

Moral versus Military Greatness

For a great many centuries the man who has been regarded as the greatest man of his generation has most generally been a great military leader, a man who has led vast armies in mortal combat and to victory. All too long have military achievements been regarded as the greatest achievements of any generation or of any century. Whether it has been the taking of Jericho by the great Hebrew military leader by Joshua fifteen hundred years before the beginning of the Christian era or the battle of Gettysburg in America or the latest capture of Jerusalem by General Allenby's allied forces, it has been all the same, the military genius of the victorious leader has been the outstanding fact in his life.

That many of these great military achievements have been pivotal points around which civilization has taken a turn for the better is not to be denied, and that the genius of a man who can extricate his army from a bad situation and win a victory out of what appeared to be certain defeat worthy of special mention must be admitted, and in the light of such circumstances it is not to be wondered at that the world has made more of its military heroes than of any other class of human society. But while it is ever true that the world is ready to give unstinted praise to these gerat military leaders for their achievements in war it is only to be regretted that the same praice can be given to only a very few of them because of their moral achievements. Mr. Frank H. Simmonds asks, "Is it too much to believe that on the military side Ferdinand Foch will hereafter rank with Caesar, Frederick and Napoleon, and on the moral side surpass them all?" We would like to be able to answer a hearty no to the question propounded by Mr. Simmonds, and we believe comng generations will answer in the same way, but we would like to have it stand out before all the world that the MORAL victories of General Foch, as the moral victories of any other man, are the greatest victories possible for a human being to win, for "He that ruleth his own spirit is greater than he that taketh a city." This is the lesson we are ever in danger of overlooking in every generation and yet it is one of the most important lessons any man or any generation of men can learn. Moral victories are always greater than military victories.

In Accord with Discord

To some people the sweetest sounds that can fall upon their ears are the discordant sounds of clash and contention and their greatest delight is in witnessing or participating in the unharmonious things of life. This may have appeared to be true in matters of religion in the days that have been but which are no more, but it seems to be true in a special sense in the political world and especially in America at the present time.

It is not only in Europe that great political unrest exists, even in a land where freedom has been the watchword since the founding of the country, as in America and where the greatest liberties and opportunities prevail there those who find delight only in conflict. Occasionally such men make their way into the legislative halls of the states or even in the halls at the national capitol.

Recently a congressman from New York, but one who failed of re-election this fall, said "I am in accord with the Republicans when they show the worthlessness of the Democrats and I am in accord with the Democrats when they prove that the Republicans do not deserve the confidence of the masses." This is a confession that this distinguished congressman is in harmony only with that which is out of harmony with something else, and it matters little what the something else may be. Undoubtedly he is a "conscientious objector," that is he conscientiously objects to everything that is and agrees only with things that are not. He seems to be in precisely the same frame of mind that the old Hebrew prophet was in when he lay down under a Juniper tree and prayed that he might die since he was the only righteous man left in all the world. It is not worth while to deny that corruption has flourished among both classes of politicians mentioned by this talkative congressman, but should the class or the party to which he holds allegiance once gain control of political and public affairs we are unable to imagine the lengths to which their unprincipled radicalism would lead them. It could scarcely be anything better than "out of the frying pan into the fire." But the man who takes delight in standing by while two opposing forces, principles or parties fight one another in the hope that by and by they will annihilate each other and then he will be able to step in and take the palce of both is sure to suffer from a great disappointment. The man who is worthy of a place in the world's honorable positions is the man who himself participates energetically in the world's struggle upward, and who himself seeks the best things in life, not for himself, but for others, and who finds himself in accord with every upward movement in which his fellowmen engage.

Mice and Men

The old adage in regard to "the best laid plans of mice and men," has once more come true. It is reported that the Kasier said, "Wilson went into the war that he might have a seat at the peace table but he will never get it. I will prevent it," and the very next day after the magazine was received containing this remark from the lips of the Kaiser the daily papers of America announced that Wilson had decided to attend the meeting of the peace representatives in Europe. It will be an unprecedented and unheard of thing for an American president to do, but Wilson is used to doing unheard of things and he does them seemingly without regard to what the present generation may think of his actions. We believe he is looking farther into the future than most public men are at the present time, and while we may not agree with all his views we are firmly convinced that his presence at the peace table will add both dignity and virtue to the occasion.

The Strength of Union

Six years ago all America was shocked by the severity and acrimoniousness of the quarrel that arose between two ex-Presidents who both had been the victorious standard bearers of their party on former occasions. That men who had been called by the people to the highest position within their power to give to any American could become such bitter enemies in so short a time seemed almost impossible, but such was the situation six years ago; but what was considered by them both as a common danger brought them together once again and on the last day of October they met and forgot all differences and we are told buried the last trace of the "hatchet" and together framed an appeal to the voters of America that seems to have borne fruit, for it at least received the endorsement of the American people. But the lesson we learn from this reconciliation of our only ex-Presidents is one of the great value of working together in union and harmony. Religious workers may learn from politicians.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

THE PRESENT DRIVE

"So Many Drives"

Yes, there are a good many of them. We have become so used to them that if the Germans do not furnish them or the excuse for them we shall be compelled to make them. Fortunately, this drive was planned long ago. As long as the war. We have won the war and now, since the claims have shifted largely to other shoulders, we may pay the larger attention to this one.

For the Homeland

This drive is for the Homeland. It is for Home Missions. It is to fortify ourselves in the big centers of population. It is to strengthen the home base so that we may be able to build larger on the world field. Our FOUR-YEAR PROGRAM—do you still think of it?—calls for the raising of $15,000.00 for Home Missions and no congregation shall reach the Goals unless they shall have done their part at that sum by 1920. It is easy to see then, that we shall have to make a big drive toward that this year if we reach it next. This ought to be a sort of trial heat. I guess it will be for the 30c per member is away ahead of any amount per member ever asked before.

30c Per.

Did you note the amount? Deciding that sum per member was done by the Missionary Board of the Brethren church of which O. E. Bowman of Dayton, Ohio is Secretary. This is a large board as constituted at our National Conference and ought to tell very well how large ought to be this offering as well as how much is needed and as well the ability of the congregations to reach it. We can; we will.

How to Get It

The way to get it is to get it. Just plan so that each member will feel responsible for the 30c. A good way is to work this through every organization of the church. If the appeal is made only to the church at the regular services, many of the younger people, who will not fail to get 30c will be missed. By no means neglect to get the envelopes to the Sunday school scholars for many parents will be pleaded with through them and the results will be more than the simple getting of some in the envelopes from the church members. The children are fine helpers.

The Isolated

Every once in a while, we read a fine letter from the isolated. Lonesomeness because deprived of the blessings of association with the home members is a keynote in these letters. Now, Isolated, do you know that you would likely be able to receive a personal letter from your pastor if you'd just send him 30c for this collection? By the way, too, I think that would be a very splendid way to keep in touch with your pastor. It will be charged to the church that holds your membership and more still—each of these special days call either for something from you or someone in the church at home will be compelled to pay for you. "A hint to the wise," etc.

Tomorrow

"What a wonderful view reaches out before the world, tomorrow. It looks, as one studies the wonderful changes that are now taking place as if the world will be made over in some ways. Surely this war has taught some terrible lessons. Will we profit by it? One thing church people must surely have learned was the JOY OF GIVING. Scarce did we go to the door any more save to expect to find an appeal for help of some sort. Say, didn't you give a good deal more last year than you ever did before? And say, are you any poorer? Really, don't you feel more like a real person for having done it? Well, that is the joy of giving. We want that this Thanksgiving shall likewise make you feel bigger and better. Give your 30c and then multiply it as many times as you are glad that you are living and have a partnership with God.

Did You Pray?

The last two of my appeals on this page asked you to pray for the FOUR-YEAR PROGRAM and to pray for the success of the Lord's work in this trying time of the seeming triumph of Satan who was causing war, pestilence and famine. One of these asked that you write and tell me that you were. Not a single one did so. You say it is no real business of mine. No more reason why I should ask it than any other preacher? Well, if that is the way you feel about it, I'd like to have you say so. But you are mistaken. I have a right to know. I am sure that this Program will never be executed on time unless there is a big lot of prayer made especialy for it. As the Chairman and Publicity man for the Program, I need more encouragement than I have had to this time. So does the committee. We need to know how you feel as to success and the one big thing for that end is prayer. Do you pray for the success of the Program and will you not tell me so that I may pass on the inspiration?

Others Pray

Since I have made the appeal for prayers, a certain sect has paid full page advertisements in the leading dailies calling the people to pray for the mastery of the influenza. It is dying. Not long ago, the President and Congress called on the churches and people to pray for success of the American arms. I know that many prayers were offered for peace. The Sunday School Times made a follow-up canvass as to the appeal of Congress and the President and found that it was quite universally observed. The whole world, and the war managers especially, were surprised at the speedy collapse of the German cause. Why? Well, asisgn your reason, but I want to tell you that I believe in prayer. When America cast her force on the side of fallen and stricken humanity and disavowed desire for gain, there was an absolute difference and God could no more be deaf to the prayers of his American people than he was to the children of Israel under Gideon.

So Pray and Pay

They go hand in hand as sure as you live. Pay for the success of the Missionary work of the Homeland. Pray for the success of every part of the Program.

BAME.

Contributions

Our Church and the Present War

BY MARTIN SHIVELY

The attitude of the Brethren church toward the subject of carnal conflict, as it has found expression, both verbally and physically, during the years of the past, is so well known that it scarcely needs restatement. Both passively and actively, its members have stood for peace and with all men, when such stand involved loss of liberty, property and even life. We have heard of one of its earliest ministers, a man of heroic stature, and splendid physique, who was solicited to become a member of the finest regiment in the army of his country and whose persistant refusal was punished by suspending him by his thumbs, but, though he must have suffered the most excruciating pain, he persisted in his refusal until inquiry on the part of his king, who came upon the scene, revealed his religious convictions and resulted in his release, from both his agony and the proposed military service. We remember also, how during the civil war, many of our Brethren were made to suffer because of the persistence of their refusal to participate in the fratricidal strife. And we, who are their successors, both in faith as to the necessity of a whole gospel and the responsibility of giving a vital exposition of it, have most earnestly hoped and fervently prayed such a question, as has been assigned to me for discussion, need never be re-opened. In common with many thousands of Christian people, we had believed that such progress had been made in the world's spiritual development, that this primitive and brutal way of settling disputes between nations was permanently superceded by the infinitely better way,—that of arbitration. Our prayers may have lacked in fervency, or more likely, our zeal for the real well being of mankind and the glory of God was not in sufficient harmony with our prayers to ward off the conflict which has come upon us, and painful though it be, we are forced to face the question of our personal, congregational, and denominational duty in the face of an almost unparalleled situation. And, though the subject of this paper would indicate that I am to speak for the whole church, I am sure that such was not the thought in the mind of the executive committee. None can so speak. My words can commit no one except myself, but as I approach the question, I do say in the spirit of prayer, earnestly hoping that what I shall say, may help other souls, and honor both the Word and its Giver.

We ought certainly to be profoundly thankful that we live under a government such as ours,—A government which recognizes the liberty of conscience so far as is compatible with the rights of others and its own safety and perpetuity. And a government too, which, in offering such guarantees, not only protects us in our worship, but permits us the greatest possible latitude in the choice of fields in which we may serve it, when occasion arises, making such service necessary. To have heeded the frequent apostolic admonition, to pray for those who were in authority, may have been a sore test of spiritual strength to some of God's people at various times, but to us, it ought not only to be a duty easy of performance, but a natural act, and one in which our souls delight. Our president and both branches of congress, have proceeded in a most thoughtful manner, in framing the military measures, under which the country is being operated. Every man with conscientious scruples, on the question of the sacredness of life, owes our government a debt of gratitude, which will not be easy to repay. But one of its expressions ought certainly to be our frequent prayers for those upon whom the terrible weight of the responsibility of leadership rests. We cannot forget the story, more or less widely known, which told of our president, who at a cabinet meeting, held not long before our country was drawn into the war, told his advisors, that, the time had come when he felt, that he had especial need of divine guidance, and asked all who felt as he did, to join with him in prayer for God's help in the crisis. And then, from about that council table, the voice of petition went up to the throne of Grace. No matter how much we may differ from him on other matters, we cannot but feel the more secure, when we know him to be a man of prayer. Neither will we soon forget some of the happenings in that long night session, when the congress was wrestling with the awful question of participation in the struggle, was being settled. Among them was this,—congressman Kitchin explained the vote he was about to cast, against the measure advocated by the administration, saying that he had spent many hours in prayer, seeking the wisdom which comes rrom on high. A friend who was present, told me it was the most dramatic moment he had ever witnessed and that while there were many, indeed a large majority, who did not agree with him, no man questioned his sincerity, none doubted his loyalty, which has both before and since, been abundantly demonstrated. These are by no means the only men, large in the affairs of state, who seek the counsel of God in these stirring times, and we are the more certain of the outcome, beause of it. Ours too, has been a land and ours a government with no ambitions for the extension of its territorial possessions. It won freedom for Cuba, and gave it independence, and by its friendly counsels and guaranteed protection, has not only secured the complete confidence of its people, but has enabled it to take its place among the sisterhood of nations. Its unquestioned policy of live and let live, makes it merit all the love which we feel for it, and fully entitles it to remembrance in every petition which we offer to the Throne of Grace.

There are those who hold that the Christian owes allegiance to no earthly government, and the recognition of such a duty, beyond the paying of the required taxes, is sinful. There are at least two passages of scripture, which have direct bearing upon the matter, as I see it. The first consists of the word of the Lord himself, who being tempted by the agents of his enemies with reference to the tribute money, when he said, "Render therefore, unto Caesar the things that are Caesar's, and unto God, the things that are God's." Matt. 22:21. We may not agree as to all the implications which are involved in the things that are Caesar's, but to me, it means far more than mere money. If we are indebted to government for protection, education and opportunity for self advancement, the debt can hardly be paid in money alone, especially when money alone will not be able to provide for the safety and perpetuity of such government. Some additional light is thrown upon the question by the words of the inspired apostle, who in Romans 13:1 declared,—"Let every soul be subject unto the higher powers." The word "subject" clearly implies more than mere passive support. Unquestionably it means obedience and co-operation. And all the more so because under our form of government, the selected agents of the people themselves, enact, define and administer its laws. Most of us, at least, believe that it is little short of criminal negligence to show such indifference as to who such agents shall be, as will allow us to remain at home on election day. We are confident that if all who say they love their country and declare their interest in its institutions, would interest themselves enough to seek the nomination and election of men, who would really represent them, many of the evils of which we are apt to complain, and justly so, would not exist. We are quite ready to champion participation in government to this extent, and defend the conclusion on the ground that, under the circumstances, we certainly owe it to Caesar.

According to the statement of Food Administrator Hoover, the entire world is but sixty days removed from famine. The most thorough campaign of education possible, has been conducted in behalf of increased production, and conservation of foodstuffs. With our limited vision, we may be disposed to doubt the accuracy of the report, but as good citizens, the proper thing to do, is to accept it, knowing that its author has exceptional advantages, in the way of securing information. I am sure that I am justified in saying

that no people in all the land have responded more wholeheartedly to the Hoover appeal, than our own. Not only have our farmers added to the acreage under cultivation, but they have bestowed greater care upon that acreage, And I am sure that we have not failed in our war gardening either, so that the whole stock of foodstuffs has been not a little increased by our co-operation. And I am sure too, that any further demand which may be placed upon the American people, with reference to such need, will be faithfully met. Here is a field in which, even the "conscientious objector" can shine. The tragic and dramatic things which are taking place at the front, may make us forget that the real field of battle is far wider than the trenches. Our country has so many needs to satisfy, that enumeration is next to impossible. Not only must the vast army be fed, but the whole population as well. What quantities of beef and pork and bread and other things are required to meet that need. Wool and cotton must be provided in fabulous quantities to clothe the army and the populace behind it. Transportation, both by land and water, must be furnished in construction and operation. When any of these things with a host of others, are not supplied disaster overtakes the world. In the face of such an unparalleled condition with demand completely outrunning supply, but be he Brethren or any one else, the man or woman who fails to do their very best to increase production and to conserve, will deserve the scornful name of "slacker."

As to the merit of the struggle in which practically all the civilized world is engaged it is of course impossible to enter into a detailed discussion, within the limits of such a paper as this must be. In a general way, war is war,—a tragedy to be most earnestly deplored, and one whose enactment may well fill the hearts of men with terror. God's people must and will, do all in their power to prevent its coming and to heal the wounds which it produces, if it is thrust upon mankind. But in a very specific way, this war is different from most of its later predecessors. One cannot recall the suddeness with which it was begun, and the utter unpreparedness of the nations upon whom it was forced, as well as the ruthless manner in which it was conducted in Belgium and northern France,—one cannot have noted the unutterabble cruelty to the defenseless womanhood and childhood of the invaded sections, as well as the wanton destruction of property, without branding the German government as one of the greatest criminals, if indeed not the greatest, of all time, and its servants, at whose hand the awful crimes have been committed, as willing dupes of an unprincipled power. Neither can one recall the evident earnest purpose of our president and his advisors, to keep our people from becoming involved in it, in spite of the pressure which was brought to bear upon them, without feeling that the participation of our government at present was not of our own seeking. If one is to believe the reports of infringement upon our national rights, as they found daily expression in the public prints, and there is no reason for having doubted their accuracy, and if credence is to be given to the expressed purpose of the arch culprit, toward our own nation, as soon as the way was cleared for such nefarious action, then there can be little room for difference of opinion, as to the matter of our being forced into the conflict as a nation. No one prayed more persistently nor preached more faithfully, in favor of a cool head, in the trying situation, than did our own pastors, but when the Lusitania was sunk without warning and hundreds of noncombatants, among whom were helpelss women and little children were sent to a watery grave, the human within us, cried for punishment upon the cruel wretch and his agents, who could be guilty of such a devilish crime. But why go further into a discussion of atrocities. The ravishment of womanhood, the mutilation of childhood and horrible crimes committed upon the manhood which has fallen into the power of the invader, is all too well known to need repetition. Only the infinite grace of a merciful God can make us able to ever think kindly of those who have been and are responsible for such cruel crimes. One cannot but shudder as he thinks of what would have been, if the first stroke had fallen upon us. How devoutly we ought to thank God for the fact that it has not been so. But there can be no question as to the nature and extent of our obligation toward the poor unfortunates, totally wihout guilt, upon whom the cruel blow has fallen.

By far the greater part of our population, will not be called to participate in a specifically military way, in this war. Many are too young and many more are past the age when they become subject to such service. And still many more are of the gentler sex, and thus not subject to call. But no real American, whatever the sex or age, who has lived under the beautiful banner of his country and has enjoyed its protection and its liberties, as well as the unparalleled advantages and opportunities, can feel otherwise, than he desires most earnestly, to give tangible expression to his appreciation, and lend his co-operation, to the full extent of his ability as occasion so to do may present itself. Fortunately, the field is wide, and the need great. Vast sums of money are necessary to enable our government to carry on its stupendous task. Even its daily expenditures are staggering to the average mind. We are asked to loan to it, what we can, and take the government's promise to pay, in the form of Liberty Bonds. The denominations are such as to enable those with very little capital, to become purchasers, and the terms of payment for the bonds are such as to increase the advantage. And still further, to make it an easy matter to lend to the nation, Thrift Stamps are offered to those of smallest financial ability, all non-taxable, bearing a good interest, and having behind them, as security for their repayment, the wealth of the nation. The smallest degree of patriotism, to say nothing of a purely self interest, ought to make us hear the appeal of our government and render the assistance asked for. And then, there are the organizations which stand for the care of the boys who have been taken into the army, and among which the Red Cross and the Y. M. C. A. are most prominent. No doubt some of you who hear me today, have a very vital interest in the welfare of those boys, because among them are those who are flesh of your flesh and bone of your bone. Under the most favorable circumstances they may have need of such ministration as the Red Cross offers to the sick or the wounded. Vast sums of money are needed to build and support the hospitals which this organization sustains. Their entire object is the saving of life, whether of friend or of foe, and the service it renders cannot but excite our highest admiration. That great corps of workers which goes out into No Man's Land, where shot and shell are falling, with death at hand, to gather up the wounded and bring them, with tender hands, to dressing station and hospital, is made up of men who hold not their life dear, for the sake of the fallen. Many of them meet death in the discharge of their duties, and their bravery is not a whit behind that of the man who takes his place in the trenches or goes over the top at command of his superior officenr. And what of the doctors, the nurses, and the other attendants, who work tirelessly, and fearlessly in the hospitals, doing their utmost to releive pain and save life. Words cannot express the admiration the thinking heart feels for them. To support such an organization, both with our means and by the work of our hands is clearly the duty of every Christian. In this manner he plays the part of the Good Samaritan and obeys the apostolic injunction,—"Bear ye one another's burdens and so fulfill the law of Christ." We may not see the man to whose hurt the bandage which we make is applied, but the fact is, that a life so saved is a life to our credit, and is certainly among the things suggested by the Master who will say, "Inasmuch as ye did it to one of the least of my little ones, ye did it unto me." We may have an unconquerable aversion to the taking of human life, but no child of God can be indifferent to saving it. Here is one field in which we ought to feel at home and we must occupy it. And what the boys who are in the army, and the parents who love them, owe to the Y. M. C. A., is a debt so great, that eternity itself alone will reveal its extent. Laws for the moral protection of the boys were written by its leaders. No army in all the history of the world has

been as clean as that which marches under the stars and stripes. The reason is not far to seek. The Y. M. C. A. has gone into the camps and the very trenches with its ministry of love, serving the social, mental and spiritual need of the men. There is no need for my going into further details upon its work for it is too well known to make it needful or interesting. But what I do want to say is this,—No man or woman with a drop of real Christian blood in his or her veins, can withhold from that or kindred organizations the fullest possible help of whatever kind in their power to give. It may permit or even co-operate in some things which we do not like and which we do not think consistent with its high purpose, but when one understands its full purpose, he cannot fail to glorify God for its existence and seek his divine blessing upon its workers.

Thus far nothing has been said with which many of our people will disagree. But what ought we to do with reference to a personal participation in the war as members of the army? We have little option in the matter of yielding to the operation of the draft law and, so far as I know, no one is offering any obstruction to it. We are fortunate again, in having such a government as that under which we live. The fullest possible provision has been made to respect the conscience of every man, except when he denies the right of government to command his service in any capacity. The military organization is made up of many departments with not a few which are non-combatant. No man, subject to the operation of the draft law has any right to refuse obedience to it, in my opinion. He can secure service in either the Quartermaster's department, or the Medical Corps, or perhaps some other department which recognizes his conscientious scruples, but he is not "Subject to the higher powers," unless he submits to the call of his country. His work in the fields just indicated is just as essential to success as is combatant service, and satisfies the requirement of the law. As to combatant service, I am willing to leave it to the conscience of the individual who must make the decision. Personally, I have not come to the point which would enable me to take the life of another, but I pray that I may not be tried as many of my fellow men have been. I have no quarrel with the man, be he in my church or another, who holds a different opinion. He must answer to God for his own acts, as I must for mine. With the figure of my Lord in my soul and a vision of him in life and in death, in my mind, I, personally, could not hesitate in my decision. My business is to present him as faithfully as he is in me and my hearer must make his own choice. An infinitely kind and merciful God will be his judge and mine.

War gentrally, and this war in particular, is the result of the setting aside of the sacred scriptures and the repudiation of Jesus Christ. Though the man whom we all hold most largely responsible for it, often invokes the help of God, and professes to believe religiously in both his existence and his power; no one of us has once noted in his recorded utterances the slightest reference to the Prince of Peace. Any vital recognition of him would have prevented the taking of the step which has plunged society into this vortex or ruin. Others too, are in danger of forgetting the Lord in whom alone is hope of life. Far too frequently we hear expressions which convey the idea that for the soldier who loses his life on the field of battle, the intervention of the sacrifice of Christ is not necessary, but that in making this extreme offer of himself he earns salvation and finds heaven's gate open to him without any further preparation. Our hearts are quickened and our eyes are often tearful with admiration and sympathy, as we hear the story of heroism and unselfish sacrifice, which find expression on the bloody fields, in our boys, and it is little wonder if we place them above the common run of mortals, and in our minds make all kinds of exceptions for them. But the fact is, and we are responsible for its propagation, that for soldier or civilian,—for combatant or non-combatant,—for people of any age or sex, it is still true, that "There is no other name given in heaven or among men, by which men must be saved, than by the name of Jesus." And it is equally true that the saving power of Jesus only becomes operative through faith in him by confession of him, and by obedience to him. There is only one Bible and only one Lord and this is true to all alike. And we are not kind to the soldier nor faithful to our Lord when we fail to emphasize this fact to all the world. Here too is a field in which we must speak and with no uncertain voice.

But the war will not be over when the last gun has been fired and the soldiers have gone back to the unfinished tasks. Peace will return some day, and we are all praying that the day may be hastened. But it will, in a very large way, be a new world to which it shall come. Many of the old things are already passed away, and others are in process of going. The bringing of order out of the chaos which war has wrought, will require the wisest brains and most courageous hearts. Only the thoughtless do not tremble in the face of the uncertainties of the future. None will want a return of the conditions which made this world's blood bath a possibility. Already mankind is talking of a League of Nations, to be organized to enforce a keeping of the peace. But force alone will fail, as it has failed in all ages of the past, to bring about conditions which will guarantee a permanent peace. Only the reign of the Prince of Peace can make the world safe for democracy or make democracy safe for the world. We are his servants, pledged to do his will, to be witnesses for him, and to give a living exposition of his word. In a faithful performance of this duty lies the realization of the world's hope. Our mission shall be fulfilled and our work done, when we shall have given the whole gospel to the whole world.

The Sunday School

Prices on "The Educative Process in Religion"

A number of inquiries have been received concerning the price of Part II of our First Year teacher training book, entitled "The Educative Process in Religion." Now that the full cost of production and distribution has been determined the National Sunday School Association has fixed the following prices: Less than five copies 20c each; five copies for 90c; 10 copies for $1.75; 15 copies for $2.55; 20 copies for $3.40.

Several causes have occasioned this sliding scale in prices: It costs little more to have a larger quantity printed. The unused copies would represent a loss. The booklet can be distributed more economically in quantities than by single copy. Moreover we want a large number of people to have the benefit of this most helpful work. Where classes for study are not being regularly maintained the Sunday school will find it profitable to purchase five or more copies for circulation among teachers who may study it privately.

Orders will be promptly filled by J. A. Garber, whose address is 141 College Avenue, Ashland, Ohio.

THE MAGI OF TODAY

The Sunday School department of the American Committee for Armenian and Syrian Relief has prepared a special exercise for use at the Christmas season in connection with the special Sunday school offering for this important and urgent work. The title of the exercise is "The Magi of Today." The program is prepared by Anita B. Ferris which is in itself a guarantee of its excellence.

In the program there are ten speaking parts and provision is made for from five to fifteen other parts according to the ability of the school. It is a strong program at once dignfied and entertaining. It may be used in connection with a Sunday service or on a week night according to the wish of the school. It bristles with interest and information and it is characterized throughout by swift movement and human interest.

The platform arrangement is simple and easily [illegible] the reach of small schools while it may be celebrated [illegible] use in the larger schools that desire it. This program will

be supplied without cost to any Sunday school that will carry out the plans of the Committee for an offering for the work of the Armenian and Syrian Relief.

The schools that use the program will find it to be full of inspiration and satisfactory from every point of view.

HELPING STARVING CHILDREN OVER SEAS

Beersheba, Jerusalem, Nablous, Damascus and Aleppo. The march of the British army has been steadily northward. Great has been the rejoicing. Great also has been the steady and ever increasing march southward of tens of thousands of Armenian and Syrian refugees who have sought food, that their starved bodies might not become any weaker. The men had been killed months before. Many of the women were all but dead but they clung to life that in some way they might obtain food for their perishing children. War's victories bring tremendous responsibilities.

At least 400,000 starving children must now look for their very life to America. The Sunday schools of the United States and Canada hear the cry from far-away Bible lands. To help provide food $2,000,000 is asked from the Sunday schools here at home as well as from the countries where the World's Sunday School Association is active abroad. Last year about $1,000,000 was gladly given by these schools at the Christmas season. This year the need is much greater and double the amount furnished last year is the minimum to meet the need now.

A systematic campaign of giving information to every last Sunday school in this country is now going forward under the direction of the Sunday School War Council in co-operation with the American Committee for Armenian and Syrian Relief. The headquarters is One Madison Avenue, New York City. Rev. George T. Webb, D.D., Secretary of the Sunday School Council of Evangelical Denominations, is the Director of this Sunday School Relief Work. Dr. Webb is Superintendent of Religious Education for the Baptist Union of Western Canada and has been granted leave of absence from important work in Canada to serve as Executive Secretary for the entire campaign. Rev. Edgar P. Blake, D.D., of the Methodist Sunday School Board, is chairman of this Sunday School War Council. Associated with these men are a group of men loaned for this work by their respective boards.

W. C. Pearce, of the International Sunday School Association, is now making a tour reaching to the Pacific Coast, in which he is holding conferences with the secretaries of the various state Sunday school associations.

Every state and provincial Sunday school secretary is working to his utmost at this time to obtain leaders in each county, district, or other convenient unit. These men in turn will select other leaders for the smaller divisions to so perfect an organization that on December first, if possible, each Sunday school in America will have a visitor who will seek to acquaint that school with the general plan and urge them to take up the work of saving these 400,000 children in Bible lands from starving to death. Automobiles will be extensively used in this work. Had gasless Sundays remained, a special permit would have been granted to use the cars for this humane purpose. These cars will carry placards urging every reader to "Save a Child's Life." It will be a continent-wide appeal. On the shield is the picture of a rescued Armenian child, Shushan by name. She makes an appeal for fellow children of her race, as well as the starving among the Syrians and Greeks of Asia Minor.

"Magi of Today" is a special service which is to be used in each Sunday school on the day when the gift is received. In special preparation for this giving-day there is a three Sunday service, entitled, "Faith, Hope and Love," a portion of which is to be followed in a ten minute exercise on each of the three Sundays preceding the day when the offering will be received in that school. Many Sunday schools will take the offering on December 22nd, while some entire denominations will make this special day a Sunday in January, since their Christmas offering has already been designated for the work of foreign missions. The exact day is of small importance. The chief matter is to decide on a day as near the Christmas season as may be convenient and then follow the general plan provided by the Sunday School War Council. A manual has been prepared for the superintendents and suggestive stories have been arranged for the Beginners, Primary and Junior classes. A button has been designed for each member of the school who makes any contribution. Posters, maps of Bible Lands, and other literature is available, and can be had upon request. To superintendents has been mailed a set of literature needed by them and a request blank which when returned will bring a full supply of literature for his school.

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of Brethren Churches:

Church	*Pastor*
GRETNA, OHIO, 2nd Yr.	W. R. DEETER
WASHINGTON C. H., OHIO, 2nd Yr.,	LYMAN B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO, 2nd Yr.	J. A. GARBER
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS, 2nd Yr.	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	S. C. HENDERSON
ALLENTOWN, PENNSYLVANIA	A. L. DeLOZIER
JOHNSTOWN, PA., 3rd BRETHREN	GEO. H. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	ARTHUR HOPPES
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA.	E. D. BURNWORTH
SUMMIT MILLS, PENNA.	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
MT. ETNA, IOWA	(UNORGANIZED)
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA,	W. T. LYTLE
LOS ANGELES, CAL., FIRST BRETHREN,	F. J. REAGAN
NAPPANEE, INDIANA	L. O. HUBBARD
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST BRETHREN	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
EKKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND,	E. M. RIDDLE
CONEMAUGH, PA.	L. G. SMITH
AKRON, IND. (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, IND.,	ROY BRUMBAUGH
TIOSA, IND.	ORA I. OXLEY
NEW PARIS, IND.	ORA I. OXLEY
FREMONT, OHIO	H. M. OBERHOLTZER
FOSTORIA, OHIO	M. S. WHITE
OAKVILLE, IND.	A. R. STALEY

REVIEW OF
The Thought and Work of the Church

After an absence of a number of weeks the Evangelist Honor Roll is once again introduced to our readers. The time of year has come when the pastors are putting forth their best endeavors to win a place for their church on this Roll. The latest church to include the Evangelist for every family in their annual budget is Oakville, Indiana. The last we knew of this church A. R. Staley was their resident pastor. This is another one of the churches where the Editor served as pastor more than twenty years ago that has won a place on the Honor Roll. Of the ten churches served by the Editor during his patsoral activities eight are now on the Honor Roll and one more comes very nearly having the Evangelist in seventy-five percent of the homes of the membership simply by the watchful attention given the matter by the pastor, and this is the Canton, Ohio church.

The first church in the brotherhood to adopt the budget system to provide more than $200.00 for Evangelist subscriptions was Lanark, Illinois, and we have just been notified that this church will continue another year.

The Home Mission Notes by George C. Carpenter were intended for last week's Evangelist, but they reached us after the matter for that number was all in type. The capacity of the present equipment and help of the Publishing House is so crowded that we cannot assure the publication of any contribution or report that reaches us later than Friday in the next issue of the paper. To do so upsets our order and is almost sure to cause the paper to be mailed one day late. Be on time brethren, if you want us to be on time also.

Many of the churches took their offering for Home Missions last Sunday and we trust all were successful in reaching the quota allotted them, but there are other congregations that will life this offering on next Sunday and we will join our repreesntatives of the missionary interests of the church in urging them to make this the most liberal offering in the history of the church.

While all pastors were prevented from doing active pulpit work during the month of October on account of the quarantine against public meetings, yet it was a busy month for all. Brother Shively's report from Masontown is typical of reports that can be duplicated by practically every church in the brotherhood, except in one thing, and that is the amount contributed to the Endowment Fund for Ashland College. Not many of our churches of equal membership can duplicate that amount. The word Brother Shively speaks concerning the general good that comes to a church from a visit from Brother Beachler is timely and should warm the feet of any pastor who may have been living in fear and trembling in anticipating his coming. The paper by Brother Shively, which we publish this week, was prepared for the Pennsylvania conference, but was not read as there was no conference, and while it treats of a war that is over the paper is still timely for it deals with fundamentals that are important to the Brethren faith at all times.

Brother H. H. Wolford reports the ordination to the ministry of Brother Florizel Pfleiderer of Claypool, Indiana. Though Brother Pfleiderer is but a young man, a senior in High School, he is not a novice as he has been preaching for some time for the Claypool congregation and at the request of the church he received ordination. We hope our young brother may realize his hopes to attend Ashland Seminary next year.

The large outlook or vision possessed by Brotherw Geo. T. Ronk, is indicated by the heading of his report this week. He does not confine his interests to the one church in Leon, Iowa, where he serves as pastor, but with a broader outlook he gives the news of an entire county. Brother Ronk has the right idea for the development of the work under the care of the Brethren church and her ministry, and we sincerely trust his hopes may be realized, especially in Decatur county, Iowa.

Some of our readers may have thought that the Four-Year Program page of the Evangelist had been quarantined with the churches of the brotherhood for the past month, but they were mistaken if they did. The page was there every week, but while the churches were closed there seemed to be nothing pertaining to the Program to put on the page. However it has now come out of its hiding place and appears again this week, and we trust it may be able to fill its place and to fulfill its mission from now until nineteen twenty.

The Milledgeville church held evangelistic services for three weeks soon after the close of General Conference, and while it was an enjoyable meeting, it did not bear as much immediate fruit as had been hoped because of unavoidable circumstances. Brother Coleman did his part well. Five members have been added to the Milledgeville church by baptism and two by letter since the last report from this place. Brother Snyder was called unanimously to continue another years as pastor of this church.

As is generally known by the brotherhood Alva J. McClain left the Miami Valley circuit of churches last fall to take charge of the work of the First Brethren church of Philadelphia. This week he gives us a full report of his three years' labors in the Miami Valley. It is an interesting report and should arouse the desire on the part of some Brethren minister to enter this field and take up the work where Brother McClain laid it down.

The Goshen, Indiana church is now engaged in an evangelistic campaign under the leadership of L. S. Bauman. We shall expect a good report from this meeting in about three weeks.

Brother I. D. Bowman has passed through some of the most trying experiences of his long ministry in his Philadelphia work during the past month. Other pastors have had a taste of sorrows of the plague, but none to our knowledge have passed through the depths of it as has Brother Bowman and family.

The intrepid Beachler and the dauntless Harley flew all around the "flu" in Pittsburgh the week beginning the tenth and in spite of the obstacles brought the Pittsburgh church over the top with $1800 for the permanent endowment fund for Ashland College. Pennsylvania is surely coming to the front in the endowment campaign; but how could she do otherwise after the tremendous pace set by Indiana. It matters not how high any other district may go it will yet remain that Indiana was the pioneer and leader in establishing a high record for the churches.

The secretary of the Brethren National Ministerial Association tells us there are a number of good brethren in the Association who have not yet paid up their last death benefit assessment which is now past due. This puts them on the delinquent list.

Around the Editor's Table

A Pop Gun and Gibralter

The Allies tried to go through the Dardanelles early in the war, but in spite of the best equipment any navy has ever seen they failed, for the defenses set upon the eternal hills on either side of the narrow channel were too firm to be battered down by the guns of the strongest navy in all the world; but no naval fleet has ever yet tried to pass Gibralter since it has been in the hands of the British Empire and it is likely that none ever will.

The protecting care of the almighty God and the sure defense of the scriptures has ever been likened unto the strength of the rocks, the hills and the mountains, and a number of years ago one of the greatest Christian statesmen the centuries have produced, the late William E. Gladstone, wrote his famous book, "The Impregnable Rock of the Scriptures." Had this book been the production only of the scholastics of the day it might have been regarded only as a professional production, but coming from the pen and the brain of one of the strongest men in politics and statesmanship England ever

produced the book received a special welcome from the Christian public.

The scriptures have been assailed a great many times in the last few hundred years, but they still remain as an impregnable rock, the very Gibralter of revealed religion; but still there are those who attack this strong fortress from every conceivable position and angle; with long range guns and with hand grenades; with submarines (Jonah) and with aeroplanes (Destructive Higher (?) Criticism), but still the old Book stands, a strong tower, a mighty rock of defense to all who seek protection within its pages.

One of the latest attacks made upon this impregnable rock and the church founded upon it is the "pop gun" assault, just off the press, by the famous Upton Sinclair of Pasadena, California, in his little book, "The Profits of Religion." A copy of this book was sent the editor for review, and while we have not yet had time to read it more than half through, we have read the introduction and the conclusion as well as a number of chapters between and we feel free to say that Mr. Sinclair might as well attempt to wrest Gibralter from the British in a "pop gun" attack as to try to take the Bible, Chrisianity and the Christian church away from the people through the influence of such writings and such attacks as he makes in this little book.

It is true there is room for some of the criticism he offers. Perhaps there is some room for the criticism he has to offer in every chapter, but because there are human weaknesses mixed up with the application of eternal principles we are not justified in denying and rejecting these principles. That Mr. Sinclair is not competent to pass judgment on these matters is revealed in his introductory chapter where he likens religious services unto attempts made by men to lift themselves from the earth by their boot straps, when the very opposite is true of Christianity in its recognition of the fact that man can not raise himself and consequently he must have some lifting power from above such as God has revealed in his Book and in Jesus Christ, the Savior.

Can One Know He Is a Christian?

This is a question frequently asked and perhaps just as frequently answered, but the important thing about the answer is, Is it in accordance with the facts in the case and is it true?

One of the first things as well as one of the most important things to consider before an attempt is made to answer the question is to be sure one knows WHAT Christianity is. If one once determines to his own satisfaction what a Christian is then he should have no difficulty whatever in determining whether or not he is a Christian. If this is once known it then seems superfluous to ask, "Can one know he is a Christian? Do you suppose any one would have the temerity to ask President Wilson if he knows whether or not he is a Democrat? or to ask ex-President Taft if he knows whether or not he is a Republican? Such a question would be an offense to either one of these distinguished gentlemen. They know what a Democrat or a Republican is and they know whether they conform to the requirements of either political faith. And a Christian should know what Christianity is just as well as a democrat knows what it takes to be a Democrat or a Republican knows what it takes to be a Republican.

In his last two first-page editorials Dr. Miller made it clear that Christianity is both a faith and a life; that belief and conduct are inseparable in the life of one who claims to be a Christian. It is well to study carefully the things that Christianity represents and then it will not be hard to know if one's life is bearing Christian fruits, for "by their fruit shall ye know them."

A Salvation Army officer tells of "Warrior Brown," an old woman who had won this name by her fighting qualities when intoxicated or enraged. After her conversion she testified in an open-air meeting. Some one on the street hit her a nasty blow with a potato. Only one week before such a cowardly assault would have been sufficient to drive its perpetrator to cover to escape the wrath of the old woman. But the "Old Warrior" quietly picked up the potato and put it into her pocket. Not a word was said but when the harvest festival came around the "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the potato with which her Christianity had been tested, and she was now presenting the Lord with its increase. Did this old woman know whether or not she was a Christian? Yes, not only did she know it, but the neighbors knew it as well, and every professing Christian should know the same thing about his own life and claims.

Strength in Obedience

Sometimes a follower of our Lord may feel almost too weak to try to accomplish what he is convinced the Master wants him to do, and rather than make an effort and fail he decides he will make no effort at all. Without a doubt this failure to try or in other words to obey is one of the great reasons there are so many weak Christians in our churches. Not only have they failed to comprehend the law of life but they have also failed to understand the law of growth and strength. There is an old saying that "we learn to do by doing," and of course one gains strength in the doing also. Someone has said, "Every time a soldier obeys he grows stronger in obedience." This is a kind of growth that is of exceptional value to the discipline of an army, for the very strength of an army lies in the obedience of the men to the commands and orders of their officers. Without obedience to orders from their superiors an army is nothing more than a mob. It may be difficult for a soldier, fresh from civil life, to render even more prompt and efficient obedience to the next command or order as it is issued.

It should be even easier for a Christian soldier, a member of the Lord's great army, to heed the commands of his High Commander than it is for any member of any military organization in the world. The Christian soldier may feel that the Lord requires more of him than should be required from any common soldier, but it should be remembered that promotion is rapid in the army of our Lord and one never knows just what high position he may be in training for nor how soon he shall receive his commission from the great King of all kings. The everyday tasks of a Christian in the common walks of life may seem unfruitful and they may grow monotonous as one does not consider their bearing on the future, but it should be remembered that no act is for today only, but that every act of life has a bearing on and a relation to eternity.

In the light of this view of life it is not difficult to understand the necessity of strict obedience to every command of the Lord, and though this obedience may come hard at first, let it be remembered that each act of obedience makes the next act all the easier and that more strength is gained each day as this life of obedience is lived. As one's muscles become more obedient to one's will every time they respond to the impulse of the will and thus acquire skill and dexterity so one's life by responding to the impulse of the divine will also gains the spiritual skill and dexterity so essential to good work in developing the higher things of life; and moreover we have the promise of Jehovah that he will give strength to his people, but it is only to people who obey.

Setting Up Exercises

Some young men who had previously had an idea that they were strong and well trained physically have found that the simple "setting up" exercises that are a part of the regular drill of "raw recruits" in a military training camp or in an S. A. T. C. bring into play muscles that they really did not know they possessed and the first hour spent in such exercises frequently makes them feel as though they had been run over by a steam roller. They thought they were strong and that their muscles were as "hard as nails" as the old saying goes, but they found out they were mistaken after their first hour of drill.

The Christian soldier needs a training camp just as surely as the soldiers of any national armies do and he needs the setting up exercises as well. He will find that the best drill ground for him is the church or some one of its many auxiliary organizations.

One of the great needs of the American army in its beginning was properly trained officers, and early in the war special officers' training camps were established and the call went out for young men with college training, lawyers, doctors, teachers, business men and all such who had minds that had been trained to grasp details quickly to come to these camps and prepare for officers' commissions in the American army. The same insistent call goes out from the church, and the need was never greater than it is at the present time for a better trained leadership in the churches, a leadership of men and women who are able to direct the "setting up" exercises of new recruits and then to lead them on to victory in the conflict with the evil forces of the world.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

SHAKING BONES IN WEST AFRICA

After a morning service in Portuguese West Africa a Mbunda man, dressed in three skins—his own and two cormorant skins—brought forward an armful of ring-streaked posts, each post representing an ancestral spirit, and said that he has been listening to the Gospel message as to the folly of such things, and had decided to give up the old ways for the new. He was followed by a Nkangala man, with a bunch of ancestral worship sticks, saying that he wished to abandon these for the worship of the true God and His Son, Jesus Christ. Thereupon a fire was kindled and these worship sticks went up in smoke, without audible protest on the part of the spirits they represented. As the flames arose, the wife of the Nkangala man came shyly with her personal fetish to put on the fire. This action on the part of these people means a clean-cut break with their old system of religion that has dominated them and their fathers before them with its dark influence. The incident resembles the shaking among the dry bones in the valley that was the result of Ezekiel's message.

New Church for Mebea People

The Mebea people of West Africa have no particular status in the world. To those dwelling in the interior the Mebeas are coast people, while to the beach man the Mebea is a bush man and is accordingly looked down upon by the former, who considers himself vastly superior to the people of the heathen interior. The Mebea people are comparatively few in number, hardly running into the thousands, and live in a narrow line parallel with the coast from a little south of Benito to a point just north of Kribi.

The Christians among the Mebea people have heretofore been connected with the Kribi church, some of them having come from the outstations of Batanga. But in January of this year a church was organized for the Mebeas, in a village fifteen miles north of Kribi, at Aion Kwate. The new church was organized with 105 members, with 62 on the roll for baptism in the near future and 477 catechisms. There is promise of development among them, but their rating as an inferior tribe in the native churches to which they have heretofore belonged, has kept them back.—The Continent.

A Congo Contrast

"Thirty years ago," says Doctor King, of Banza Manteke, "a white man's life wouldn't have been worth a song if he had tried to travel and preach in this region. Now there are no towns in this district that I have seen or heard of where the people are not willing to have the story of Jesus told to them over and over again. On my last trip out, my carriers did not have to buy as much as a peanut. So happy were the people to see us that they gave the carriers all the food they could eat, all they could carry away, and then, at times, food remained on the ground that could not be carried. Such an expression of love is very gratifying by contrast with the past, when the people at times even sought to kill the missionaries."—Baptist Observer.

The Basutos Discuss Education

At a recent meeting of the "Khotla," or Zambesian Council, representatives of the Paris Evangelical Society presented to the black chiefs a plea for a thoroughgoing school system. The missionaries pointed out that while their task was a two-fold one—that of education and evangelization—the former work should be carried on by the native community. They also urged the importance of educating the girls.

The replies of the chiefs were encouraging when one remembers how recently they had lived in savage paganism. "Listen and hear," said one of these chiefs, "up to now the missionaries have borne the burden of the schools. This is not right. This burden is a wanda (i. e., a load carried on a pole by two persons). The missionaries bear the front end, leading the way and we ought to hold up the rear end."

PHILIPPINE HEALTH COMMISSION

The Philippine Health Service is seeking to eliminate causes of disease, rather than to battle with diseases now existing, and to point out ways by which the people may raise their standards of living. One of the first moves of this health commission upon entering a town is to open a free dispensary. The work of this dispensary is not limited to the care and treatment of the sick, but it serves as a sort of lyceum where information is given out concerning hygiene, sanitation and dietetics. In order to supplement the instruction, model gardens are planned, with vegetables carefully selected with a view to furnishing the substances needed for a balanced diet. This feature of the work is of special importance because of the uniformly poor nutrition of the Filipinos.

The Filipino Idea of Women

"The Filipino woman, although this is not generally recognized, is one of the greatest apologetics for Christianity in the Orient. She is today as far in advance of her other Oriental sisters in freedom, social position and independence, that she is in a class by herself. Some idea of seclusion for women exists in the Philippines, of course, but it is that of the convent, not of the 'purdah.' Like other Oriental women, she holds the family purse, but she does more than that; she is the business agent of the family. She keeps the shop, holds the property and carries, to a very large degree, the business responsibility of the Islands. Nowhere else in the Orient will one find a woman lawyer practising at the bar and writing suffrage articles for the daily papers. One cannot account for the Filipino woman on the ground of the racial superiority of the Malay. The only way to explain the unique place which the Filipino woman already occupied in the East is to recognize that for centuries before the American occupation, the people were being taught a Christian valuation of womanhood."—Asia.

A Thomas Mott Osborne in Borneo

As a preparation for his work as a missionary in Borneo, Rev. Charles E. Davis specialized in rice cultivation at the Kansas Agricultural College. But when he arrived in Borneo he found it was not a rice-producing country and in altering his cherished plans he found a more important work than the growing of rice. He established a new kind of school in Sarawak, an independent state of Borneo—a reform school which was strictly a back-to-the-country movement. It exchanges opium dens and dark streets for a bit of damp brown earth, where young outlaws and loafers of the city learn the mysteries of hoes and spades and vegetable life and soon become working units in the colony.

The government, as an evidence of goodwill and friendliness toward this Thomas Mott Osborne of Borneo, contributed one-half of the building expenses and in addition grants a sum each year for the industrial work.

THE GOSPEL ON "LEPERS' ISLAND"

The British and Foreign Bible Society has added to its list of versions, a Scripture portion for a tribe on the west coast of Oba, which is sometimes known as Lepers' Island. This tribe, which is being evangelized from Nduindui, a station opened ten years ago by the venerable Rev. Peter Milne, of the New Hebrides Presbyterian Mission, is now under the care of Mr. A. T. Waters of the "Churches of Christ" communion, who says that the people have no form of salutation, such as "good day," and no phrase for "thank you." Mr. Waters is able to report, on the island of Oba, some 800 baptized Christians. There are also about twenty-five schools, which are self-supporting. Oba Christians also make themselves responsible for missionaries on the neighboring island of Maewo. Some villages have consecrated plots of land known as "the Lord's coco-nut gardens," the proceeds of which are devoted to the spread of the gospel.—The Christian.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

And Then

A youth told proudly his hopes and plans,
With his own strong hand all his future drew,
To a calm old man, earth-tired, heaven-bound,
Who answered, from all that his great heart know,
Only these words, "And then?"

"With a steady foot and a willing hand
I will climb to earth's treasure-hold,
And claim my share of the wealth she hoards,
For her favored, the brave and the bold."
"And then?"

"And then, with this wand in my happy hand,
I'll gather her gems at will;
I'll summon each draught of her pleasure-fount
Till it fail, or my goblet I fill."
"And then?"

"Oh, then I'll try fame, and coax till I win
From the noble old laurel a wreath;
This I'll cherish and keep, 'tis earth's choicest gift,
And its life-dew her balmiest breath."
"And then?"

"I'll be kindly, and share of my wealth and my joy;
So I'll bind many souls to my own.
For I'd soon be prince of a dozen warm hearts
Than a monarch of many a throne."
"And then?"

"Why, then I'll be getting to staid middle age,
And the world will be Eden no more;
But I'll choose me an Eve, and build me a home,
And be found at my own open door."
"And then?"

"Then—then I'll grow old, of a quaint old age,
In the midst of my pleasure and peace;
So muffled in treasure, and comfort, and love,
That to my ear earth's discord shall cease."
"And then?"

"I'll grow older and older; and then, I suppose,
Life and I will grow weary,—and,— why,—
As my fathers have done, as my children must do,
So I in my ripeness shall—die!"
"And then?"

"Oh, then will the veil of Death's portal be rent,
And unto each soul shall be given
The awards of this life, however it was spent,
Undying regrets, or the joys of heaven;
Then, and forever then!"

What Then?

An old man, crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said: "I would first be learned:
I would know all that all the schools e'er taught."
The old man gravely shook his head.
"And when you've learned all this, what then?" he said.

"Then," said the boy, with all the warmth of youth,
"I'd be a lawyer, learned and eloquent;
Appearing always on the side of truth,
My mind would grow as thus 'twas early bent."
The old man sadly shook his head.
"And when you've done all this, what then?" he said.

"I will be famous," said the hopeful boy;
"Clients will pour upon me fees and briefs.
'Twill be my pleasant task to bring back joy
To homes and hearts near crushed by darkest griefs."
But still the old man shook his reverent head.
"And when all this is gained, what then?" he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife;
Known in retirement as an honored sage,
I'll pass the evenings of an honored life."
Gravely again the old man shook his head.
"And when you've done all this, what then?" he said.

"And then!—why, then, I know that I must die;
My body then must die, but not my fame;
Surrounded by the fallen great I'll lie,
And far posterity will know my name."
Sadly again the old man shook his head.
"And after this, all this, what then?" he said.

"And then, and then!" but ceased the boy to speak;
His eyes, abashed, fell downward to the sod;
A silent tear dropped on each blooming cheek.
The old man pointed silently to God,
Then laid his hand upon the drooping head.
"Remember there's a place beyond," he said.

M. L. B.

"The Sunshine of Benson Grove"

BY STELLA TYLER JORDAN

"Next stop Benson Grove," called the brakeman as he opened the door to the Pullman car.

An elderly lady who had been making tatting, opened her bag, dropping her shuttle and thread into it, collected her belongings and prepared to leave the car.

She had traveled for two days and was glad her journey was at an end. At last she had reached the town where John lived. Her belongings were soon ready, for Miss Martha Hawthorn, in her spinsterly way, always kept her things in readiness as though she expected at any moment to be called to another world to give an account of the way she had left them.

She settled back in her seat as the train slowed down. "Pretty village," she said to herself. Just then the porter came up to help her off and she followed him down the aisle.

"Hello, Aunt Martha!" called a cheery voice, and a gentleman greeted her affectionately as she alighted from the train.

She looked up into the jovial face of Dr. John Raleigh, who stood before her in all the splendid vigor of his manhood.

"Do you mean to tell me you are my little John?" gasped the lady as the doctor stooped to kiss her.

"That's just who I am!" he declared, and with the same hearty laugh which she so well remembered, he soon whisked her away over the road to his home.

The place was what Aunt Martha might have expected; a large, well-kept house and grounds, and in the home were a dear little wife and two children.

"You are exactly as I had pictured you to be," exclaimed the old lady in response to Alice Raleigh's cordial welcome. "I know John would pick out some one we would all love."

"Yes," remarked the doctor, coming up the stairs, "And I also picked out these two youngsters for you to love. Just the image of their dad, don't you think?"

When they were all seated in the great living room Eunice and Lawrence soon were in the arms of the aunt of whom they had heard so much.

The days passed very happily for Miss Hawthorn, who was delighted to be able to help some in the housework, since Mrs. Raleigh was accustomed to have a woman come in only a day each week to do the heavy cleaning; when there was nothing she could do about the house, she resorted to her tatting, never content to be idle long.

When Sunday arrived, all drove to church, as Aunt Martha was anxious to attend religious service, never missing it at her own home. They went early enough to attend Sunday school, which the old lady enjoyed very much. As she watched the primary class go to their room, her face became instantly soft with sympathy, for the young teacher—a girl about eighteen years of age, was confined to a wheel chair, which she handled herself and quickly followed the children, whom she so dearly loved.

At the close of the lesson when the primary doors were opened, "Aunt Martha" again had a chance to study the face of the crippled teacher. As the children passed the wheel chair, they looked up with confidence into the sweet countenance of their beloved instructor, and each child received in return a radiant smile and a hearty handshake.

"Well," said Dr. Raleigh on the way home, "how did you enjoy the service, aunt?"

"Very much, indeed," she replied, "but

it made my heart ache to watch the young primary teacher, she seems so loveable—I wonder why things like that happen when the girl could be so useful in the world!"

"Auntie, dear," interrupted Alice Raleigh, before her husband could speak. "Just wait until you know Hallie Bristol. She couldn't possibly be more useful than she is now—she is the sunshine of Benson Grove!"

"What can the poor girl do?" asked the old lady wonderingly.

"Do," said the doctor earnestly. "She is doing all the time, I have my hands full to keep her from doing, for she needs to rest. Her ailment is not incurable, but she would gain a great deal faster if she would be content to live more quietly."

"Didn't you see our splendid large primary department?" asked Alice eagerly.

"Indeed I did—it certainly beats ours back home, even if we do live in a large city and have a congregation many times the size of yours."

"Well, Hallie has charge of the entire department. She teaches the lesson from her wheel chair and she can think of many things to amuse and instruct those children! She gets more out of the lesson, too, than any other two teachers put together. Then, when it comes to the young people, she is the center of the Christian Endeavor Society, always having some new idea, no matter what department is discussed. In fact, it seems as though the church just couldn't run without Hallie. You must get acquainted with her, auntie, she is such a darling—and her spare moments are filled with tatting! So I know you would be great friends!"

During the next few months Hallie Bristol and Aunt Martha became real chums. The old lady would go and help the girl in her interesting plans for the betterment of the church and the community. One day each week was devoted to the teaching of embroidery, crocheting and tatting, for there was no one else in Benson Grove who had the time or the inclination to teach these things and there were many who were only too glad of the opportunity to avail themselves of the instruction given so willingly, by the crippled girl and her new friend.

"Won't you come over Thursday afternoon, Aunt Martha?" urged the girl one day. "You will see something that will do your heart good. I can't tell you a thing about it—but come as early as you can."

At promptly one o'clock Thursday afternoon Aunt Martha, Alice Raleigh and the children arrived at the home of Hallie Bristol, taking with them an abundant supply of fragrant flowers. And they discovered, to the surprise of the old lady, that almost every child in the district was already there with baskets of the most exquisite blossoms of the season. What could it all mean?

"Is this a shower flower, Hallie?" inquired Aunt Martha, greatly mystified and very much interested.

"Yes, but not for me!" replied the girl smiling happily. "You see, there are many tenement houses in Grand Center, as well as several hospitals, and each week we gather here to make bouquets. The expressmen are very kind and take them to the city, where they are received by the ladies of the Women's Christian Temperance Union and distributed where they will do the most good."

What a wonderful afternoon it was! Young and old worked busily fashioning the dainty bouquets, to each of which was fastened a verse of scripture written by Hallie's own hand.

"They may not do much good," said Hallie, reflectively, "but one has plenty of time to think when one is sick."

Aunt Martha worked with a will until the last bouquet was tied and they were all piled into Alice Raleigh's car and taken to the express office.

Hallie Bristol warmly thanked each child for their efforts and read to them different letters she had received from those who had already been blessed and encouraged by the receipt of the lovely floral tokens of thoughtful remembrance.

"What gave you the idea, dear?" inquired Aunt Martha of Hallie, after the children had gone home. "It is a beautiful thing to do!"

"I spent many months in the hospital myself and used to long so for some one to bring me even one flower. I know what it means to be sick among strangers, far from one's home and dear ones, and upon my sickbed I resolved that if I ever were able to go back to the busy, rushing world again, I would surely see that those who wanted flowers should have their heart's desire."

News From the Field

HOME MISSION NOTES

"Home Missions Today"

The following significant statement concerning "Home Missions Today" appeared in "The Soul Winner:"

"There is nothing bigger. It is bigger today than it was yesterday, and its size will grow tomorrow and the day after. The reason is the war. Whatever the war may do to the world, it has already made the United States more important to God's Kingdom and to God's world than it ever was before. Under God the destiny of our Globe, in large degree, rests upon these United States. We ought to do everything we can to make this country as thoroughly Christian as we may. Of course, the Spirit of God alone can convert nations; but He works through our preachers, our money and our prayers. Every dollar spent for Home Missions today is the best dollar which any man can put anywhere, unless it is to put that dollar into a young man at the Seminary who is going to give his life to Home Missions. Our Theological Seminaries today must believe more intensely than ever in equipping for Home Mission work, our best and choicest young men."

EVERY NEW OBSTACLE

Brother Paul Miller, the live pastor of the First Brethren church of Spokane, Washington, writes: "Every new obstacle acts like a dash of cold water in the face to a real faith in God. It makes one sit up and realize the fierceness of the battle that is being fought. But this is one thing upon which I have always stood, that if it is really God's work, all the devils in hell cannot stop it, and it shall be completed if we continue to trust in God and do our part."

Since the Winona Conference only $68.50 has been received to assist the Spokane brethren in completing their building. That amount should be increased quickly.

Washington, D. C., Mortgage Eraser

$1103 of the $1500 pledged to erase that mortgage of twenty years standing on the First Brethren church of Washington, D. C. has been received. Will it be necessary for us to publish a list of the unpaid pledges? If not paid in November then watch for the list in the Evangelist. If any churches or individuals are unavoidably delayed in making payment notice should be sent to us at once.

October Receipts for Kentucky

S. S. C. E., Bryan, O.	$ 5 00
Miss Dessie M. Hollinger, Waynesboro, Pa.	5 00
Adult Bible Class, Fairview, O.	1 50
C. E. Society, Canton, O.	5 00
Sunday School, Burlington, Indiana	5 00
A Friend, DeGraff, O.	5 00
Men's Bible Class, Loree, Indiana	10 00
Mrs. Zilpha Sutton, Canton, O.	5 00
Dayton Mt. Zion S. S., Virginia	15 00
S. D. Kessler, Jeromeville, O.	5 00
C. E. Society, Ashland, O.	18 00
C. E. Society, N. Manchester, Ind.	4 00

The early payment of pledges is very desirable.

Thanksgiving Offering for Home Missions

The ending of the terrible war ought to increase the amount of the Thanksgiving offering for home missions. The heart that is filled with gratitude but gives no practical expression to that gratitude will not be benefitted. Every church "Over the Top" at the rate of thirty cents per member. And a goodly number of Brethren churches ought not stop with that amount. When this life is almost gone and the heart action impaired and the steps unsteadied that which will bring real soul satisfaction and make the dying pillow soft will be the memory of service rendered in the name of Jesus Christ to those in need. If this generation ever had abundant reason for being thankful that time is now. May the Thanksgiving offering prove that the whole church is loyal to Christ our leader. And victory rests largely upon what the pastor does as the leader of the local congregation. If any church fails to go "Over the Top" the pastor will be largely to blame.

Two consecrated people, a husband and wife, of the above ages, sent two offerings for missions last week, one to Brother Bowman for the regular Thanksgiving offering and the other to the writer for Kentucky mission work. In a splendid letter the good mother writes: "It does seem a shame that young and healthy people should be excused to give only so little the year round. Pa is

85 past, and is almost blind, cannot see his knife on his plate, and I am past 74 and not in very good health, but activity helps to give life. Praise the Lord forever;"

Young people cannot afford to give less than the tenth of their income to the Lord's work. Thus will they open the windows of heaven and showers of blessings will fall upon them. And one of the greatest belssings that will come will be a clear conscience, a conscience void of offense. Who gives less than one-tenth must feel guilty, it cannot be otherwise, unless the conscience is so seared that there is no longer a proper response. Read Malachi 3:10 and prove your God.

Our Sufficiency

"When shall we mortals learn to lean
On staffs that heaven will supply?
Then shall we walk through pastures green,
And God will be our sufficiency."

G. C. CARPENTER

MASONTOWN, PENNSYLVANIA

We are ready to admit, that if silence and death were really synonymous, there would be excellent ground for the suspicion that the Masontown Brethren church, has ceased to exist. Well, it is not nearly so bad as that, though in common with most of God's servants, we wish the evidence of growing spiritual life, were more pronounced. You have had no report from us, since the General Conference, except that which was given by Brother Beachler, after his canvass of the congregation. And I am glad to say that the church is decidedly the better for his visit, and his work in its midst. Perhaps there may be some of our folks who fear his coming, for the effect they think it may have on the local work, but I know their fears are groundless. That church which has no interests outside of its own boundaries is in a dying condition, and needs just such a stimulant as his appeal will make to it. His personality, his stirring sermons, and his presentation of the great cause he represents, are powerful helps to any congregation. Instead of dreading his coming, all would anxiously await it, if they knew the good it would do them. This congregation does not feel to boast of what it did for the cause he presented, but it is not ashamed. The amount he reported, has been increased to $2765 and the end is not yet.

In common with practicailly all of our people, we have felt the heavy hand of the influenza. We rejoice in the fact that thus far, none of the members of the church nor Sunday school have been taken from us, and not many have yet suffered its touch. But we have had to bear the closing of all our services for a period of four Sundays, with all that that means to a church and its organized efforts. Over 40,000 people, in the state of Pennsylvania alone, have died from its ravages since October 1. It is still taking hundreds every day, and some harrowing scenes have been enacted in every community. The uninitiated would certainly think that escape from such peril as it is presenting, would make all turn in a spirit of thanksgiving, to the services of God's house, when the opportunity is given, but not so with those who know. The lifting of the quarantine demands the most strenuous effort possible, at the hand of all the faithful, to regain the ground we lost, and even then, the results are far from satisfactory. We had hoped to have Brother Goughnour lead us in an evangelistic campaign, beginning the first Sunday of November, but the quarantine spoiled our plans. The special effort is postponed until January, if the Lord wills it so, and then, by his grace, we hope to get back into our best paces again.

To all the sorrowing, among our Brethren, we extend our sympathy, and rejoice that so few have fallen. It is very remarkable that in a time like this only two among our ministers should have been called. God gives us time to serve him, and may none of us disappoint him.

MARTIN SHIVELY.

Ordination

On the 11th of September the writer was called to Claypool for the ordination of Brother Florizel Pfleiderer to the Eldership. Brother Pfleiderer has been serving as pastor of the Claypool church for some time. The church considering him worthy the office requested his ordination. The service was held at the Claypool church. Brother Pfleiderer is a senior in the Claypool high school and hopes to enter Ashland College next year. He has faithfully ministered to the church at Claypool which, though few in numbers, is faithfully keeping up the work. May God richly bless Brother Pfleiderer in a useful life in the ministry.

The report of this ordination should have been made to the Indiana Conference and reported before this, but as only a brief session of conference was held no opportunity was given for the ministerial board to report. We are sure the brotherhood will welcome this young man to the ranks of the ministry and pray for his success.

H. H. WOLFORD.

DECATUR COUNTY NEWS

This title is a misnomer. I might call it the lack of news and be perfectly truthful. We had but about four Sundays of activity after National Conference when the quarantine came down and shut out the light of the sun. After six weeks it was lifted for five days and lowered once more before Sunday. We have given up hopes of doing much before the new year as about twenty percent of the population is sick in bed, many cases whole families without a nurse. What this whole quarter out means to a mission church only those can imagine who have served one. But we are trusting the Lord for power to recover and hope with the new year to get things moving. Church work is limited to visiting, nursing the sick and burying the dead.

As a means of alleviating the situation we are getting out a little four page church paper and presenting the church claims in that way. We hope to make this a personal and doctrinal sheet and maintain it monthly as an aid to our people.

In the seven years since this work was first visited by the writer there has been a vast change in the local situation. Then the Brethren were pretty well grouped about our original country church at Crown Chapel. Now they are scattered over a parish about thirty or more miles square which the pastor must visit. This continual moving and scattering of the people is effective as a means of spreading the Brethren doctrine over this whole country but it delays the building up of a strong center in Leon and makes this a mission point that much longer. We can see this is going to return to us in years to come in a great field with a rich harvest but it magnifies the local task beyond due proportions. Our little church paper is going to be an aid in reaching these isolated ones and completing their indoctrination. Through it we expect to continue our effort to get the Evangelist in every home, which is a mighty task under the circumstances, but a fateful piece of strategy for the coming years.

In a way this new situation here is typical of the whole west. Most of the vacant churches—vacant of pastors—which mark this western country came about in this way. Our local problem here is a type of the whole western situation and it seems there is one way only to meet the problem and that is by responsible supervision by pastors of established churches over small districts adjacent with an unlimited use of printer's ink and propaganda literature. This is the Ohio system of district evangelists and the new Illiokota system of supervisory districts. We will be glad to keep in touch with all supervisors as we make this experiment here.

G. T. RONK.

MILLEDGEVILLE, ILLINOIS

Following the usual summer season and the General Conference at Winona, the work here was resumed with prospects of a good year before us. The first thing of unusual significance was an evangelistic campaign under the leadership of Evangelist F. G. Coleman, which began on September 8 and continued for three weeks. When we arranged for these meetings last spring our thought was to select a date when the fuel scarcity would not interfere as it did last winter, but we avoided one obstacle only to encounter another. Owing to some rainy weather back in August, threshing was still on when our meetings began and immediately following the threshing season the farmers began filling their silos, with the result that it was almost impossible to get anyone from the country to attend the meetings with any degree of regularity. And the one greatly overworked excuse of the sinners was, "too busy to come."

Because of these conditions our campaign was disappointing in a measure. Nevertheless there were many good things to make us rejoice. We had good sermons and rich spiritual feasts and delightful Christian fellowship and conscious religious quickening, to say nothing of the usual visible results in the way of new members. There was only one confession during the meetings, but three more were secured the following week, all of whom were baptized and received into the church; making a total of seven new members since our last report, five by baptism and two by letter.

Our new church year began October first. At the July business meeting the church, without a dissenting vote, extended us a call for another year, which was accepted. The church also voluntarily increased the pastor's salary twenty per cent, and this, of course, was highly appreciated especially since it was really necessary.

Beginning with October the newly elected Sunday school officers began another year's

work. The past year was not up to the preceding one in average attendance, due partly to the fact that we have hanging in our church a service flag bearing nineteen stars. But every school ought to make a strenuous effort to go out and get a new recruit to the Sunday school for every member called away from the school to enter the service of his country. With the school well organized and directed by experienced officers, the coming year's work should be one of the very best. Several of our members are pursuing the second year's work in our community Teacher Training class.

On October 6 we had our Rally Day services in the morning and our fall communion in the evening. At that time the "gasolineless" Sundays were still with us, which of course kept many people from the services; but despite that we had a good program and attendance at the Rally Day services, and the largest membership attendance at the communion service since my coming to this pastorate.

The Illiokota district conference this year was held at Dallas Center, Iowa, October 10-13. Owing to the epidemic of Spanish influenza the attendance was only about one-half what it was last year, but a very good program was given and a great deal of constructive work done.

Because of the "flu" in the community we had no services on two Sundays in October, and now that we do have services again a number of people still absent themselves. It is a question whether they are staying away because of their fear of an epidemic that seems to have passed or whether remaining at home the few Sundays there were no services started a habit which is not easily overcome. However, conditions are steadily improving, the greatest of which is the sudden and spectacular ending of the great world war; so we can all face the future with its responsibilities and opportunities with renewed determination and faith and devotion.

MILES J. SNYDER.

THE MIAMI VALLEY CIRCUIT

About three years ago while completing a course of study at Xenia Seminary I was asked to become the joint-pastor with Francis J. Reagan of the churches of the Miami Valley Circuit—Bear Creek, Salem and Miamisburg. On account of Mrs. Reagan's ill health my associate was compelled to give up his share of the work within but a few months and return to California. By request of the churches I took up the entire work. On the first of September of this year our relations were dissolved in order that I might take up work at some place where the circumstances would not require so much exposure to the uncertain weather conditions of the East. In order not to convey a wrong impression to any one who might be considering this place I should explain that to a man of ordinarily good health the above mentioned fact would prove no obstacle as the facilities for reaching all these churches are of the very best.

I shall say nothing of the condition of the churches when, handicapped by inexperience, ill health and my seminary work I became their pastor, save that each church presented its own peculiar difficulties. Our schedule of services gave Salem three preaching services in four weeks, and to each of the others two services in four weeks. Salm conductd a Sunday school every Sunday morning throughout the year under the leadership of Brother W. P. R. Shank. At Bear Creek the Sunday school was superintended by Brother Dan Kimmel during two years and Brother Chas. Kline acted in this capacity during my last year. At Miamisburg Brother Chas. Davis had charge of the Sunday school. I have mentioned the names of these brethren because it is due them for their faithful work. At Salem the pastor could be present at Sunday school only every second Sunday, while at the other churches it was every fourth Sunday, and running a Sunday school with an absentee pastor is no small job.

Mention might be made of many others who rallied around the pastor to help the work of the Lord in various capacities but space forbids. It is enough to say that my successor shall find in these three churches no small number of true Christian men and women who stand ready to help in every way the preaching of the gospel and the teaching of God's word.

In the three years of my going about among the churches I found no home that was not open to me at all times. Of contributions of good things to eat I have forgotten the number, but not the givers. When the question of transportation arose in this parish which extends over a teritory of thirty miles, the men of Salem and Bear Creek came to the rescue with their automobiles. Not all Fords either (No reflection on this worthy machine is intended). During the past two years in making pastoral calls I have driven Fords, Buicks, Studebakers, Franklins, Enggers, Chevrolets, Jeffreys and Paiges, which will indicate to some extent the prosperity and generosity of these people.

Of the churches, Salem with a membership reduced somewhat by reason of certain disloyal members, has done nobly along financial lines. In spite of discouragements in the past three years she has made larger gifts to the cause of missions than ever before. Not only this but Salem has raised her share of the pastor's salary 25 per cent above what it was before she lost some main contributors. This year she met in full every financial goal in the Four-Year Program except College Endowment for which Ohio has not yet been approached. And all these goals were provided for in a budget apart from any special offerings.

At Miamisburg there is a fine band of Christian men and women who deserve credit especially for the way in which they have carried forward the work of the Sunday school in the absence of the pastor. No real need presented to these people was ever turned down, and for the next pastor the church has indicated their desire to just about double their share of salary.

Bear Creek is I believe, the oldest Brethren church in the state of Ohio, and a number of distinguished Brethren pastors have in years past occupied its pulpit. They at least will no doubt be interested to learn of what has taken place in the old building where some have preached their first sermons. Two years ago the women of the church installed a beautiful and expensive electric lighting system. The fixtures provide an indirect light and are a credit to any church. Then about one year ago some of the good women of the church suggested to the pastor that the building needed a bit of fixing up, cleaning, etc. The pastor did the usual thing, appointed a committee, and promptly forgot the matter. But this committee was different. It was composed of three energetic and capable women. The carpet was taken up and made to look like new. Carpenters under the direction of one of the Brethren tore out the old partitions which seperated the two Sunday school rooms from the main auditorium. These rooms were enlarged and the auditorium made smaller. Folding doors were used to replace the removed partitions so that the Sunday school rooms can be thrown into the main auditorium. The enlargement of these rooms of course increased the seating space of the balcony which is directly over them as those who have worshiped in the church will remember. Then the old paper was removed by an expert and new put on which gives the effect of a frescoed wall and ceiling. Taking everything into consideration Bear Creek now has a building which is as well arranged, beautiful and comfortable as any I have seen, and is a credit to the denomination. I know there are members of the Brethren church who remember with no small degree of sentiment the old church, and I hope some of these might have an opportunity to see it again with all its present improvements. I might say also that the S. S. of C. E. were responsible for the greater part of the work, and when I left were contemplating the purchase of new pews. Now a word about the regular work. When I came to the circuit this church was bearing the largest share of the pastor's salary, and has up to the present increased it by 65 per cent. The church has also met in full the financial goals of the Four-Year Program, paralleling the work at Salem. This has been done by the budget system.

Just before leaving the pastor was tendered a farewell reception by the three churches at Bear Creek. It was an enjoyable occasion marred only by the thought of coming separation. By a fortunate chance we were privileged to have with us Brother J. F. Watson to whom the Bear Creek church is home.

The severing of our relations as pastor and people was to me at least a matter which caused no little sadness, for the people had indeed, become "dear unto us." May the Lord send to these churches another who shall be more deserving of the co-operation of their faithful members than we have been.

I understand that no one has been secured thus far. Any pastor desiring to consider these churches should correspond with Marcus Koons, R. R. D. No. 4, Dayton, Ohio.

ALVA J. McCLAIN,
Philadelphia.

GOSHEN, INDIANA

The First Brethren church of Goshen, has planned for an evangelistic service which will begin November 25th. Brother L. S. Bauman of Long Beach, California will conduct the meeting. The brethren and sisters of this church are expecting great things of Brother Bauman, and no doubt he is expecting great things of the Goshen church. It usually takes both working in harmony with God to accomplish the desired results. Members of other

congregations are invited to attend. Our pastor is quite busy trying to get things lined up for the meeting.

The influenza is letting up at present, the schools are resuming their work and business of all kind is active. We trust by the time the meetings begin the flu will be a thing of the past. Quite a number of our people had been quite low but to our knowledge, all have survived.

The church numerically has suffered some by removals to Elkhart (because of higher wages). But home ties are so strong that some return occasionally. We hope they may take advantage of the contemplated meetings

Our regular Wednesday evening prayer and Bible study was announced by our pastor last week as a Thanksgiving Peace meeting. The attendance was large and proved a success. A special program of home talent was rendered after which the S. S. C. E. served refreshments. A social hour was enjoyed by all, rejoicing that the terrible war had come to a close. Four Goshen boys were killed in action, but to our knowledge to present date none of the twenty-six who attend the Brethren church or Sunday school was killed, and but one was wounded.

Our pastor is editing a neat little weekly calendar. The first copy appeared last week. No doubt this will be a means of inspiration for good in keeping the mind and thought of the church centered on some of the active lines of church work.

It has been decided that the Goshen church will entertain the state conference of 1919.

M. E. HORNER,
Corresponding Secretary.

WHOLE GOSPEL MISSION

Dear Evangelist: After the dark cloud of epidemic influenza or perhaps it would be more proper to say black or spotted fever, has passed over our city, sweeping over eleven thousand into an untimely grave, we are trying by faith, prayer and consecration to get back into a normal condition, both physically and spiritually. In more than forty years of my Christian life, I never before passed through such a spiritual, physical and financial test.

Living in southern Philadelphia, near the Navy yard and Hog Island, it struck here first and hardest. In a few days' time one or more in most of the homes was stricken.

One good-hearted man, I baptized fourteen years ago, said, I am too busy to attend church, but I will help to support it. He worked seven days a week and he and wife were buried the same day and left two orphans in the hospital with the "flu." His married sister died, leaving a child in the hospital with the disease. His wife's two brothers died, so that within ten days seven died in one family.

Brother Earl Dietrich and family came from Brighton, Indiana. He came to get his family fixed in a pleasant home with his sister and father here in Philadelphia. When he was going to France as a chaplain to relieve suffering and help the unfortunate who were falling in the battle field. When he arrived, he found his sister was down with the dread disease, so I met them at the depot and brought them to my home. Two days later Brother Earl was stricken, and later his three children. We had two as good doctors as could be gotten, but they could not save him. He was very sick for ten days. My daughter Bessie, his wife, from grief and overwork, collapsed four or five days before he died.

Brother Bowers and I anointed both Earl and his wife for healing. While the Lord wonderfully raised up my daughter, Earl's sickness seemed to be one unto death. When we prayed so earnestly that he might be spared for the sake of his wife and children, and more particularly that he might be enabled to continue to preach the unsearchable riches of Christ; the only answer I could get in prayer was the impression "all will be for the best." It was a terrible blow to us all, as we dearly loved him. God often takes the best that the unsaved may be warned and given time to repent.

Earl went before the officials of the Government with the highest possible recommendations, when he was promised the appointment of chaplain, but the Lord ruled otherwise.

To live is Christ and to die is gain. Our great loss was his gain.

Earl left many friends here and in our beloved brotherhood. The one who felt it most of all was Bessie, left a widow with three children, she needs the prayers and help of the brotherhood in this sad hour.

About fourteen of our family, including our grandchildren were stricken I had been up every night with my daughter, Leona, in Camden, New Jersey, who we feared would not recoverr. The day Brother Earl was buried I was stricken and for ten days was in bed.

While I was in bed our dear Brother Hazlet, the janitor of our church died. Brother Harrington, the last man I baptized, after ten days' sickness also died, leaving a wife and one child I had calls to preach four funerals in one week but was unable to do so. Brother John Ray preached the funeral of Earl and Brother Hazlet.

We expect to have a memorial service for all December first. I shall never gorget the strange experience through which we passed —churches closed, Sunday schools closed, the plague in nearly every home. All financial help cut off, visiting heart-broken homes, where death and poverty stared them in the face, with an empty pocket, unable to relieve them stricken down with many others of my own family. It was a great trial of faith. Church work wrecked, finances wrecked, some of the best members of my church died and many others of family and church sick; this was an experience through which I never again expect to pass. To be content, and without anxious care, and to be thus sorrowing and having the peace of God and unspeakable joy at the same time is a strange yet blessed eperience that I shall never forget. The Lord wonderfully helped me. I am walking by faith and not by sight; much is yet dark.

I should be at home now, but I promised a two weeks' meeting at Ridgely, and then I suffered more than $100 loss during this epidemic, hence I ran away from pressing duties and began a meeting here in Ridgely, Maryland last night.

My daughter, Mrs. Hand and sister Vianna Detwiler are distributing announcement cards and ringing door bells, and I am trying to take it as easy as possible yet a few days until I get stronger.

I ask the entire brotherhood to pray that I may always be in the center of God's will and that God will greatly bless the Whole Gospel Mission. I have much more I would love to say, but my article is already lengthy, so I will close for this time.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia. Pa.

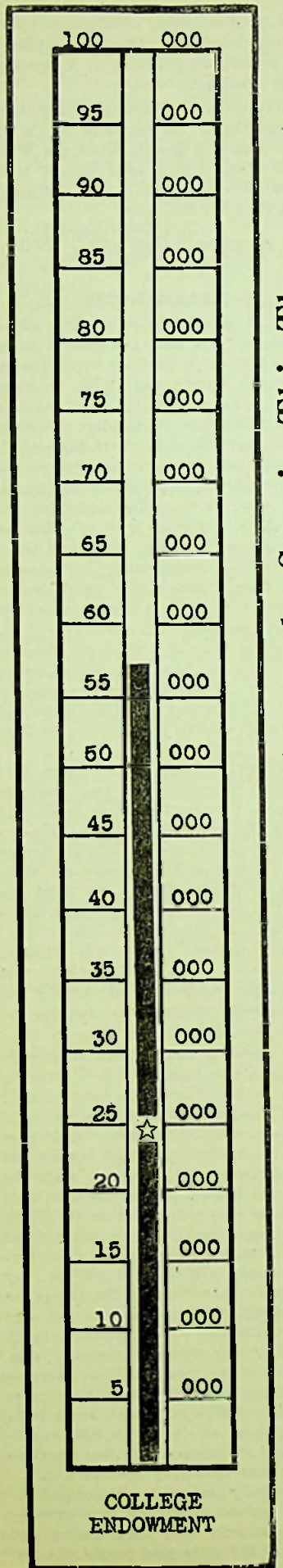
CAMPAIGN NOTES

I am glad to be able to break a silence which has ben both long and painful to me. I came to Pittsburgh not knowing just where I would take up the work again in Pennsylvania. I knew that the ban would be lifted in Pittsburgh on Sunday, November 10th, and that the churches throughout the city would have their first services on that day. And when I saw Brother Harley the remotest thing in his mind and mine was that we would begin the canvass in his congregation on that Sunday. With at least 17 families in his congregation convalescing from the "flu," and with a great deal of fear among the people generally about the "flu," and besides, with the work of the church having been at a complete standstill for five weeks, the conditions seemed as unfavorable for the making of the canvass for Permanent Endowment in the Pittsburgh church at that time as one can very well imagine.

But we can do many things which seem very difficult when we really try. Over the long distance telephone I got in touch with several of the other congregations but nobody wanted me to come as soon as November 10th. Hence, there was only one thing to do and we did it. Harley and I got desperate. We set our jaws firmly and said—we will tackle it. We did not allow "flu," Peace demonstrations, United War Work or anything else to stop us. We realized that the Pittsburgh church could not have a fair chance under the circumstances but we had to start in somewhere and we did.

I found Harley a fine partner. He has his field thoroughly in hand and he is certainly not afraid to work and work hard. And I found a fine spirit of loyalty among his people. Our audiences through the week were not large (that was impossible) but we had splendid services. And we simply made the best of it and finished the canvass with a result which is very creditable to the Pittsburgh congregation. When we left we had reached $1800; and I have a notion that when the results are all in it will be very close to $2,000. In view of the things we had to contend with, and in view of the hard financial struggles the Pittsburgh church has had to come up through during the years, and in view of the fact that there is yet a debt of several thousand dollars on the property, I consider that Pittsburgh has a right to feel very good over what has been accomplished. And I want to testify that the Campaign Secretary feels very good over it.

I am especially grateful to Brother and Sister Harley for the good home they gave me during my stay in their congregation, and also to all of the other good people who roy-



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

ally entertained me in their homes. I have been foolish enough to think that I could pay for my board by preaching on the nights I am at a place; but I have given it up. The way I have been fed all through this campaign makes me feel that I will be owing a lot of board bills over the brotherhood long before this campaign is over. If I could make the preaching better, and induce the sisters to serve more modest meals I might hope to break even. But it is no use to try to reason with the countless good cooks of the Brethren church. They just will have their way; and I have quietly resigned myself to my fate.

A look at the thermometer will show that the "flu" has not put it entirely out of busines. That old $57,000 mark looks good to me. It has moved slowly of late. We have surely had many things to block us and discourage us since last Conference. But we are fully determined that this thing must be done, and so we are putting in more gasoline and going right ahead. We are now canvassing the Berlin circuit. If nothing else prevents Pennsylvania will be practically finished by Christmas.

W. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Masontown, Pa.	2 765 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	663 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	$ 4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220.00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
Aleppo, Pa.	125 00
Pittsburgh, Pa.	1 800 00

COMMUNION NOTICES

The First Brethren church of Washington, D. C. will hold its semi-annual love feast (D. V.) on Thursday evening, December 5, beginning at 7 o'clock, sharp. A cordial invitation is extended to all who may desire to meet with us in these sacred services.

W. M. LYON, Pastor.

The First Brethren church of Roanoke, Va., will hold communion service at 5:30 P. M., on Sunday, December 1st. The congregation has the individual communion service.

An invitation is extended to all.

L. G. WOOD, Pastor.

Our Dead

RENFROE.—Marcus Renfroe died at Camp Eustis, Norfolk, Va., October 16, 1918, aged 39 years. He was united in marriage to Edith Holdeman of North Liberty, Indiana, June 4, 1916, who with two daughters survives him. Funeral services from the family home Saturday, October 19, 1918, by their pastor the writer. C. C. GRISSO.

HOAGLAND—On October 17, 1918, Mrs. Barbara Hoagland departed this life, aged nearly 70 years. She has been a faithful member of the Brethren church of Warsaw, Indiana for many years. Seven children will miss their goood mother. But may all of them be present in the glorious reunion "Over There." The funeral service was conducted at the home by the writer.

G. C. CARENTER.

MOSER—Robert Leonard Moser was born in Decatur, Illinois, where his entire life was spent. In February, 1916 he united with the Brethren church at that time a mission point in Decatur. While seemingly in the best of health he was attacked by the Spanish influenza and on October 18, 1918, passed away. He is survived by his wife and three small children. Funeral services were conducted from the home by the writer.

1162 Riverside Ave. H. E. EPPLEY.
Decatur, Illinois.

PHILLIPS — Mrs. Maude Phillips was born near Richwood, Illinois, and passed from life into the great beyond on July 21, 1918, after an illness of only four days. She united with the Brethren church at Cerro Gordo in September, 1904 and remained faithful until her decease. She is survived by her husband, Simon Phillips, and an only son, Murl, who is sixteen years of age. Services by the writer. H. E. EPPPLEY.

HESS—Alonzo Lee Hess, son of Mr. and Mrs. Edward Hess, of Cerro Gordo, Illinois, enlisted in the Navy on June 3, 1918. He was sent at once to the Great Lakes Naval Training Station at Chicago. He remained there until September 26 when he passed away. Death was caused by pneumonia, which followed an attack of Spanish influenza. On September 28, 1907, he united with the Brethren church of Cerro Gordo and continued to hold membership therein until his earthly career ended. His body was shipped to his home and on Sunday afternoon the funeral services were held in the church of which he was a member. His body was laid away with military honors by a military squad from Decatur. The funeral services were conducted by the writer, assisted by Rev. E. H. Lugg, pastor of the M. E. church.

H. E. EPPLEY.

STEWART—Rachel Frame Stewart was born June 23, 1837 and departed this life October 3, 1918. She united with the church at the age of 16, and was ever true to the faith until death claimed her. The church has lost a devout and faithful worker and she will be missed by friends and neighbors as well. Her prayers and counsel was an inspiration to many. She will be missed by the Gratis, Ohio Brethren, in which church she held her membership. C. E. B.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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Editorial

Christian Peace and Christmas Peace

The season of the year that is dearest of all seasons to the child heart is drawing near. For a few days yet they will say it is only so many weeks until Christmas and then suddenly their basis of calculation will change and it will be only so many days until Christmas.

We do not blame the children for looking forward with impatient spirit to the coming of this great day for it is the celebration of the greatest event in human history, the birth of the King who, when he comes into his own, will rule as King of all the earth, and the manner in which the anniversary of this day has been observed through the centuries appeals greatly to the childish heart, and it is the one season of the year when grown-up folks as well as children are willing to be childlike, and betwen the age of the gray-haired grandparent and the little child with faltering footsteps the years seem only a few. It is well that the spirit of the occasion has been preserved as it has through the passing centuries, for never before, since the actual day of the birth of the Messiah, has a Christmas season dawned upon the human race fraught with so great opportunity to demonstrate the spirit and power of the day as in the present season.

The most widespread war in all human history has but recently been brought to a close, and in a few days more the emissaries of peace will surround the "peace table" to establish terms that shall assure "peace abiding." It has already been demonstrated to the world that peace established by the sword and enforced by might is not a permanent peace; it now remains to be seen how well the teachers of this lesson to the world have learned it for themselves.

The Christian people of all ages have been derided and scoffed at for their principles of peace, but we are now of the opinion that practically the whole world has come to realize that the only peace that can hope to endure is a peace established on the principles laid down by the great Prince of Peace.

When the rulers of the victorious nations talk about a peace of justice they are talking about a Christian peace whether they acknowledge it or not, for justice has never been granted to the governed by their governors except where the principles of Jesus have come to prevail. We would not question the sincerity of the motives of the emissaries of peace as they come together with a determination to establish a "peace of justice," but there is a bare possibility that they may not be able to look with clear vision beyond the confines of their own national boundary lines. We also acknowledge that justice is two sided and that justice can not be secured for the devastated lands and the greatly wronged people of those lands without meting out justice to the country that has committed the great devastating act, and so justice must be meted out to Germany, but even then it must be remembered that the spirit of Divine justice is tempered with mercy. If we want the words of any one whose message is not the message of the ordinary preacher of the gospel as they bear upon this matter a quotation from the great Shakespeare will not be out of place. This great interpreter of human hearts declares that:

"The quality of mercy is not strained; it droppeth, as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes: 'tis mightiest in the mightiest: it becomes the throned monarch better than his crown. Mercy is an attribute to God himself; and earthly power doth then show likest God's, when mercy seasons justice. Consider this,—that, in the course of justice, none of us should see salvation: we do pray for mercy, and that same prayer doth teach us all to render deeds of mercy."

So while we would not keep the Allies from meting out justice to what remains of the German government and the German nation we would expect them to consider the teachings of Shakespeare, if they should perchance fail to give proper consideration to God himself. But we are not so much concerned about the terms of peace that may be laid down for Germany as we are about the spirit that may be manifested by the Allies as they make an effort to come to agreeable terms among themselves. The spirit of nationalism has been too long cultivated in the hearts of the people of the nations to be lightly cast aside; and while for many purposes nationalism seems an essential element in human progress, yet we believe the world is thinking more in terms of internationalism now than it ever has done before, and the rulers of the nations are rather reluctantly, it seems, coming to realize that nations, like individual members of society, are very largely dependent for their comfort and happiness upon others. While competition may still be the "life" of trade, and competition for supremacy may be the "life" of nations, we believe the world is coming to realize that it is not an absolute essential to the progress of the world that any one nation shall exist, it is now realizing that as "the greatest good for the greatest number" is the proper motive for action among individual members of society so also it is the proper motive for action among groups of individuals that may be formed into what we call the nations of the earth. So we trust thhe emissaries of peace may keep this thought in mind as they arrange the terms that are supposed to assure a permanent peace for the whole world. If the emissaries of any one country try to take advantage of another country by reason of their present greater power they will be planting seeds that will spring up again in conflict as the wronged nation resolves that some day it will make right by force what it failed to secure by negotiation for itself in the peace conference.

The season of the year in which this conference meets should have a subtle influence over the hearts of its members and should cause them to remember that he who came to bring peace to the world sought not his own good but always the good of others. And so unless the terms of peace agreed upon by the nations shall be founded upon the principles of the Christ who was born in Bethlehem so many centuires ago, and unless they are Christian in their provisions ,not only will the war have been fought in vain, but the terms will deserve to be overthrown at some future time, for righteousness must cover the earth as the waters cover the sea. May the spirit of the Christ Child hover over the conference that shall soon meet in Europe to decide upon things so vital to the welfare of all the world.

TEETER.

From the Editor's View-Point

As a Man Thinketh, or a Woman

Although the war is over it will be a long time before the people of the world cease to think and to speak in war terms. Were it not that people would say to the writer, "Physician heal thyself," he would say this thinking and speaking in war terms can not come to an end any too soon. While it might be the best thing to break from this habit as one should break from the liquor habit, by immediate total abstinence rather than by the tapering off process, we are inclined to the belief that the getting away from the habits of thought and speech occasioned by the war will be a slow process extending through a number of years yet before us.

One of the most striking illustrations of the influence of the war upon the thought of America and especially on the thought of the women of America that we have recently seen was a letter from a mother of an American soldier, which she wrote to a city daily. The letter treats of the matter of feeding the women and children of Germany who may suffer more from hunger through the coming winter than they have at any time during the war. This woman declares that she is disgusted with a resolution passed by a group of women in favor of sympathizing with and of feeding these women and children, and states it as her conviction that they do not feel any charity toward them. This woman expresses herself as speaking for a majority of the war mothers when she objects to supplying any food to Germany and adds if it is a Christian duty to feed them, "then here is where I cease to be a Christian." She need not have added that last sentence for she has already ceased to be a Christian, if she ever was one. She has forgotten that Christ said, "If thine enemy hunger, feed him," and the apostle Paul said, "Now abideth faith, hope, charity, and the greatest of these is charity." As Jesus said, "as a man thinketh in his heart so is he," this woman who would speak for the mothers of America by her own words, as they are prompted by her own heart, proclaims to all the world that she denies the teaching of Jesus and has no right to consider herself Christian.

Conservative Thinking

Progressive thought has always had to struggle against the influence of respectable conservatism. That conservatism is preferable to some radically so-called progressivism is not to be denied, but with every forward movement some mistakes must be expected but by clinging tenaciously to a conservative program and by refusing to entertain any progressive thoughts or to consider any progressive ideas one has no chance whatever of ever "getting anywhere" in life.

Since there is danger of going to extremes by the less wise progressive it is well to have his influence counterbalanced by a conservatism that acts as a set of governors acts on a steam engine and thus prevent him from running wild with his notions. While old ideas and old ideals must be given up in many instances one need not become discouraged because some of the new ideals that have taken their place have been shattered and found totally inadequate.

However one of the chief differences between a progressive and a conservative is found in the willingness of the former to have his ideals shattered, if by that process he may be led into a broader and freer atmosphere, while the conservative clings to his old ideas and will not part from them unless they are taken from him by force, and even then he mourns their departure as he would the death of a near relative or friend. This tenacious clinging to old ideas and ideals was cleverly expressed in a recent number of teh New York Evening Sun in the words: "A lot of people will pick up their 1913-14 thoughts right where they laid them down." That attitude on the part of any considerable number of people in any country spells calamity, for if the thought of the world has not gone forward during the last four years it is hopelessly doomed to both retrogression and the social organization of the world to disintegration. It would be well for each of us to ask ourselves the question: "What have I done with my 1913-14 thoughts?" And it is equally important that we compel ourselves to give an unequivocal answer. Too many times the questions we ask ourselves are asked like the questions asked by many Sunday school teachers—asked without expectation of an answer. We need to deal strictly with ourselves, and instead of taking pride in being known either as a "conservative" thinker or as a "progressive" thinker we should rather seek to be known as men and women with open minds, ready to give up the old when we have been convinced that the new is better, but we should not be like the woman we used to know who was reported to have said, "I am willing to be convinced that immersion is baptism, but I would like to see the one who can convince me." That is the spirit of conservatism that will take up all their thoughts, whether they be 1913-14 or 1837 thoughts, right where they laid them down. That is the conservatism that prevents all progress in the world; but we are grateful that such conservatism is rare and that there is a spirit of progress in the world that in time will win.

God and Artillery

The saying credited to Napoleon Bonaparte that "God is on the side of the heaviest artillery," has been revived of late, and the Des Moines Register says, "As usual, it turned out that God was on the side that had the heaviest artillery."

While God is greatly concerned about his people and is interested deeply in their welfare, yet to us it seems a mistake to try to link him up with every move a man or a nation makes. We take it that the Des Moines paper quoted above made the statement to which we refer in a spirit of irony, perhaps prompted by the thoughts of how the Kaiser impiously linked the name of God with his own name in his perfidous plans to enslave the world. But even though the Kaiser did claim that God was a junior partner with him in his plans for world dominion, and even though such plans have come to nought and the Kaiser's hopes have all tumbled down like a set of nine-pins, there is no occasion for linking God up with the armies as the editor of the Des moines paper does. Such an expression is an offense to God and an offense to all Christian people who have a clear conception of God's relation to the world. While in the end it was the "heaviest artillery," or in other words the superior forces of the Allies that beat the "Huns" to their knees, figuratively, if not in reality, yet the fact remains that the time when God showed his favor to the cause of the Allies was not especially in the hour of victory, but in the darkest period of the war when Germany possessed the heaviest artillery and when Germany had superior forces in the field and seemed just about to make her way to the sea and to Paris. If God showed his favor to any side at that time it was to the side of the weakest artillery, to the side with inferior forces in the field. No, God is not always on the side of the heaviest artillery and Christian people should resent such inferences or such claims. In the day of judgment it will be releaved that God has always been on the side of right regardless of the size or weight of artillery.

Contributions

Preaching the Gospel

I. B. TROUT.

The Sermon

Sermonizing is the most important work that the minister has to do. In the whole continent of the minister's activity, the duty to preach the gospel stands out like the culminating peak in a great mountain system. Volumes have been written on the selection of the text, the preparation of the sermon and the delivery of the sermon. It is my purpose to state only a few of the most important things in connection with sermonizing and leave the rest to the judgment and good sense of the minister.

Probably the largest number of sermons are "made," a few are "grown," and a very small number, relatively speaking, are "born," while very many are either borrowed or stolen. It may be rather harsh to say, "stolen," for no man has the first right to any Biblical truth. God is the author of all truth, and any servants of his has the right to use the material God affords. However, I am sure that I will be understood as to my meaning, when I refer to stolen sermons. Every minister owes it to himself, that his sermons should be as original in style and in the composition of materials as it is possible to have them. It is his duty to give God a chance to use the individual talent and gift that he has given him. There are few ministers who can use a volume of outlines or sermons, gotten up by some one else, without being greatly injured by them in the long run. "Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the presbytery, was the instruction of the experienced veteran of the cross to the young minister, Timothy, and never has better advice been given to any minister since. Ministers, let us break out of a lot of old ruts, but let us be sure to keep in the road. The trouble is that, when we break out of a rut, we are apt to get entirely out of the road. Sermonizing is not a light, but a serious matter.

Sermons are made when the minister selects a text at random, without respect to its context, then goes to work outlining, outlining, outlining, ad infinitum. He takes a volume or two of stock illustrations from the shelf and hunts for illustrations from South Africa, central Borneo, and New Zealand and attaches here and there, and they are usually about as appropriate as Yankee Doodle attached to a death notice, or the Doxology at the close of a dance. Of course it is understood that the subject announced after reading the text is catchy, such as no sensible and honest student of the Word would ever think of in connnection with the text. I know of a minister who had this idea, and he took the text, "The kingdom of heaven is like unto a merchantman, seeking goodly pearls," and then proceeded to preach a sermon under the title of "Oysters!" Of course some shallow-brained listeners, who have little, or no reverence for the Bible, will say, "Isn't he clever? Who would ever have thought of that?" And we say, "Who would?" and the answer is, "No one who thinks straight."

I am not opposed to text preaching. I believe in it, but I believe in the kind that does honor to God and to his Word, the kind that every minister knows how to do, and can do, if he is willing to buckle down to his work, therefore, I will not stop to explain it.

The sermon is grown, when the minister plants a portion of God's Word in his mind and then studies, reads, outlines, writes, meditates, prays and does every legitimate thing to nurture the thoughts that come in rapidly increasing numbers, until he is ready to deliver a masterful address that has never yet been printed in any book in the form in which he has prepared it for delivery. I believe that I am safe to say, that every successful minister of years of experience has a number of sermons that are in the process of growing, not one of which he has ever attempted to deliver. They are not yet ripe enough to make the attempt safely. They are still growing, growing, and he does not know when he dare undertake the delivery. Sermons, like fruits, some grow to maturity much more quickly than others. Sometimes ministers attempt the delivery of an immaeture sermon to their own discomfiture and to the disgust of the audience. The minister who merely delivers a lot of moral platitudes, good in their place, does not need a text. Any text will serve the purpose as readily as some particular text. He doesn't need an outline, for moral platitudes do not usually fit an outline. The habit of growing sermons is one that ministers should cultivate with jealousy.

The best sermons are born. They are born out of the mind of the minister whose "delight is in the law of the Lord; and in his law doth he meditate day and night;" out of the mind of the minister who "lets the Word of Christ dwell in him richly;" and can say, "Thy Word have I hid in my heart." The minister, who is pre-eminently a student of the Word, will find himself at times in the fix in which Jeremiah found himself, when he said, "His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." This is the condition of a man in whose mind a sermon has come to the point of birth. He can not remain silent, he must speak. Sermons are not born spontaneously. They are the result of the most earnest and consecrated study and effort. They are the product of the travail of the soul of the minister whose fundamental delight is in God and in his Word, and who has set himself to the task with his whole mind, soul, strength and heart. Sermons are born only when the minister comes fully under the spell of the Holy Spirit long enough for God to vitalize his being and produce that which he desires to be brought to the people. Sermons that are born are of close kin to inspiration, as it is commonly understood.

There is danger of the minister priding himself in the fine and logical arrangement of the subject matter of his sermon. If the minister will study the history of preaching, and study the men who have been great powers in winning souls for Christ, he will observe that not infrequently the illogical and even the grotesque sermon reaches the popular audience, which has assembled from almost everywhere, better than the sermon that is practically perfect in form and in homiletical proportion. Men want sermons that reach their souls,. They care very little for what we might call the architecture of the sermon. Their souls are hungering for the Gospel of Jesus Christ.

I close by giving in substance what a great preacher once said about sermonizing, and put these things forward as tests for the sermon,—Have I given a critical exposition of the words of the text? Have I shown off my own cleverness, or have I magnified the Word of God? What I have said may be good enough in itself, it may be even brilliant or vivid; but did such things really come out of the text, and do they tend to give correct and emphatic expression to the spirit of the text? What will be the probable effect of the sermon on the audience? Our object is not so much to say a lot of good things, but to say them in such a way as to carry conviction to the hearts of the auditors and cause them to accept and serve the Master. Sermonizing is a serious matter.—Berlin, Pa.

The Claims of Jesus

BY J. A. McINTURFF

About 1900 years ago there appeared a strange man in Palestine. He was a NEW man for never before had such a man lived. He was strange but still he was a man. His appearance was common and his manner and habits of life were as other men, but he was a strange kind of a man.

When a child he was as others, and the people of the town where he lived saw nothing strange, but later he was attracted to a revival meeting being held by John the Baptist. He became a convert and from this time on preached. His words and deeds from this time to his death were filled with claims which the church and government authorities thought strange doctrines.

He preached that HE was the Savior of men. This strange doctrine was also claimed in the things he did, and he soon won his way into the hearts of some, and they accepted this doctrine of himself.

He claimed to be super-human, that is, the Son of God. He denied that he was the product of the Jewish race, and declared he did not belong to this present order of matter life, but that he came from another world. He denied that his origin was as other men and claimed to remember the history of both worlds, and even said that he remembered the time of creation. He lived as other men, but said that it was for a different purpose. He talked of the future world, and claimed that HE would be the final judge. What a claim of divine supremacy in both worlds! He claimed absolute and indisputable power in dealing with every question of moral duty, and destiny, and said that HE could do all the work of God. He claimed supreme power in the field of mind, and asserted his power to remove moral guilt, or forgive sins. He spoke of HIMSELF as the infinite gift, and said that he was the very center of rest for the human soul. He compared himself with God, and allowed men to worship him as God. He demanded such faith in himself as we should only exercise in God. He demanded affection and devotion in himself which can only be yielded to God. He told the men who followed him that he would remain in the world in conscious relation to the people who accepted his claims for all ages. He claimed power to raise his own body from the grave, and extended this claim to his followers. He said that any man who would accept his claims, or believe on him should never die. He recognized death as a fact, and claimed power to suspend or even destroy it, and give eternal life. He said that his words were the last and final, and that all known before were superseded by them, and that all the future was dependent upon them. What a strange man! Was this the cry of a diseased mind, the creed of a fool, or the pretense of a deceiver? No. It was not, and the evidence is in the fact that men have tested this claim.

I care little for anything except his claim that if men would believe on him and accept his doctrine of HIMSELF, and then live the ethical life he did, that in so doing HE would become their Savior. Men have accepted, and through experience they have proven his strange claim to be true. The infallible proof of his claim is the experience of man, and by actual application of his claims to man for nearly 1900 years, this strange man with a mysterious claim has proven to the wonderment of the world that HIS CLAIM WAS TRUE. HE IS THE SAVIOR OF MEN.

FADS. BY E. M. COBB

Every now and then this country of ours is swept over by a new fad. Sometimes the influence exerted by it is far-reaching, other times, fortunately not. Like a deluge or a conflagration, it happens sometimes that the peculiar way of supporting a cane, the color of a shoestring, the angle of the pose of the lady's hat, length of a skirt, or some such foolishness sweeps over this wide land of ours, from ocean to ocean and from the lakes to the gulf.

No doubt you have noticed that a college yell, born in the morning in the Orient and caught up by the gentle zephyrs is wafted toward the setting sun, the echo of which is reverberated by the Rockies ere nightfall. A new flavor of chewing gum, a new name for a cigar, in twenty-four hours is "all the go." The pattern of a new sleeve makes many a manteaumaker say, "They're wearing them so-and-so now."

Parallel with such nuisances as above mentioned we are continually confronted with such things as "no breakfast," "no dinner," "no supper," "cold water," "hot water" fads, all of which are good in their proper proportions, none of which will do for the whole thing; all of which are blessings if used and nuisances when abused. But among the latest of these one has arisen from the discovery that some kinds of diseases are due to the existence of disease germs and now the scientist has made it a penalty to kiss, because of the transmission of these murderous villains, called disease germs. And now the kiss, which has been a token of a mother's love, a mask to the hypocrite, supreme bliss for the lover, an emblem of unfeigned love given by the Son of God, must, because of this fad, be cast into oblivion.

Paramount to anything in recent years comes the action of a certain municipal government board which has in its findings substantiated the fact that coughing, sneezing and speaking in public are criminal acts. Their demonstrations have proven that in these exercises fine droplets of mucous are sprayed from the mouth into the air, which, by currents of air, are wafted from one person to another, alighting in the air passages of the mouth and lungs, thus endangering life. So it is only a question of time until the public, through this fad, will endeavor to stop religious services because of the danger to health.

However, two things are in favor of religion. First, not many people attend church and therefore not many will be killed by this means; and second, if religious services are stopped, theater going and baseball will have to be stopped too, in which case the fad will be very short lived.

It is a pity that since we are at it the theory cannot be carried farther and teach a more wholesome doctrine, that we should legislate against thinking bad thoughts, for fear they will cast off disease germs and cause other people to think bad thoughts. It is far more detrimental than the new fad that has been lately hatched out. Of all the detestable bacteria, germs or bugs, the worst one we have to encounter is the humbug.

11 Marion St., Dayton, Ohio.

The Persecuted Greeks

The Honorable Georges Roussos, Minister of Greece to the United States, has made the following statement concerning the condition of the Greeks in Macedonia and Turkey:

Two peoples,, whose history is but a succession of cruelties, undertook, under the leadership of Germany, the extermination of Hellenism.

The first, Bulgaria, has just evacuated Eastern Macedonia. It has left behind it nothing but ruins. Entire villages have been burned. Masses of inhabitants are without shelter. The houses which have not been destroyed have been pillaged. Furniture, clothing, foodstuffs, all have been carried off. Not a single head of cattle has been left. If the charity of the world does not come to their aid, to shelter, clothe and feed these populations, all those that still remain will soon be dead.

Turkey provides us with a spectacle just as heartrending. The Greek populations of Turkish Thrace, of Asia Minor, have been dispersed. The young women and girls have been carried off into captivity in the harems. Children, torn from the arms of their mothers, have been compelled to embrace Islamism; others have been driven, naked, into the interior, dying of hunger, slowly exterminated. The property stolen from these people has been occupied by the Turks.

The savagery and brutality of these two nations, held in check by fear, no longer knew any limit when, encouraged by German victory, they believed in their impunity.

The Greek race for five centuries has undergone endless

martyrdom. It has suffered all things, because it preferred death to the loss of its religion, its national consciousness. It has bought back its right to liberty by this long suffering. The shame which Christendom has endured for five centuries can no longer be tolerated. The peoples of the Orient—Greeks, Armenians, Syrians—have a right of life. Their sacrifices, by which Christian civilization has been able to maintain itself in the Orient, demands their reward. Turkish domination, with its congeners, barbarity and death, must disappear completely. The Armenian people, the civilized peoples of Europe, have promised this. These peoples of the Near East claim the promise; they awaits realization. That is what has given them the strength necessary to enable them to endure their latest persecutions.

Their liberty they will have. You will give it to them. But they will be poorer than Job. Their lands, which have remained uncultivated for lack of implements, for lack of beasts of burden and farm animals will produce nothing to sustain them.

It is to you Americans, whose charity is inexhaustible, without stint or limit, who know what giving means, that all these people stretch out imploring hands. They know that you will not let them perish, and that you, who every day practise charity as our Savior has defined it, will help them to live.

They have already contracted an immense debt of gratitude to you; thousands of lives have been saved by your money. You are now bringing them liberty also. You will complete your benefactions by giving them the means of finding shelter, of being able to work, to produce, to civilize this Orient, the cradle of our civilization.

The Christianity of America will have the honor of regenerating this Orient, so sorely tried. The voices of the Apostles, who taught the Gospel in this privileged land, of all the martyrs of the Christian faith who were burned there, will mingle with ours to implore the blessings of the Most High upon America, land of goodness par excellent.

A New Day at the Holy Sepulchre

When the Governor of Jerusalem learned that a thousand American Christians, representing different sects, were coming to that city to hold a World's Sunday School Convention, he asked whether a thousand soldiers would be sufficient to keep the peace of the Convention. Why? For generations scenes of riot and even bloodshed had occurred year after year between the rival Christian sects at the Church of the Holy Sepulchre in Jerusalem in the Ceremony of the Holy Fire on the Saturday before Oriental Easter.

This rioting was due partly to fanaticism and bitterness between the Christian sects celebrating this "Miracle" at the same moment, and partly to the brutal roughness of the Turkish troops who were on guard.

Knowing these things the Governor could hardly credit the statement that not a single soldier was needed to insure the peace of the Sunday school Convention, especially where so many denominations were represented. But after witnessing the spirit of unity among these Sunday school people as they gathered in the convention under two great tents upon the reputed site of Calvary, after noting the unselfish spirit of these workers as they met on behalf of the world's childhood and youth, noting too that the address of the Samaritan High Priest was interpreted by a Jewish Rabbi, he sent his deputy to say that while he was disturbed concerning their coming, he bid them God's speed and a cordial welcome at any time to Jerusalem.

And now, for the first time at this last Easter, the Ceremony of the Holy Fire was celebrated at the Church of the Holy Sepulchre without the presence of Turkish soldiers. The English were in command at Jerusalem and had determined that this year the ceremony should be observed without the presence of a single soldier. It was a bold decision to make but the plan was actually carried through greatly to the credit of Colonel Storrs, the Military Governor who was present at the church with his staff. There was intense excitement. The church was packed to the doors. The Greeks, the Armenians, and Copts were there —intensely jealous of each other. At times it seemed as if rioting was just about to break out, and as the priests within the tomb passed out the sacred fire through tapers there were a few moments of struggle.

Rev. Stephen Trowbridge, the World's Sunday School Secretary among the Moslems, was with Mr. Cleland asked by the Government to stand in front of the mass of Armenians to keep down any turbulent spirits. The Greeks proved the most noisy and troublesome but on the whole the ceremony passed off very peaceably. The Governor later sent Mr. Trowbridge the following note:

"Dear Mr. Trowbridge:

Pray accept my very sincere thanks for the invaluable help rendered by Mr. Cleland and yourself today in the Church of the Holy Sepulchre. The peaceful celebration of this historic service without the presence of armed forces has undoubtedly shed lustre upon Allied Christendom, of whom you two are honored representatives in Jerusalem.

(Signed) R. STORRS, Colonel,
Military Governor."

A cable from Cairo, dated October 18, states "A solemn function has just been held at the Holy Sepulchre in Jerusalem, in thanksgiving for liberation of the Holy Land from the Turks. Consular representatives of all the allied nations attended."

Bishop Hiraiwa of Japan—A Sunday School Enthusiast

A recent visitor at the office of the World's Sunday School Association was Bishop Hiraiwa of the Methodist church of Japan. When the commissioner of the World's Sunday School Association went to Japan in 1906, to co-operate with Japanese Sunday school leaders in organizing their work into an Association, one of those who was most active in arranging the new organization was Bishop Hiraiwa. The church of which he is Bishop has put a very strong emphasis upon the Sunday school work in Japan through an active Sunday school committee and by the employment of a Sunday school Secretary, Rev. K. Mito, who is a genius in Sunday school methods.

Under the stimulation of this Sunday school leadership the Sunday school membership of the Methodist church of Japan has grown to the large total of 38,000 in 1917, while the church membership was 21,000. Bishop Biraiwa says that the largest factor in the growth of the Methodist church is the Sunday school, and this large Sunday school membership is the best promise for the future strength of the Methodist church of Japan. He was full of hope for the future of the Sunday school work of the Empire.

Every Picture Means a Scholar

During these war days fewer Bible picture cards have been sent to the missionaries for use in their work. The effect is clearly noted in a photograph that recently came to the World's Sunday School Association from India. A Sunday school was shown and 15 were present. In former days, when a large number of picture cards had been received, that same school had an average attendance of seventy-five. Missionaries from every field abroad state that "every picture means a scholar." A picture card is a large reward and is given often not merely for attendance but for committing verses and even chapters from the Bible to memory. In a certain city in China the missionary was able to obtain a real cleanup in one of the sections by giving a picture to each woman who would remove all rubbish from in front of her house. Our homeland is rich with pictures. Every Sunday school class or individual member can help forward the Sunday school work abroad by sending used post cards and left over Bible pictures to the missionaries. The pictures will win scholars and the teachers will seek to win souls. For all information write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Be particular to indicate your denomination, distinguishing between "North" and "South" if necessary. You will receive a card of introduction to a missionary and a leaflet giving all details of the plan. More than 28,000 introductions have been placed in this mannner.

The Organized Adult Class in Buenos Aires

South American Sunday schools are adopting the proved plans of the schools here in the homeland. Many men's Bible classes are doing good work in addition to building up their own organization. This work has been developed by Rev. George P. Howard, Field Secretary for South America, of the World's Sunday School Association.

The First Methodist Church, Buenos Aires, Argentina, has such a class and the teacher, Jay C. Field, just wrote about his class to W. C. Pearce of the International Sunday school Association. He said, in part, "We have just completed the organization of a Men's Bible Class of the First Methodist church, Buenos Aires. We have adopted almost without change, the constitution found in your book on "Adult Bible Classes." We are working now for charter members and will close the list just as soon as you can send us the certificate as shown in said book. We have been having an attendance of eighteen to twenty-four men and have been studying Ward's "Poverty and Wealth." We are now beginning "Meeting the Master." We hope to have considerable growth in the class this year. We have already ordered considerable supplies for the class work."

Around the Fireside

Mrs. Hampton's Side Issue

BY HILDA RICHMOND

"If Luther would only move to town!" sighed Mrs. Hampton once more as she put the finishing touches to a most beautiful cake one mild day in late winter. "I don't believe the woman ever lived who did not long to make money for her very own, that is, if she was normal. Out here in this wilderness, there is as much chance to make money as on a desert island. I suppose I'll die trying to persuade Luther, and never have a chance to earn a dollar; but it certainly is hard."

That evening at supper Mr. Hampton fell into the trap laid for him at once. "Gee! That's a fine cake, Mamma," he observed after eating three slices. "It's worth at least two dollars."

"It would be in town," observed his wife pensively, "but I'm not likely to see two dollars for it out here."

"Now see here, Mamie, I'm making enough money for the two of us. You know all you have to do is to write out a check when you want money, so why fret about anything else. We'll make the last payment on the farm next year, if everything goes as well as it has the past twelve months and then we'll take life easier."

"But I'd like to make money of my very own," said his wife. "There's your sister Ida who makes five dollars a week baking for the grocery near her house, and it doesn't take much extra time. She says it is just like finding money, for she does the baking while she does her own morning's work. And her husband gets one hundred dollars a month clerking in a hardware store and never out in the weather at all. Just look at the way you've worked with those old ditches today! You're likely to take cold and get down sick wading about in the mud."

"I've never noticed that Ida and her husband are laying up any great amount of money," said Mr. Hampton dryly. "I think we live more comfortably than they do for all we do owe two thousand on this farm. John is five years older than I am, and his father gave him a nice little start, while you and I started without help, but I wouldn't trade with them."

"Well, I wouldn't want to trade either," said Mrs. Hampton quickly, "but they cannot manage as well as we do. I think they spend too much money entirely on clothes, while ours cost us very little thanks to my management and sewing, if I do say it myself. But you know, Luther, that their children are far ahead of ours. They have drawing and music and domestic science and everything in the town schools, while our poor little ones have nothing."

"I'm not so sure that our children are behind theirs," said Luther Hampton. "I'll take the good old country school with its few branches well taught rather than a smattering of everything and nothing well learned. Ida said herself that her children had to study two hours each evening while ours are doing little chores and playing."

"Well, anyhow, I want to make money," said Mrs. Hampton going back to her text. "I'll never be satisfied until I've tried it—never!"

"You don't have to move to town to make money," said Mr. Hampton quite as if he was stating something new, when in fact he had said it every time the money making subject came up.

"Now, Luther, we've hashed that over hundreds of times, and you know there isn't a single thing I could do to make money. Chicken raising is out of the question on account of the big woods across the way, and what few we do have we must pen up in a tight pen every night. Bee keeping, canning fruit, making jellies, sewing—we've gone through the whole list, and everything is out of the question. I might bake for the town grocery, but hauling delicate cakes and canned fruit over nine miles of such roads as we have six months in the year is not to be thought of. Cooking is the thing I do well, and I might make money from it if there was any market for my wares; but there is none. Once I tried to send a cake with the rural letter carrier to Mrs. Forbes, but when he delivered it the icing was all broken and she gave me only a dollar for it."

Before spring set in, Mr. Hampton's best horse fell ill and died, and soon after that dogs broke into his flock of fine sheep and killed a number of them. These things, together with the continual begging of his wife to go to town, disheartened him and at last he rented the place to an ambitious young farmer, made a sale of his live stock and implements, and set out for town, much to the delight of Mrs. Hampton, whose mind was filled with rose hued visions. The first of May saw them settled in a city flat with the children in school and Mr. Hampton established in a hardware store at one hundred dollars per month ,thanks to his ability to set up farm implements. Having a knack with machinery, and intimate knowledge of most of the agricultural necessities, he did not have to start at the foot of the ladder as his brother-in-law had done, but was sent at once to the country to set up, demonstrate, and sell machines of various sorts. He liked the work, as it kept him out of doors, and his wife was perfectly happy in the opportunity to carry out her long-cherished plans; so the spring passed rapidly and pleasantly for all except the children, who did not like the flat and fretted for their old surroundings.

"Twenty dollars in three weeks!" cried Mrs. Hampton, waving a check joyously in the air when they had been in town a month. "I bought all the things I used and took them out of the money Mr. Wilson paid me for my work, keeping separate accounts for that and the household expenses, and this is my profit. Now, will you say a woman cannot do business? I'm going to put every penny of this into the savings bank and buy bonds with it when I get enough. And we'll save something out of your salary too! I want to show Ida that it is possible to keep house well on that amount and still save something."

"How about the lard and eggs and canned fruit and meat and potatoes and vegetables we brought from the farm?" asked Mr. Hampton.

"Well, of course, we'll have to count them something," said Mrs. Hampton rather taken aback. "I shall watch the markets this fall and put up plenty of fruits and vegetables. Mrs. Turner gave me thirty cents for a pie this morning

because I used my own home-canned cherries for it. Thirty cents a pie! Think of it!"

"That doesn't seem much for a good pie the way everything costs," said Mr. Hampton. "One of the salesmen told me this morning that his wife pays fifty cents a pound for butter. At that rate my salary won't go very far."

"We won't eat so much butter as we did on the farm," said Mrs. Hampton. "With all this talk about food conservation, we must do our part in saving. I have been spreading the children's bread with honey to save what butter we brought with us. You'll see! I have a dozen economical schames that you never suspected. We used to use more than a gallon of milk every day on the farm and all the cream we wanted, but now we get along nicely on a quart of milk a day and no cream."

"I could get along always without the kind of milk we get here," said Mr. Hampton. "It has a queer taste to it that I don't like."

Mrs. Hampton found that when city people began to go away for the summer her trade fell off alarmingly, but she was behind with her sewing, and she consoled herself that in the fall things would brighten up again. Mr. Hampton was busy early and late setting up machines, getting repairs for machines sold previous seasons, delivering tractors, and working as he never had worked before, so he did not notice the falling off in the trade. He was so tired when night came that he dropped into bed in the stuffy closet of a room in the flat and snored until his early rising hour, oblivious of everything but farm machinery. On Sundays he usually remained in bed until noon, trying to catch up sleep and give his stiff, bruised hands a chance to feel better; so Mrs. Hampton heard nothing from him as to the disadvantages of life in a city, though the children daily grew more peevish.

A protracted rain gave Mr. Hampton two days' vacation quite unexpectedly in July; before he could take a much-needed rest a message summoned them to the funeral of Uncle Jason Hampton in the old neighborhood, and they spent the rainy time visiting around relatives and friends.

"You look as if you had had a long sick spell, Luther," said each and every friend and relative he met. "What is the matter?"

"I've been working hard," said Mr. Hampton briefly.

"Working hard!" laughed his friends. "You used to put in sixteen hours a day on the farm in summer, so you can't tell us that a town gentleman works like that."

"You can believe it or not, but I've put in sixteen hours a day for weeks, and I've lost forty pounds since we've been in town," said Mr. Hampton.

"We don't have as much to eat as we used to have on the farm," piped up Jamie Hampton, and his mother could have spanked him. The urchin was sitting behind a mound of mashed potato, chicken, peas, beans, dumplings, and boiled cabbage, making rapid inroads on the good things, but with an eye on the cherry pie and sponge cake to follow at his grandmother's hospitable table, and it was easy for those about him to believe his statement. "Gee! These things taste good! We haven't had chicken since we went to town."

"That will do, Jamie," said his father quietly. "Living in town is quite different from what it is in the country."

"But it is easy to see that you folks are making money," put in Mrs. George Hampton, who also had the fever to go to town. "Mamie's children look like fashion plates."

"It takes so many more clothes in town than in the country," said Mamie Hampton. "I can't let the children run in old clothes on the streets, and that is the only place they have to play."

"I can easily believe that the children play in the streets," said another relative aside to Mrs. George Hampton. It was a family gathering and the long table made conversation possible that was not heard by all. "I'll be glad when Mamie is back in town with her children, for they use nasty expressions and profanity when she is not about. Maybe she is making lots of money with her baking, but it looks as if her children were allowed to run wild."

"Mamie always was easy going," said Mrs. George. "She could keep them in with her if she tried."

"Well, if you'd see the stuffy little place where they live, you'd think they'd smother if they were kept in," said another woman decidedly. "I was there for two hours, and it seemed as if a breath of air was unknown. The front room and the kitchen have light, but the rooms in between, where they sleep, are dark as dungeons. No wonder Luther looks so bad."

Before going to town the Hamptons went to their own farm, and were amazed to see the company at dinner in the familiar dining room. The mistress of the house apologized for the lateness of the dinner by saying a severe storm came up and her boarders could not get there. As the Hamptons sat in the sitting room waiting for the meal to be over, they recognized the voices of Job Marshall and his three motherless boys, old Mr. Turner, whose wife had died several years before, John Hunter and his two hired men, and several other of their one-time neighbors.

"You see chicken raising is out of the question here," said their hostess when the leisurely meal came to an end, "so I looked about for another method of making pin money, and I baked for the grocery back in our old home because we were close to town. Then I canned fruit and made jellies for folks because cooking is what I like to do best, but here the roads are too rough to deliver such things in town so much of the season. There are a number of the neighbors in womanless houses, so I took them in to board, and I find it pays very well. I've made one hundred dollars in this short time, and when fall comes I'll have to get Aunt Sophie to come and help me. The poor souls have depended upon their own cooking so long that they have ordered dozens of cans of fruit and vegetables and pickles for winter. It isn't hard work, as they all want plenty of simple things like meat and potatoes and gravy and vegetables with pie and gingerbread and fruit for dessert, so I just cook an extra quantity of what we would have for ourselves. The children help with the dishwashing and gathering things in the garden, so I get along first rate."

"I—I never thought of such a thing, gasped Mrs. Hampton.

"And this is our last year as tenants," said Mrs. Packer proudly. "We have more than enough to pay two-thirds down on a farm we have in view, and we think it safe to take it. We could take possession this fall, for the owner wants to move to town to take life easy, but we'll probably wait till spring. I wish Henry was at home to talk to you about it, but he had an errand in town. He wants you to know in time so you can get another man for this place."

"O, Mamma!" began three eager voices at once, but their mother silenced them with a little gesture. "Your papa started to say something children," she said with a little smile. "You must not interrupt."

"I guess we'll take the place ourselves another year," said Mr. Hampton, knowing instantly what that smile meant. "We're all pretty tired of town and want to come back home, don't we, Mamie?"

"We certainly do," said his wife with energy. "I've talked about cooking for other folks a side issue to make money all these years, when right before my eyes was the greatest opportunity any woman could ask. And, if you folks want to move to your own farm this fall, Mrs. Packer, I hope you'll let us know as soon as possible."

"I'm not surprised you feel that way," said the hostess heartily. "I tried it in town once and we lost every dollar we had saved on the farm, but we learned some valuable lessons that were worth more than what we lost. I'll leave you my business and good will, and I know you'll succeed."

"At any rate we won't starve," said Mr. Hampton, "and we won't work as hard as we have had to in town. That's one comfort."—Religious Telescope.

REVIEW OF

The Thought and Work of the Church

The item on page six of last week's Evangelist announcing the prices of the new Teacher Training book by Prof. L. L. Garber was handed in too late to receive mention on this page, but we wish to call the attention of all Sunday school officers to the fact that this book is not to be ordered from The Brethren Publishing Company, but directly from Prof. J. A. Garber, superintendent of Teacher Training in the National Sunday School Association. Any orders sent to us will necessarily be somewhat delayed, so send all orders to J. A. Garber, Ashland, Ohio and they will be promptly filled. Since this is the first publication of this sort the Sunday School Association has brought out it should receive the full support of all schools that the Association may feel encouraged to bring out the other three books according to its plans.

The order blanks sent out to our Sunday schools for the supplies for the first quarter in 1919 were delayed a few days because of the necessity of revising the entire price list. However these blanks with duplicate copies of their last order have now been mailed to all schools and we trust they may make out their new order promptly as it will help us to get the goods out a little more promptly during the busy days that always come just before Christmas. We wish to state further that it would be a great accommodation to the Publishing House if CASH would accompany the order wherever possible, and we would especially state that no school should ask us to furnish their supplies for the next quarter until they have paid up for their last quarter's supplies. These are stringent times for all Church Publishing Houses.

The Christian Endeavor page has on it this week communications from G. C. Carpenter and H. M. Oberholtzer, both veterans in Endeavor work, on the importance of beginning young in training children and young people for active Christian service. These contributions are worthy of serious consideration by the Christian Endeavor Societies and the pastors of our churches.

The "Home Mission Notes" bearing upon the Kentucky work were intended for last week's paper, but they did not reach us until that number was all in type and it was not convenient to re-arrange the matter. We are too hard pressed in the mechanical department of the Publishing House for help to make any more work than is absolutely necessary to get out our publications.

James S. Cook, of Krypton, writes at some length of the terrible inroads of the epidemic among the ignorant mountaineers who have more faith in the efficacy of "yarbs and home brewed tea" than they have in modern medical science. It will require the training of more than one generation to get these people to abandon "the faith of their fathers" and to take on something new, but until they do so there is little hope of bettering their condition to any great extent. One of the most difficult things in all the world to overcome is prejudice, and this is true in a special manner of ignorant religious prejudice. The whole world needs the light of the gospel of Jesus Christ.

After a silence of some weeks N. W. Jennings comes to our readers again with his travel notes. The work of Brother Jennings, like the work of practically every evangelist in the United States, and practically every pastor as well, was interrupted by the great epidemic. Although Brother Jennings was able to take up his work a little earlier than some others, yet his winter's plans have all been broken up and his time cut short. This is all the more noticeable since he must discontinue his evangelistic work by the middle of December to get ready to move to California where he will become pastor of the First Brethren church of Los Angeles. At the Mountain View church in Virginia one week's meetings by Brother Jennings resulted in fourteen confessions. He is now in West Virginia engaged in a revival at Oak Hill.

Brother G. W. Chambers reports the development of the work of the Brethren at Buena Vista and at Bethlehem, Virginia. The work here is conducted under difficulties, but yet the Lord has rewarded the faithful workers with victory. At Buena Vista eleven members were added to the Brethren church as a result of a union evangelistic campaign under the leadership of Evangelist Starke of New York. The Bethlehem Sunday school observed a successful Rally Day in October and a promising young man of the community recently was added to this church. Brother Chambers is realizing that the growth of a congregation depends largely upon the esteem in which it is held in the community.

The Brethren have never taken very seriously the opportunity to build up the gospel alone faith in the northern states. Michigan, Wisconsin, Minnesota and the Dakotas have offered opportunities in the past that have not been seized upon. A few Brethren have held on faithfully at several points in Michigan and Wisconsin, and now Brother Baker tells of an opportunity in the thriving city of Eau Claire, Wisconsin. It remains to be seen whether or not this opportunity will be allowed to pass by.

One of the unassuming pastors of the Brethren in Indiana is Brother Homer Anderson, now in charge of the Dutchtown church. This was a neglected field when Brother Anderson was called to it following a successful revival meeting conducted by C. C. Grisso a little more than a year ago, and while Brother Anderson has not yet been able to make the field into a bed of roses he is working faithfully for definite results, and we are glad one of them is to reach Goal Nine of the Four-Year Program. This will mean much toward getting the church interested in all the activities of the brotherhood as they need to know the things that the Brethren Evangelist tells each week.

E. M. Cobb treats a common condition in a unique manner in his contribution this week and we are quite sure many of our readers will appreciate what he has to say.

Around the Editor's Table

Brethren Literature for Brethren Sunday Schools

For the past three years we have been emphasizing on these pages the supreme importance of using Brethren Sunday school supplies in every Brethren Sunday school. In fact we have emphasized this necessity to the extent that we are sure a number of our Brethren have felt we were playing too much upon a single string, that we were narrow minded, etc. We are perfectly willing to have them think anything they please about us just so we get the results we are after, and we did get the results, at least in a measure. A goodly number of our Sunday schools have introduced Brethren literature in departments of their schools that had never used it before, and with good results. We are indeed grateful to these schools and to their officers, and we are especially grateful to the pastors who have co-operated with us in bringing about this result, and we still solicit the co-operation of both pastors and superintendents in securing even greater results, for so long as there is one Brethren Sunday school that is using some other literature in a single department of the school where Brethren literature would secure as good if not better results there is a fer-

tile field for Brethren propaganda, and during the future months, when Brother Baer relieves us of our editorial duties and we are permitted to give all our time to the development of the business of the Brethren Publishing Company, we expect to redouble our efforts along this line, for we are convinced that the future of the Brethren church is dependent to a very large extent upon the development of this idea.

A Denominational Motto

We have just received a circular from the publishing house of the largest Protestant church in America, the Methodist Episcopal church, with the title we have chosen for the heading of this page, except they have the word Methodist where we have Brethren, and to convince our critical brethren that we are not narrow minded when we insist upon Brethren Sunday schools using Brethren literature we wish to quote freely from this circular sent out to every Methodist Sunday school in America, but we will substitute the name Brethren in the place of Methodist so that our pastors and superintendents may the more easily "catch the drift" as the boys say.

Brethren Literature in Every Sunday School—That should be the motto of every Brethren pastor, Sunday school superintendent, officer, teacher, man and woman. The boys and girls and the young men and young women, as well as the adults of our denomination, are entitled to the very best literature published.

The Brethren church need feel no sense of embarrassment in proclaiming its literature superior in its adaptability to BRETHREN needs.

If the church had not supplied its people with a type of literature constructive, educational, regnant with spiritual truths, The Brethren Publishing Company could never have reached even its present stage of usefulness. And the Brethren publishing interetss still continue to grow—because Brethren leaders continue to study the needs of Brethrenism, the boys and girls, the young people, the men and women. Also for that other reason its literature is definitely related to the great program of the church, which is as big as the world and as extensive as is the longings and uncertainties of the human heart and the sufferings and needs of the human race. Through its literature the church is making possible the reclamation of the world through the molding of lives in the ways of the Great Truth Giver.

A Great Principle Stated

There is no PROVINCIALISM in LOYALTY to denominational literature. There are instead, religious definiteness and good BUSINESS SENSE. Protestant churches have never wielded so great influence in the world as today. Denominational pride and loyalty mean a bigger, stronger, and more influential organization, more efficient and successful in co-operating with other denominations in erecting new standards, creating higher ideals, and aiding the world to a proper appreciation of the Divine relationship to man. And the GREATER the pride and loyalty to DENOMINATIONAL literature, the greater will be the church and its influence in the lives of the people coming within the scope of its activities, and the greater will be the friendly and efficient co-operation of the different churches.

What of the Future?

Brethrenism's future depends upon the training imparted NOW to its Sunday school pupils. To deprive them of Brethren literature is to deprive them of the opportunity to become a part of the great Brethren program. It is to deprive future Brethrenism of loyal workers—of men and women educated in Brethren faith and polity.

To give the children of Brethrenism their own denomination's literature will mean training them in BRETHREN faith, assuring the future of the church, and, through a definite, strong, constructive spiritual program, hastening the coming of the Kingdom among men.

Brethren Sunday school literature in every Brethren Sunday school will mean a greater church, a greater work, definite training for these intrusted to our care—the Kingdom's advancement. It is a good motto.

Applying the Poultice

Any man who was brought up on the farm thirty or forty years ago and who was compelled to submit to home-treatment for a great many of the common ailments of life will, perhaps remember very vividly some occasion when the remedy applied was a "horse-radish leaf poultice." It is no wonder that the ailment ceased to give pain for its painful warnings were swallowed up by the more painful drawing-out power of the horse-radish leaf poultice. And to some of us today the application of plain common sense treatment of many of our pet theories may seem painful, but if it is for the common good of all nothing remains for us to do but to submit to the treatment.

It has been stated a number of times in these columns that the publishing business of the world has never passed through such trying times as during the last three years, and hundreds of publications have been suspended because of conditions they could not control. Church publishing houses have suffered with other publishing companies, but most of them have survived because the churches and Sunday schools they represent have been willing to help them bear the burden by graciously submitting to small increases in the price of the supplies they furnish.

Two years ago practically all church publishing houses advanced the price of their publications to meet the advanced cost of production and they have gotten along fairly well, but within the last six months another advance in the cost of paper and printing material of such marked proportions has taken place, and to prevent bankruptcy these same publishing houses have been compelled to make another advance in the price of their output. We have received the new price lists from a number of publishers of Sunday school supplies, and in order to keep abreast of the forward movement and to save ourselves from financial disaster we too are sending out new price lists with a slight advance in the price of Brethren supplies. The price of the Brethren Evangelist remains the same, but the prices of all Sunday school supplies, including the Graded Supplies as well as our own publications, have all been advanced slightly.

Now, if any single Sunday school decides to cut its order down so that it will not cost any more than it did last quarter, it will just to that extent defeat our purpose, for we will have the same amount of literature published at a greater cost with that much more left on our hands unsold, which will mean a dead loss to the Brethren Publishing Company and consequently to the church to which the Company belongs. So please carry your end of the load and we will put forth our best efforts to carry our end as well. Some radical changes are being made in the literature for the next quarter and the next year and it is essential that we have the full support of all the schools to assure the success of these plans.

Finally

This paragraph will be short, but we think it can be clearly understood, and we ask you to mark these words—unless the Brethren Sunday schools CONTINUE to support the BRETHREN publications it will not be many years until there will be no Brethren Sunday school literature, and when there ceases to be Brethren Sunday school literature there will CEASE TO BE a Brethren church.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

Items Gleaned from The Missionary Review of the World

A War Orphanage Opened in Jaffa

Mr. C. T. Hooper, in normal times the superintendent of the Port Said British and Foreign Bible Society, has undertaken the very difficult task of establishing an orphanage at Jaffa. He was able to secure the use of a large Greek school building which had been occupied as a Turkish prison, but every article of furniture in it had been destroyed by the Turks when they were forced to leave. Not even a window remained, so that aside from feeding and clothing the constantly increasing number of orphans, much time at first had to be given to scouring, repairing and refitting the building. Blackboards and broken doors were made to serve as beds, and the only cups and plates available were those fashioned out of the empty jam tins left in the path of the British Army.

The fame of the Orphanage soon spread and every day soldiers appeared at the gate with more children. There are now nearly 300 in all. One woman, separated from her children when fleeing from the Turks, had crawled through the Turkish lines to look for them, and was made happy when they were found in the Orphanage.

A Transformation in Palestine

Although the British occupation of Palestine only dates back four months, the very atmosphere of this region seems to have undergone a change. Distress had vanished, and misery, sickness and fear no longer linger on the threshold of the towns and villages. Everywhere there is evidence of reviving industry and prosperity. What has contributed more than anything else to immediate relief has been the employment of thousands of natives upon the repair of the roads. Everybody realizes that a new era has dawned for the land. The Bedouins can graze their flocks in peace and security, husbandmen can till the soil with the knowledge that they will not be robbed of the fruit of their labor. The railway to Egypt insures them the easy disposal of their surplus yield and the means of satisfying their wants by imports from abroad.—Jewish Chronicle.

The Servants of the Harem

The great majority of Arab women live their lives within the walls and courtyards of the harem. In the villages, servants are rare, save in the great houses of landed proprietors, but in town there is decidedly a servant class. Nearly every establishment of any means has one or more women servants in the harem, either Arabs or Persians or black women of African descent, and most important functionaries they are. Besides doing the actual housework, they represent the newspaper, the post and the telephone, for they go to and fro between the houses of their mistresses and their friends, doing the errands, carrying the messages and passing on all the gossip of the day. They do the marketing and the shopping, and are in general the go-between for the world without and the world behind the lattices. On the day when women are admitted to the Turkish baths, the servants form part of the black-cloaked household procession, carrying the baskets of towels and clean clothes and usually a samovar and tea glasses, so that refreshments may be prepared after the more ardous pleasures of the bath are concluded. They participate in all the concerns of their mistresses and enjoy terms of great freedom and equality in most cases.

Child Rug-Weavers of Kerman

There is great need of some one to plead the cause of the child toilers in Persia, as Mrs. Browning took up the childish cry of little slaves in England and secured the passage of laws for their relief. Industrial conditions, under which rug weaving is carried on in Persia, are sad indeed, for with the exception of a few men and big boys, almost all the workers are children, so young that in America they would scarcely be thought ready for school; yet their baby hands can fashion rugs so beautiful that folk on the other side of the world will pay almost any price for them. The factories are usually located in the most sordid sections of the opium-poisoned towns, often below the street level, and here these little childrn sit perched all day before a huge framework, while their tiny fingers move incessantly to the rythm of a chant, "three red, six green, four blue two gray and three black," which is droned by a man in charge. When the chanting ceases at sunset, the children do not scramble out and run and play, as becomes their age, but climb slowly down with cries of pain in their cramped limbs and some must sit and wait, with unchildlike patience, until a father or brother comes to carry them to their cheerless home.

In one factory, among thirty-eight children examined, thirty-six were found to be deformed. Long days of toil, nights too short, a poverty stricken home, often angry blows and never a word of a pitying Savior—this is a picture of the tragedy. "It is not the will of our Father that one of these little ones should perish."

The Chins of Burma

A literature in their own language is one of the crying needs of the Chins of Lower Burma, whose Bible consists of a tentative edition of the first four chapters of John, translated by a Chin preacher with a very limited education; whose hymn book has been out of print for some years and whose other literature consists of a so-called spelling book, printed thirty years ago and so rotten that it almost crumbles into dust when touched. The Chins are animists, and believe in a creating spirit—a mother god—but many of them have no religion whatsoever. They have veered away from their ancestral belief and are drifting toward Buddhism, but now, while they are in a state of transition, is the time to win them to Christ. They may soon become Burmanized and therefore Buddhists, and will be harder to reach. If the missionaries can preach and pray and sing in Chin, and have a literature in Chin, their hearts can be more readily touched. m

Gurdaspur Home for Women and Children.

For many years missionaries of the Punjab have longed for a place where homeless widows, deserted wives and new converts could be given the protection they need and an opportunity to help themselves. When Miss Emma Dean Anderson, of the United Presbyterian Mission, went home on furlough four years ago, she was commissioned to raise $10,000 for this purpose. One day she missed her train in Paxton, Illinois, and decided to make some calls. She was led to speak of this work to Mrs. Elizabeth Temple, who promised to furnish the money for the undertaking. One difficulty after another has been surmounted and now the chapel, hospital, school and thirty-six rooms for women and children are practically completed.

Thirty-five women and twenty-three orphans have been sheltered and have been taught to read and write. The women have learned to make their own and their children's clothing, and some have become proficient in lace-making, cooking and nursing. Much attention has been given to Bible study and Miss Anderson expects to train many of them for Bible women.

Promotion of Widow Re-Marriage

The founding of a Hindu Widow's Home Association at Poona, in 1896, whose aim was to educate widows and make them useful members of society, was an important step in the solution of one of India's social problems. At about the same time a Widow Re-marriage Association was formed and only recently a men's club has been organized with a somewhat novel entrance condition—the condition of having married a widow. However, the matter is not so ludicrous as it might seem, and rises into a moral necessity when one considers that men must be found brave enough to endure the social ostracism which such a marriage involves, if this evil prejudice is to be broken up.

A Woman's Exchange in India

Near the great temple in Madura, India, a house has been secured and leased for three years for a woman's exchange. In addition to serving as the usual exchange, it will furnish a headquarters for women engaged in evangelistic work and provide a Christian welcome for Indian women. A room is reserved where meetings can be held.

Hook Worm and Churches

Medical work greatly asissts the evangelist in Siam. Dr. M. E. Barnes, a representative of the Rockefeller Foundation, has inaugurated an intensive hookworm campaign in the large province of Chiengmai. Because of his experience in similar campaigns in Java and Ceylon, and with the help of the three mission

doctors, very great progress has been made in stamping out this stubborn disease. The churches have been used for a campaign of education and those outside the church, noticing that no disastrous effect followed the foreigner's treatment, have overcome their scruples against it. The "Continent" says:

"From February 7, 1917, to March 31, 1918, 14,429 people were examined, of whom approximately 75 percent, or 10,786, were found to be infected. Of this number 3,387 have been willing to submit to treatment, and upon re-examination of 2,214 cases only 395 have been found infected. Once more there is being brought to the attention of the people of Siam the desire to Christian America to relieve the diseases of the body as well as those of the soul, a desire which has been so well exemplified by the Chingmai Leper Asylum."

Bangkok Christian College

Many factors contribute to the increased enrollment of Bangkok Christian College, which at the beginning of the last school year enrolled 218 students and 324 at the beginning of the present year. One reason given is the splendid reputation of the school's English courses; another frequently heard is that the boys receive more considerate and careful attention than in the government schools. It is also true that the East is turning to America and American institutions as never before, and never has there been so great an opportunity for service.

A New Mission College in Singapore

The proposed Anglo-Chinese College at Singapore is the outgrowth of the school founded by Bishop W. F. Oldham of the Methodist Episcopal church. The success in securing subscriptions amounting to almost a million dollars in land and money can be attributed to boldness in planning large things. Half a million has been given outright by wealthy non-Christian Chinese.

Among the gifts for the new college is a tract of 100,000 square feet in the heart of Singapore, the rental from which will be turned over to the college as soon as the present leases expire.

The school, of which the college is the development, has an attendance of more than two thousand, greater than that of all the government schools combined, and it is thought that with ample accommodations the number of students will be doubled.

"Devil Driving" in Peking

The ceremonious driving out of demons is an annual occasion of considerable import in China. At such a ceremony, held recently at the Lama Temple in Peking, the streets were thronged with merchants and people in holiday attire, buying small wares. The temple courts were crowded, but a wide roadway had been left for the unhampered exit of the demons, who are supposed to travel only in straight lines. Inside the temple were rare embroideries, made especially for this occasion, and a "living Buddha" was dressed in cloth of gold. Priests lounged about, dressed in the most brilliant colors, and those engaged in the service wore masks. The actual ceremony of expelling the demon consisted of some mild dancing, so that on the whole it would appear that only the meekest sort of a demon would be impelled to leave as a result.

.. .. A ChrisintHoalsu

A Christian House in China

A letter from China gives the following description of a home where some fifty or sixty persons sit down to food at every meal. Nine brothers and their families all live with the old folk. All are Christians, and even the women take turns in leading daily family prayers with the whole company. They also run a school, have cleared the village of all idols, and in many ways have improved the neighborhood. The whole work of the farm, as well as spinning, weaving and the making of the clothing is well organized. The harmonious way they get on together is a good testimony to the love of God in their hearts. The old father was the first one converted. Last year he was so ill, so one day he asked the whole family to gather around him, and exhorted them to put God's glory before everything else and follow the Lord closely. After lying back on his bed he led them in prayer. When ended and they had opened their eyes, they found that his soul had gone to be with the Lord whom he loved so well.—National Bible Society of Scotland.



Our Youngest Readers



DICK'S MAGIC

By Clara Ingram Judson

Dick Janney lived with his father and mother and a dear grandmother in a green-shuttered white house. In front of the house were three big pine trees under which Dick played whenever he had time, and behind the house was a big garden where flowers and good vegetables grew every summer. Dick was a busy- hard-working boy who loved to make things and do things and to form plans that any one else would think of. Anything that he could have or saw or hammer or dig or cut or grow seemed interesting to him.

His grandmother liked to read to him, and Dick enjoyed it quite as much as she did. They read stories of heroes and brave deeds —always stories of men who did wonderful things with their hands and brains. One day Dick's cousin Elizabeth came to visit them, and as she said she loved reading, too, grandmother suggested that she read to them both.

"What would you like to have her read?" asked Dick politely.

"I'll get the book," replied Elizabeth eagerly and hurried off to her room. In a minute she was back with a well worn volume under her arm. "This is full of interesting stories, grandmother," she said, "and I know Dick will love them—just read any one you like."

With a little smile grandmother opened the book of fairy stories and read the tale of the genie who was hidden in a tiny box.

While the reading went on, Dick politely kept still, but when grandmother had finished and Elizabeth asked him if he liked the story, he exclaimed, "Like it! Like fairy tale stuff? Nobody but a girl would believe that story!"

Elizabeth looked so disappointed that grandmother laughed. Then she asked Dick, "You mean that if I gave you a tiny box and told you that it contained something big and wonderful, you would not believe me?"

"Why-y, what do you mean, grandmother?" asked the puzzled boy.

"I mean that boys should not say they do not believe when perhaps they really mean they do not understand," replied grandmother. She went over to her cupboard and selected a small box. From the box she took a small, round, black object that looked like a bead.

"Suppose I said to you, 'That small thing contains something as big as you are, something green and yellow and red, and as broad as your body.' What should you say to that?"

Dick looked the little bead over carefully. It did not seem to be a seed, it was so smooth and perfectly round and hard. "I should say you were joking," he replied, with a laugh.

"Very well," said his grandmother, "We'll see if I am. Take this to the back of the garden, bury it an inch in the ground, and in six weeks tell me whether I am right.

Dick and Elizabeth, who was quite as interested as he was, ran to the back of the garden and buried the little black bead just as grandmother had directed. While the six weeks were going by there was no other place in all that garden that they watched as they watched that particular spot.

"Let's go and look in the garden once more," suggested Dick on the last morning of the sixth week. "Of course that bead is not a seed. I knew that all along; and, anyway, if it was a seed it would have sprouted long before this. But let's look just once more and see if we can guess what grandmother meant."

When they came to the place where the bead was buried. Dick gave a cry of surprise; for there, sticking out of the ground, were two straight, stiff shoots of reddish green that had come up overnight.

"I know what it is!" exclaimed Elizabeth as soon as she saw it. "It's a canna—I mean it's going to be. That's what grandmother meant—a canna has red and yellow blooms and is as tall as you are and every bit as broad."

"Then I know what she meant, too," said Dick, as they started toward the house to find their grandmother. "She meant me to remember that everything is interesting if you understand it. Maybe if I try to figure out what each story stands for, I may learn to like your fairy stories. I think that's what she wanted."

BETTY'S NEW MUFF

By Janet T. Van Osdel

Betty had a beautiful new white muff. All the other little girls looked at it longingly. But each one of these little girls had other pretty things of her own, all except Jane Babcock, and poor little Janie had not even a pair of mittens to put on her red, rough little hands. Once, when Betty was looking across the aisle, Janie slipped one of these little rough hands into the muff as it lay on a chair next to her. It was for only a moment, but such a happy moment

The day was bitter cold, and after Sabbath school was over Janie hurried toward her home as fast as she could go. Her bare hands were drawn as far up into her short coat sleeves as she could get them, but they were almost frozen. As she ran along she was thinking of Betty's new muff. Then she heard some one running along behind her, and in another moment she saw dainty little Betty beside her.

"You haven't got any mittens on, Janie," said breathless Betty, who had a very kind heart hidden away under her pretty clothes. "And I saw you put your hands in my muff in Sabbath school, and I can go as far as your house and then run into our yard the back way, so you can take my muff as far as your gate."

"Won't your hands be cold?" asked Janie, her eyes round with the wonder of it all. But without waiting for an answer she slipped her numb fingers into its welcome warmth and buried her face in its beautiful fur.

"Not with fur inside my mittens," laughed Betty, with a happy skip. And she felt even much warmer than she had when carrying the muff down to Sabbath school.

The rest of the way home was all too short for Janie, and when she reached her gate she gave the muff a last loving pat as she handed it over to Betty.

"Oh, this won't be the last time, little goosie," said Betty, giving her a kiss. "We'll walk home every Sabbath just like this."

And they did.—Ex.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

TRAINING THE BOYS AND GIRLS

To create interest in the Junior and Intermediate work Miss Nora Bracken, our National Superintendent, arranged a series of articles. The personal testimonies of last week are here followed with messages from pastors who have interested themselves in training the boys and girls and who have definite convictions on the subject. Other of our ministers have shown a similar interest, and it is earnestly hoped that still others will encourage the organization of Junior and Intermediate societies in their churches. The workers of our churches of tomorrow are among the boys and girls of today.

THE LADDER OF CHRISTIAN TRAINING

The grade work in the Public schools prepares the boys and girls for high school and college work. Junior and Intermediate Christian Endeavor is the grade work that prepares the youthful members for advanced training in the young peoples and senior societies and finally in the university of established church activities where graduate Endeavorers are so much needed. Certainly every church ought to have a Junior society, and in many churches an Intermediate society is also necessary to meet the needs of the youth at a certain age.

The Junior and Intermediate societies constitute the grade work and who would like to enter High school or College without grade work? Think on these things.

G. C. CARPENTER.

THE SHEPHERD AND THE LAMBS

Every pastor ought to be intensely interested in the children and young people of his parish, not only for the good effect it will have upon the older people of his congregation, but for the sake of the children and young people themselves. We know that impressions made in childhood are the most lasting. We also know that the mind and heart are more impressionable in childhood than in later life. Here then is a great field of opportunity for the pastor, which it seems that most pastors neglect. They try to shift the responsibility to the Sunday school teachers or others who may be caring for the children. These may indeed bear a large share of the responsibility and do a great service, but their interest cannot take the place of the personal interest of the pastor in the children and young people of the church. The pastor cannot afford to neglect his opportunities in this regard. If the proper course is pursued, it is vastly easier and more important to have one from entering into sin than to rescue him afterwards. It is also easier to develop Christian character without the handicaps of sinful tendencies and evil habits. It seems to me, therefore, that every pastor should be zealously interested in everything that is for the uplift of of childhood and youth.

I have found, in my experience, that the Junior C. E. and the Intermediate C. E. afford most fruitful fields of opportunity for a pastor. Children, like Jesus in his childhood, like "to be about their Father's business." They like to sing, to pray, to read the Bible, to lead meetings and to learn God's way and do his will. Their hearts are responsive to the appeals of the gospel. It is a sin to fail to give them the opportunities they need and to properly direct them.

I must be brief, in this article, but let me urge a hearty interest in all our churches in the November drive for new Junior and Intermediate C. E. societies. Wherever the arrangements can possibly be made, and a half dozen or more children, from six to twelve or fourteen years old, can be brought together, let them be organized into a Junior C. E. society, with some consecrated person of the laity as superintendent under the direction of the pastor. In the same manner let the children of the early and middle teens be organized into an Intermediate C. E. society. The importance of these organizations apart from the Y. P. S. C. E. is at once apparent to the thoughtful. There may be peculiar difficulties in some places to overcome, but they can usually be overcome in some way. The joy of seeing the children grow in grace and in the knowledge of the Lord and developing in Christian service will amply repay all the patience and labor extended. Jesus did not only say, "Feed my sheep," he also said, "Feed my lambs." I love the lambs of the flock that has been committed unto my care and I find great joy in feeding and caring for them.

H. M. OBERHOLTZER.

A BLACK MAN WHO BELIEVED IN HIS WHITE NEIGHBORS

Our flesh is as the flesh of our brethren.—Nehemiah 5:5.

In a school for colored boys and girls in a mining town in West Virginia, a little black boy named Booker was reading in his school reader the stories of men whose lives had been a service to the world. There were many stories of boys who had risen from humble homes to positions of honor, for example Benjamin Franklin and Abraham Lincoln. Booker wondered whether he too might not some time become a great man.

He was certainly poor and humble enough in those days. Before he came to that school, he had not even had a surname. He was just caller "Booker." The first day at school the teacher asked him his name, "Booker," said the little boy. "Booker what?" said the teacher. "Booker Washington," was the answer. This was the name he had chosen for himself.

In talking with his schoolmates about the characters in the reader. Booker spoke to them about his dreams of being a great man some day. The talk ran something like this: "Benjamin Franklin was a poor boy," said Booker. "Why may not some of us boys become great by and by?" "Oh, no, Booker,' 'was the reply. "None of us black boys will ever be famous. Don't you see that all those men in the reader were white? If we were white, there might be a chance for us."

What the boys said was true; in those days the men about whom the school readers told always were white men. Booker's heart was heavy. There did not seem to be much hope that a black boy could ever be of very much use to the world. But a little later he heard about a negro named Frederick Douglass who had won respect and honor. This man had been a leader in the anti-slavery struggle before the Civil war. Booker was greatly encouraged by the story of his life and secretly kept on hoping that he, too, might some day do great deeds of service.

As he grew older, however, he found that it was too true that a black boy had little change to improve himself and his condition. The whole world seemed against him. He soon learned all that was taught in the little West Virginia school and he knew of no other school which was open to negroes. No

one gave him any encouragement to seek for more education. Many people at that time believed that negroes ought not to be educated.

Yet Booker did find some white friends who lent him a helping hand. One was a woman, named Mrs. Ruffner, for whom he worked as a household servant. Mrs. Ruffner had the reputation of being "strict." That is, she wanted her floors swept clean, under the tables and bureaus as well as in the middle of the room. Booker was a thorough worker, and Mrs. Ruffner liked him and encouraged him.

While he was with Mrs. Ruffner, he heard about Hampton Institute. This was a school for negro and Indian boys at Hampton, Virginia. It gave an all-around education—not only in books but trades, such as carpentry, printing, and farming for boys, and household work and sewing for girls. Booker began to save his money to go to this school, which was several hundred miles away. At last, when he thought he had enough money, he set out on the journey. He traveled over the mountains in a stage-coach, and the first night they stopped at a little mountain town. Booker went to the hotel with the other passengers, but could not get a room. The poor boy had not even yet realized what it meant to be black. There was no place in that town for a negro to sleep, and all that night Booker walked about outdoors to keep warm. But the next day he kept on his journey, and at last, after many days of traveling reached Hampton. Here he found good friends, among them the head of the school, the great General Armstrong. He was the best friend Booker ever had. From him he learned to trust in God and give himself, like Jesus, in service to his fellow men. The chief word at Hampton was service.

When Booker graduated from Hampton his great ambition was to help his own people, of the South. He remembered the little the negroes of the South. He remembered the little boy who went to school in West Virginia, whose hopes and ambitions were discouraged because he was black. He knew there were thousands of black boys and girls who could make something of themselves in the world, if only some one would give them the chance. Now it happened that the state of Alabama had just appropriated money for an industrial school for negroes at Tuskegee. Soon after graduating from Hampton, Booker Washington was appointed as the principal of that school. He made it one of the most famous schools in the world. When he went to Tuskegee, there were no students, no buildings—in fact, nothing at all. The first classes were held in an old shanty which had been a henhouse. Today, there are many and beautiful buildings worth millions of dollars, and more than two thousand students every year. Booker Washington became one of the most famous men in the world. He was even introduced to Queen Victoria of England, as the man who founded the Tuskegee school for negroes. The dreams of that little black boy in West Virginia did come true in a wonderful way. Even though his skin was black, he rose to a place of very high honor in America and in the world, because he had given to America and the world a life of very high service.

The most remarkable fact about Booker Washintgon, however, is not that he succeeded in spite of so many obstacles, but that in his success he felt no hatred against the white people, who had despised him because of his black skin and had tried to keep him from getting an education. Instead of hating all white people in return, he believed that usually they did not mean to be unjust or unkind, but that they simply did not understand negroes. He believed in his white neighbors. He believed he could win their good will. This was what he taught his students at Tuskegee. "I learned from General Armstrong," he often said, "never to let any man degrade me by making me hate him." Many educated negroes spent their lives denouncing the wrongs which the race was suffering. They were very bitter and revengeful, and considering how negroes have generally been treated, we should not blame them too severely.

Of course Booker Washington protested very often against acts of injustice against his people. For example, he was to make a speech in a certain town in the south one evening. Soon after he reached the town, he entered a large office building and looked around for the elevator on the regular elevator was the sign "For white passengers only." But there was another elevator, on which was the sign "For negroes and freight," as though negroes were not human beings, but just things. The meeting in the evening was attended by many white people, as well as by negroes. In the course of his speech Mr. Washington spoke of that elevator and of the sign, "For negroes and freight," and he said, "Friends, that's mighty discouraging to the negro." All the people, white and black, clapped their hands, and many of the white men jumped to their feet and shouted, "You're right." Let us hope that the sign was taken down, and that as soon as possible decent elevators were provided in that town, for negroes as well as for white people.

But Booker Washington felt that the best cure for the prejudice against his race was not to protest against it, certainly not in an angry and spiteful way. The most important thing, as he thought, was that the negroes themselves should make themselves worthy of the respect and love of their white neighbors. Sooner or later he felt sure that this would win their hearts. So in his school at Tuskegee he taught his students first of all to be clean and to keep their rooms and their homes tidy and in order. He himself had learned that lesson so well, when he worked for Mrs. Ruffner, that, as he expressed it, "I never see a button off a persons' clothes or a grease spot on his coat, that I do not want to call his attention to it. I never pass a fence with a loose paling, wtihout wanting to stop and fasten it on."

Then he taught his students to be absolutely honest and trustworthy, and best of all, to be useful, to make service the guiding spirit of their lives, wherever they might be; to do their work as carpenters or farmers or housekeepers so thoroughly and so skilfully that their white neighbors would come to depend on them. That is why he made Tuskegee an industrial school, to teach all kinds of trades. Like Mr. Higginbottom and Mr. Churchill, in India, he taught these colored boys and girls to be proud of honest work, no matter how humble. Many of them had despised and hated work. "Only slaves work with their hands," they had thought. So, when the school was started, all the students wanted to study Latin and Greek; they did not like the idea of going to school to learn bricklaying, or dressmaking, or the principles of farming. But Booker Washington showed them that free men work, too, and that the only work that is dishonorable is work that is carelessly or dishonestly performed; but that any man should be proud of useful, honest, and skillful work.

The students at Tuskegee took these lesosns to heart. And the result was that Booker Washington's faith was proved. Many white people of the South, as well as of the North, became his friends. Some of his most loyal helpers were Southern white men. When he died, in November, 1915, hundreds of white people came to Tuskegee from far and near, to do honor to their dead friend; his influence had been felt all over the world. Never again will there be quite so much hatred between white men and black men as there was before he lived; and he has helped us to believe that the time is sure to come when all such foolish prejudices will vanish forever.—From Stories of Brotherhood, by Harold B. Hunting. Published by the Missionary Education Movement of the U. S. and Canada.

News From the Field

HOME MISSION NOTES G. C. C.

"Matron and Nurse"

The schools have not opened at Lost Creek and Krypton since they were closed on account of the epidemic, but we are hoping that they may be able to resume work soon. Sister Drushal writes that a matron and nurse will be very necessary We have called loud and long for a matron. Never before in the fourteen years have we called in vain. Pastors, can you, will you try at least, to help to find the needed matron and nurse? Will every reader try to discover those who can and will give themselves to this work? We know that nurses have been at a premium, but here is a pressing need and ought to be supplied.

"Going for Water"

Brother Cook writes: "They are drilling now, are down about 35 feet. It was about 27 feet to the rock. We do not know how much farther we will have to go before we find water. We hope not far, BUT WE ARE GOING FOR WATER."

The Epidemic

Brother Drushal suffered an attack of the influenza, but is about recovered. The other workers have escaped thus far. Brother Cook writes that the "flu" is bad in that section and that he is busy helping people as much as he can, by writing words of comfort, going as near to their homes as is safe, and talking with them, by doing chores for some families, where all are sick, by keeping a sor-

mon and announcements on the bulletin board up town, etc., etc.

Miss Hillegas Ill

Miss Lottie Hillegas who left Krypton on the closing of the school several weeks ago and went to Winona is ill at the latter place with a mild case of influenza. She likely contracted the disease at Winona. Will every reader join us in praying that she may recover quickly and be able to resume her duties when school will reopen, which will not be for several weeks?

KRYPTON, KENTUCKY

The Devil is to Pay

"The devil is to pay," is an expression many of us have heard. It is an expression usually made by the agencies of Satan, who hear the approaching sound of danger, and know from past experiences that Satan will demand his pay. However, the expression may convey another meaning, namely, the debt that he himself will owe. But the perplexing problem, is how is he going to do it. Will his suffering in hell pay the debt? Perhaps some of us question it very much. However, if hell is half that bad we had better plan staying out.

The old devil has had the main line here for six weeks, and it looks now like he will hold it for six weeks longer. Believe me, he is not leaving a stone unturned, and is exercising every force and influence possible. He has coupled together ignorance and indifference, unsanitary conditions and the "flu," and with this conglomeration people can fully escape.

A government doctor from Indiana was here a few days, and in conversation with him he said to me, "the only absolute way to make things sanitary in many of the mountain homes would be to burn everything they had in the form of rags, household plunder and house, and take a new start. He said he had no idea that there were so many people living in these mountains in the condition in which he found them. In going up the creeks he said he found in about every home the sick, dead, or dying. He told me of one home near here where he went, where he found the father outside the gate carrying a young baby in his arms. Trying to follow the father, was a little babe scarcely a year and a half old who was so sick and weak that it could scarcely walk. In the house of one room, he found two small children in one bed and in another two a little larger who were almost dead with this dreadful thing known as the "flu." He said after being in there some little time and the objects became more distinct he could see the form of a person lying back in the corner who proved to be that of the mother lying cold in death. No one to say a comforting word, no one to care for the dead or the dying. And that can be said of hundreds of homes.

In another home not far from here the entire family was down with the flu and no one to go in and care for them. It is said for three or four days they were without water and food save the water that poured in through the roof when it rained. It is said the mother the day before she died drank the only water she had had for three days out of her hands, from the stream that was pouring down upon the bed. This story like many others that I might rehearse, comes to me from the most reliable people in Krypton.

The doctor of our town told me the other day, one reason for so many deaths through the mountains was, "that the people generally speaking, did not believe in the doctor of today. They believe in roots, herbs and teas, old women's sayings and a lot of twisted theology. He said a great many of them would not send for a doctor until they were about ready to pass over, then if the person died they charged the doctors with it. He said, too, in the most of the places where he went, he would go in, open the doors, raise the window if there was one in the house, give them some fresh air, a lot of good advice and some medicine, and he said he would not get out of sight until they would have every door and window closed, and a big fire built in the grate. And in many cases, when he returned he would find the medicine untouched, while they were experimenting on every remedy they could hear about in the community.

Is it awful? No, it is worse than that. France is not the only battlefield of recent date. Satan has chosen other places and plans for the destruction of the living. His toll here is appalling. The mountain sides are dotted with many fresh graves. Many, many because of conditions referred to above. Brethren, I am just wandering if it might be possible, that in the day of judgment that the blood of many of these might cry out against us. Why have we waited so long? Why are we so slow? Will this Christmas season find many of us resolving to do what we have never done before? Pray for us, the battle is still on, at least 25 cases in Krypton, and perhaps twice that many that can just walk around.

JAS. S. COOK.

DUTCHTOWN, INDIANA

It will soon be a year since Brother C. C. Grisso brought the message of God to this part of God's church, and while this is one of the rural churches that has had its share of trouble, it remains a church, trying to do things for the Master. There is no place on earth that has a finer lot of people than Dutchotwn, and the church is in number one condition. We surely are glad to report that Brother Beachler was with us in the last weeks of August, just before our General conference. Surely Brother Beachler, is an all around man. He's a money getter, and a soul winner, and he is also a fish getter. We would be glad if his money job was finished, so we could have had him to hold our revival. But we are going to say this for Brother Beachler, we expect him to come to Dutchtown next year. We wish some of our state evangelists would come to Dutchtown. We are not selfish. Dutchtown has the spirit to make visitors welcome. We did not do great things, but what has been done, is done well. A revival is to be held as soon as we can get an evangelist. Some one wanting a job for December can write to Howard Mŭzy or Homer Anderson, Warsaw, Indiana.

Remember, the pastor will be on the job and in the harness to help. We want to go over the top for Jesus. We went over the top and over the top for Permanent Endowment, and we are going over the top in some more goals before long. The Goal Nine Drive is on 75 percent is the top, but Dutchtown is going over the top. This is not all. We made some of you big churches step some in Permanent Endowment, and we are going to make you step some more in the next two years, if the "flu" don't get us. Keep your eye on Dutchtown, for we are coming with a renewed church.

Last year Dutchtown was not on the church roll. But now she is, with a membership of 50 and a Sunday school with 5 classes and three organized classes. A church attendance of 80 percent of membership and a Sunday school that went from seventeen to seventy-five, with a fifty-four average. And a prayer meeting that has doubled its attendance. "If you get there before we do; look out for us. We are coming too." May the blessings of God be bestowed upon his church.

HOMER ANDERSON.

TRAVEL NOTES

The "flu" ban was lifted in Virginia about two weeks before in West Virginia. While in Buena Vista visiting with our people, friends and nursing "flu" patients—The writer was called by the Mountain View church to come and hold a revival meeting, and on the night of the 10th of November, with Brother John Patterson, the pastor, and his faithful band of live workers we began the fight which lasted a week. The God of all grace and all power stretched out his strong arm against sin and the wicked one, and called from heaven to souls to come to the blessed Savior for salvation through his atoning blood. Fourteen harkened to the heaven born call and boldly confessed faith in the Christ and his church. The meeting was in full blast when we had to close to keep our word and appointment in West Virginia.

About fourteen years ago the writer received Brother John Patterson into the church—to be with him in a campaign and to mark his growth in grace in the favor of God and man was a pleasure not soon to be forgotten. May the God of all grace continue to bless his ministry.

The Mountain View church is about five miles north of Roanoke City, facing the N. & W. Railroad and is built by the side of a splendid macadamized road which runs down through the great valley. The building is nice and the location ideal.

We are proud of the people received during the meeting. They are the kind which will help to beautify the church of the living God. I was so much delighted to see Brother Charles Nininger come into our church. He is the son of Brother Christ Nininger who was an Elder in our church and who baptized the writer and laid hands upon his head praying God to make him a soul winner.

My home was with Brother Ed and Sister M. O. Nininger. Brother and Sister Nininger are like father and mother to the writer and his wife. When we were struggling in school, trying to prepare ourselves a little for the work of God they got back of us in a financial way—their kindness in the past was a vouchsafe of a royal welcome in their nice country home. The week spent with them and other dear ones in the faith was all too short. I like to think of that heavenly land where the faithful meet to engage in an un-

broken worship for all eternity. May the Christ who conquered in life and in death keep all his at Mountain View and everywhere.

I am now in West Virginia. Will be in these parts until about the middle of December. Then to our Ashland home where we will make ready, if God permits, to take our leave for sunny California. We have been 1919. Why do it a number have asked? We up the work in Los Angeles, California. It is Ohio, Pennsylvania and West Virginia. These dates would have kept us busy until August, cel his dates with the churches in Indiana, with deep regret that the writer must cancalled by the First Brethren church to take believe that the Spirit of God is leading and all these years we have tried to let him station us in our work and we should still let him lead us. May God send to each church the needed help, both pastors and evangelists. For nearly five years we have been working in the evangelistic field, we have well covred the field in the Brethren church, and visited some of the churches twice, of course we visited a number of churches, assisting them in revivals when we worked as pastor in Roanoke and Pittsburgh.

It has been a great pleasure to work with the many pastors in our church. We have had good times together and a great place will be in my heart for them and the good people, and when we are through in the West the Father may send us over the field again, we leave it all with him. We will write about this work when we are through. And when we are in the work as pastor we promise to give the readers of the evangelist some of our humble thoughts.

Our Editors, every one of them, have been good to your servant in giving him space and helping him in his work. For their kindness I thank them, they have a hard place to fill, one of the hardest in the church, and up until this time I am glad that I can say truthfully I have never tried to make it hard for them in any way, neither shall I. Grace, mercy and truth be with all his struggling children. Your servant,

N. W. JENNINGE.

P. S.—My mail will reach me at Oak Hill, West Virginia, until December 12, then Ashland, Ohio.

BUENA VISTA, VIRGINIA

It has been some time since we have said anything about our work in Buena Vista, Virginia. Let me say that we have had some fiery trials. Foes without and within. Some of our number moved to other places for better wages, some proved unfaithful, and some of our good workers, death claimed. After the epidemic made its rage on both old and young, and scarcely had we committed to the grave the last one of its victims until the black storm cloud of the "flu" was on with its death dealing power. Death and mourning on every hand, and our daily prayer that was offered with all the passion of my soul was, Oh God! stand between us and death. But now praise God, for he heard our prayer, and death was not permitted to enter our home.

For five weeks our church was closed. We were made glad to see the dear brethren and sisters and children return to their church. We have now a long hard pull to make. To say the most our progress will be slow as our membership is composed of the laboring class and is not able to support a pastor, so we can only give part of our time to the work, and we must resort to other labor for a living. We wish to say something here of the evangelistic meetings, conducted in this city by the Rev. Starke, of New York. Brother Starke was fearless and a powerful speaker and did much good. There were a number of conversions, eleven of which came to our church.

HARRISONBURG—BETHLEHEM

Our work at Bethlehem is progressing nicely. On the first Sunday in October the children of the Sunday school rendered a fine program for Rally Day, which was a complete success. At one of our regular preaching services Brother Cline, a very promising young man, gave his heart to God and was received into the church, which means a very substantial gain.

In August Brother McInturff, of Indiana, conducted a short revival for us at Bethlehem. Because of illness we were not able to be there. Brother McInturff did some good preaching, and the interest was growing when he was taken seriously sick for a few days which greatly interrupted the meeting. We are hoping and praying for a revival next summer, and be sure we want Brother MacInturff to conduct it.

Our Sunday school is progressing nicely under the care of Brother Lee Logan and Timothy D. Swartz. The S. S. C. E. and Junior society are active and in a splendid working condition. The real need of this church is a resident pastor. We believe there is a great future for Bethlehem. Bethlehem is loved by the members and neighborhood, as was indicated by the language of Brother Spitser's little daughter, when she said, "Mamma, when I get big, I want to play the organ at Bethlehem.

Brethren, we desire your prayers.

G. W. CHAMBERS.

WISCONSIN NOTES

Now that the great war is ended we are in hopes that we can soon make the Macedonian call for help us to a house to worship Almighty God, as contained in our incorporation resolutions. On September 29 we baptized three young ladies and we are holding Bible study and prayer meeting each week, only have discontinued a few weeks now on account of the "flu."

We believe there is a bright future for the First Brethren church in Eau Claire, Wisconsin.

I wonder how many would be willing to assist us in this much needed cause.

J. A. BAKER,
613 Churchill St., Eau Claire, Wis.

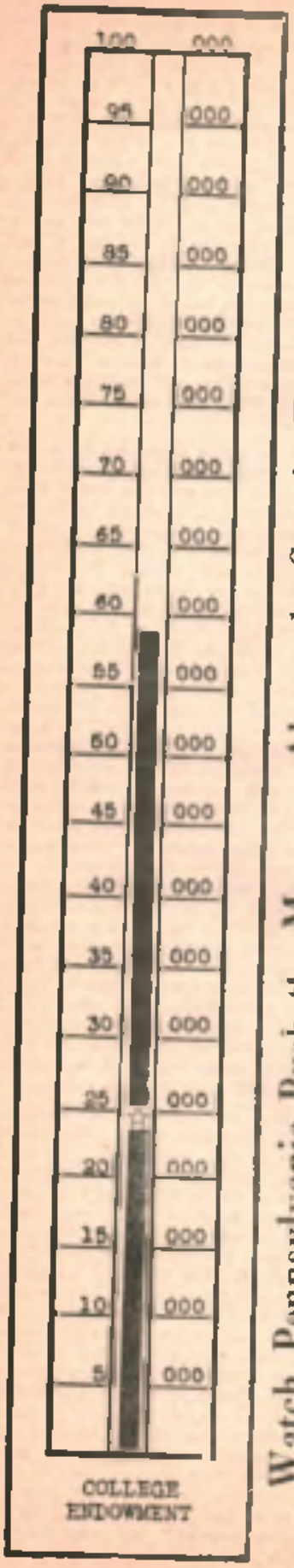
CAMPAIGN NOTES

Because of Elder H. R. Holsinger's close associations with the work at Berlin I felt when I got there that I was on historic ground. While at Berlin I went out to see the Holsinger monument which I had not seen before. I also went to the resting place of the late Brother J. H. Knepper and his good wife, which is in the same cemetery.

I did not feel strange at Berlin because during my pastorate at Myersdale I became acquainted with many of the Berlin people. This work represents a circuit comprising three points—Berlin, Maple Grove, and Downey. Brother I. B. Trout is the pastor, having assumed charge of the work last July. And notwithstanding the "flu" epidemic has hindered him greatly in doing many of the things a pastor desires to do in the first few months he is in a new pastorate, still Brother Trout has made fine progress and he has a splendid hold on his work. I predict that he will have a very successful pastorate in this field. Brother Trout has already won the full confidence of his own people and of the people of the community, and his people stand ready to respond to his leadership. I was very glad for the opportunity to make a fuller acquaintance with him and his family which came to me through my canvass in his congregations.

As for the results of the canvass in this circuit, I would say that perhaps on the surface they may seem somewhat disappointing. But a knowledge of the details in the case makes considerable difference. During my entire stay among these three churches we had extremely bad weather, consequently the attendance was poor at practically all of our services. Moreover, the "flu" was still a disturbing factor especially in the country churches. But in the Berlin church the thing that worked the most serious hardship on the canvass was the fact that just previous to my coming this congregation obligated itself for a very substantial sum, for a parsonage property. The congregation considered that it was placed in a situation with reference to a very desirable property where it had to act and act quickly; hence the purchase was made. And while this action and this new obligation changed things materially in my work, yet it was a splendid purchase and what may have been loss for me and my work, was, I am very sure, gain for Brother Trout and the Berlin congregation. And so, whereas Berlin under normal conditions would have gone from $2,000 to $2,500 for endowment, she went $1,200. I do not feel any inclination at all to criticize for I know the circumstances involved. But I am still hoping that at some future day when things have swung back to the normal for Berlin she will do more for the College.

The Maple Grove church is not strong numerically. This place will go $100. Downey also has a small membership. The result here was approaching $200 when I left. It ought to go $200 or better and I am hoping that Brother Trout will bring it to that as he closes with folks whom I could not see when I was there. I shall remember Brother A. J. Miller and daughter at Downey as particular friends of the College. "By their fruits ye shall know them." Very few people in these two churches are reading the Evangelist. And I have already said repeatedly that this condition always hinders my work. I am not going to praise these two churches for what they did for endowment. There are individuals in each church whom I can praise, but as congregations I cannot praise them. There were too many folks in these fields, with financial ability, but they refused to hit hard. I am meeting folks like that quite frequently. But when the cam-



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

paign is over and the victory is won such folks will not be able to enter fully into the rejoicing because they did not do their best.

While at Berlin my headquarters was in the home of Brother Wm. Menges and his son H. W. Menges. At Maple Grove Brother P. R. Stahle took me in and took the best of care of me. At Maple Grove Brother Jacob Kimmel and his good wife were father and mother to me. And to these good folks, and to all of the folks in this circuit I am indebted for the splendid typical Somerset county hospitality which they showed me in their homes.

Thus the mercury gradually rises and gradually we are moving toward the completion of the canvass in Pennsylvania. By Christmas time the Pennsylvania churches will be finished with a few exceptions. And when the grand total is figured up for Pennsylvania it will be a great record.

WM. H. BEACHLER,
Campaign Secretary

Endowment Fund Subscriptions by Pennsylvania Congregations

Berlin, Pa.	1 200 00
Downey, Pa.	200 01
Maple Grove, Pa.	100 00
Masontown, Pa.	2 700 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	662 00
Martinsburg, Pennsylvania	650 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	4 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220.00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
Aleppo, Pa.	125 00
Pittsburgh, Pa	1 800 00

Our Dead

HOUSE—Lester House was born November 7th, 1893, and departed this life September 17th, 1918. He was a member of the Gratis Brethren church. C. E. B.

HENDRICKSON—Charles Seymore Hendrickson was born July 29th, 1861, and departed this life October 21st, 1918. He was a member of the Brethren church of Gratis, Ohio. C. E. B.

SNIDER—Martha Jane Snyder was born April 18th, 1860 and departed this life October, 1918. She united with the church of the Brethren March 10th, 1888, and remained a faithful member until the end. She was a member of the West Alexandria congregation, and they have lost one of the faithful members. The services were conducted by C. E. Beakley, pastor of Gratis, Ohio Brethren church.

FLORA—Ralph Noah Flora, youngest son of Brother and Sister Marit Flora, of the Center Chapel church, Indiana, died at Camp Sheridan, Alabama, October 22nd, 1918. Death resulted from pneumonia, following an attack of influenza. Ralph was born September 23, 1893, being 25 years and 29 days of age. He united with the Brethren church when 14 years of age and remained true to his faith until death.

His captain said of him: "Private Ralph Flora was an excellent soldier who was universally liked by his officers and fellow soldiers, and his death is a source of genuine sorrow to all of us."

Funeral services were conducted at the home of his parents, by Elder L. W. Ditch, assisted by Elder Willis Ronk, pastor at Roann.

SWIHART—Isaiah Swihart quickly passed to his reward October 31, 1918 at his home in Athens, Indiana, at the age of 71 years, 8 months and 19 days. He was united in marriage to Mary E. Burns on September 17, 1873. To this union were born 10 children, 3 sons and 7 daughters, all of whom survive him, with 19 grandchildren, one brother and two sisters. In early life he united with the German Baptist church. About 26 years ago he with his wife united with the Brethren church, in which faith he lived until death. Funeral services by the undersigned.

D. A. HOPKINS.

HESSON—Emma J. Hesson, wife of John Hesson, died at her home, Idlewood, Maryland, October 15, 1918, at the age of 68 years, 7 months and 21 days. She has been a devoted member of the Brethren church for about 12 years. She had been in poor health for over two years. May the Lord bless and comfort the bereaved husband. Services by

J. P. Garver, E. M. Riddle.

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J. ALLEN MILLER,
G. W. BENCH,
GEO. S. BAER, ...Associate Editors

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Some Problems We Ought to Solve

I trust that it may not be considered as an abuse of a prerogative to use this page for the present discussion. I am writing wholly from my own observation and view-point. What I may here stress may seem less important in the minds of others than some things omitted from this discussion. I hope I may incite others to write as freely as I do. It would be mutually helpful and certainly it would further the interests of the church. I am not writing for controversy either.

Making the Evangelist

I wish first of all to say that I have no criticism to offer of the Evangelist as it is nor of the Editor and those responsible for its makeup. When I have said this I wish to add immediately that the Evangelist is not what it ought to be as our Church Paper, as our Editor himself has often stated. But it is as good as the church makes it. I have read it continuously since a member of the church. I have known every Editor since 1886. Periodically our people,—the churches and their representatives at Conference,—grow dissatisfied with the incumbent of the Editorial Sanctum and desire a change in the person of the Editor. It ought certainly by this time be clear to all that a change in the mere personnel of the editorial staff does not give the result sought for. No one man can make a church paper what it ought to be. Nor can an Editor and three Associates do so. And since we are now at the point of a new editorial management assuming control may I not write freely without giving any offence? I retire as an Associate Editor with this contribution. For any criticism I am about to offer here I assume my full share of responsibility.

The Editorials. The Evangelist should have the strongest possible editorial contributions. I have frequently asked myself the question, What should be the nature of an Editorial? I have concluded that it ought to be the leading contribution of the paper. Or to put it in other words, it should be thought-directing and result in action by the whole church. The editorial should reflect the spirit and genius of the brotherhood. It should lead in every movement of the church. It should anticipate and thereby prepare the way for all forward activities of the church. It should be unifying and concentrating in spirit. It should deepen and vitalize the spirituality of the church. It should ring thoroughly true to the teachings of the New Testament as understood and practiced by the Brethren church. Positively, it should be strong on the essential and fundamental teachings of the gospel, and negatively, it should oppose with an uncompromising spirit of conviction and force every error of the day. It should avoid all and any tinge of controversy and all subjects of differences of opinion.

I have only room for a word more on the matter of the editorial and I have not the slightest desire to embarrass by this suggestion the incoming Editor. It certainly is the Editor's right and business to see to it that the editorials measure up to his standard, whether he writes all of them or not. The suggestion here made I believe might help strengthen this part of the Evangelist. It is, that the strongest men of the denomination be asked to contribute material for this page. Such contribution to be sure should be on the theme suggested and in harmony with the wishes of the Editor.

Leading Contributions.—Here indeed is where the Evangelist falls short of meeting the large demands of the church. The readers of the paper do not like the "Scissors." The merit of the articles reprinted does not seem to enter into the consideration. What is wanted is an original contribution from some brother or sister with his or her name attached.

Now to be perfectly frank unless about one hundred fellows awaken and do their duty Brother Baer can not make the paper by any other means than the use of a sharp and big pair of scissors. The fault lies in the church and not in the Editor. Men will promise to write but they seldom do. They promise to write if the paper is supplied them. They receive the paper and forget to write. I mean they take the Evangelist as pay for a promised contribution but they forget to write. This ought not to be so. I have written as much as any one in the church and I have never received a penny for a single contribution. I believe we ought to cheerfully and freely contribute. We ought to write so much that the Editor could make a wise choice of materials and reject the rest. And we ought to receive back our rejected copy with thanks to the Editor that he knew better than we what all the church ought to have through the columns of the Evangelist. From the days of Brother Holsinger until now I have not once questioned the wisdom of the Editor in charge about any contribution of mine being rejected. Nor will I begin now. Come, Brethren and Sisters, let us up and awake to our opportunity! Let us rally around Brother Baer and assist him with all our power. It would only take two or three contributions from each one of a hundred capable writers during a year to bring this part of the Evangelist to a high level of worth and power in the life of the church. Will we do it?

Church News.—My interviews with many persons have shown me that the first page read in the Evangelist is page 8 where the review of the thought and work of the church is given by the Editor. After this readers turn to the pages following to find the "News from the Field." The Editor's review on page 8 is made up from the "News from the Field" which reach the office. Why can there not be a great revival of "News from the Field?" A post card can carry an item of interest to the whole Brotherhood. Send it on to the Editor. There certainly ought to be enough of vital interest going on in the whole church to make inspiring "News" worth reporting at least once per month. How is the battle going in the front line trenches? Tell us.

MAKING THE EVANGELIST is the JOB of the WHOLE CHURCH. The church,—lay members and ministers, has no right to ask Brother Baer to give up a good pastorate among a people who are slow to spare him and to become the Editor of the Evangelist unless, UNLESS,—get that word,—we mean to help him succeed. He can if we help him. HE can not, and no OTHER MAN can succeed if we do not do more than we have in the past to make the Evangelist.

Making the Evangelist what the church wants it to be is no small task. I neither could edit it nor would I undertake to do so. There are men who can. I urge that those who like myself can not be the Editor rally to the support of the man we charge with this responsibility and that we assume our share of the task. The writer stands ready to pledge himself to join all others to whom these words may come to enthusiastically and consistently and in brotherly love support Brother Baer as he takes up his duties January 1919.

MILLER.

From the Editor's View-Point

The Expression of the Soul

One of the common, yet elusive, terms in use by mankind to give expression to being that is different from the common existence of either mind or matter is the word soul. We will not attempt to give anything more than the most common definition, the immortal spirit, here; we will leave the deeper defining to psychologists and metaphysicians. But as the term is commonly understood, though not easily defined, it is but natural to consider the manner in which the soul finds expression.

We are told that the soul of the poet finds expression in his poetry. We may not always understand just what he is trying to express, but of course that is because we have not the soul of a poet; and the soul of a musician finds expression in his music, whether it be expressed upon the crude bamboo musical instruments of the South Sea Islanders or upon a Cremona violin or a Steinway grand piano, it is all one and the same thing—the expression of the soul of the musician. The reason it is so much easier to comprehend or to appreciate much of the popular "ragtime" of the day than it is to enjoy the masterpieces and the classics of past and present generations may possibly be because most of us are "rag time souls" and thus fail to enter into the spirit of the music of the masters that gives expression to lofty souls.

But the latest claim in regard to the expression of the soul has been made by a famous designer of "swagger" costumes for women who says, "Dress is the expression of the soul." Now had this most famous designer said, "Dress is AN expression of the soul," we hight have passed the statement by without notice, but when it is claimed that it is THE expression we feel that it is only proper to look into the correctness of the statement.

If dress is the expression of the soul then John the Baptist must have been a very simple soul indeed, at least he was a rugged soul, for his garb was of the simplest and most rugged character. It is not anywhere written that Jesus sought in any manner to give expression to his soul through his clothing, but he did teach the folly of giving much thought to these earthly garments. The great Tolstoy of Russia who had every opportunity to hold himself aloof from the "common herd" and to satisfy himself on the fatness of the land was too great a soul to thus content himself while his fellow men were suffering around him by the millions, and though he is regarded as one of the greatest souls produced in Europe in a hundred years the peasant's garb that he was content to wear gave little expression to that greatness.

While loftiness of soul and true refinement may be indicated by neatness and simplicity in attire we are slow to admit that one's garb is a true index to one's soul as we would not like to think that the souls of men and the sours of women of the last generation have been as queer as the old photographs in any family album would indicate by the clothes they wore.

A Forlorn Hope

We presume Maximilian Harden but expressed the common hope of the leaders in the Roman Catholic church when he said, "Eventually the secular power of the papacy will be established in Rome." We presume there are millions of members of the Roman church that would rejoice to see that day, but if they are bolstering up their waning faith by any such hopes we fear they will be sadly disappointed, and no one should now realize this more than Maximilian Harden himself, unless he is too blinded by prejudice to read and interpret facts and history.

There are times when one's failing courage may be bolstered up by repeating over and over again the words, "I am not afraid, I am not afraid," until one finally comes to believe that he is not afraid. And thus the real followers of Romanism seem to have been bolstering up their faith by repeating over and over, "The Pope shall rule the world from Rome, the Pope shall rule the world from Rome," but this is one of the instances where saying so will not make a thing so, and the declaration of all the Maximilian Hardens in the whole world will not bring it to pass.

As the events of the centuries reveal the real facts in the case Rome has been losing her temporal power constantly through all these years, and as the power of the Pope has always been dependent very largely upon the ignorance of his subjects who have submitted to his rule because they have known nothing better, the constant spreading of knowledge in the world is removing that tie, and, as one country after another has thrown off the Roman yoke in the past, so we may expect them to continue to do until not one country remains that will even entertain a thought of Roman rule over secular matters to say nothing about planning to help such rule to come to pass. But right here a great task is set before the Protestant churches of the world. As the people renounce the temporal rule of the Pope many of them also renounce his spiritual rule as well, and unless the Protestant churches are prepared to guide them into the way of spiritual liberty without losing faith in God and Christ they are very likely to fall into the ways of skepticism and unbelief. While we realize that the hope of the secular rule of the Roman church is a forlorn hope we should not neglect the opportunity that is ever open to the Protestant Christianity to lead these people who have been deceived so many centuries into the way of the truth and the life.

The Might of Right

We presume that never again will a nation that desires to be called civilized act upon the principle that might makes right. No longer do men indorse the saying: "He may take who has the power, and he may keep who can." We take it that different principles shall rule the lives of men in the years to come than have been only too prevalent through the years that have but recently passed. But while we are rejoicing that it has been satisfactorily and we trust once for all been proven that might has never made right and that in no case can it ever do so, we should not forget that there is another principle equally as strong and a great deal more wholesome. The principle of right makes might and the man whose life is governed by this principle is amazed at the strength that is his. But all this strength is needed for the various activities of life present altogether too many opportunities for one to go wrong unless there is some wholesome principle of life acting as a restraint upon him. We know that a great many people chafe under restraint and we are being taught more and more that self-expression is the great underlying law of all growth of the human soul, but observation leads us to believe that the law of self-restraint is equally as impoortant. But one of the easiest, yet at the same time one of the surest means to keep one in the right path is to follow the admonition of David Lloyd George who said, "We will do no wrong if we abandon no right." This then is the might of right—it keeps one from wrong.

Contributions

The Minister's Duties and Opportunities

BY MILES J. SNYDER

The duties and opportunities of the minister may be roughly grouped and briefly treated under two heads, namely, the preacher as pastor and the preacher as teacher. Perhaps it is not far wrong to say that both are equally important. But the tendency in these days, and therein lies a great danger, is to minimize the pastor's office and to extol the preacher's. We hear much about the minister having so large a duty to the public that he cannot give his time to individuals. We are told that so much is exacted by the modern congregation that the preacher must give all his time to sermon preparation. Frequently we hear ministers speak lightly of pastoral calls. Some seem to have the feeling that calling upon the laity of the church is beneath the dignity of men of such highly trained intellect as theirs. But, while peculiar situations need to be reckoned with accordingly, the pastoral side of the minister's vocation remains highly important.

Of course, it is easy to understand its great importance when one thinks of the opportunities pastoral work offers. First, there is contact with child life, and the children of today are the church of tomorrow. Children are not reached by preaching, and no preaching in after years will ever win such allegiance as the friendly comradeship and leadership of their earlier years.

Then there is the opportunity of opening the door for youth. Young people from the age of fourteen to twenty are not generally interested even in good sermons, but they are remarkably responsive to personality and friendship. It may be seriously questioned whether all the public addresses a preacher makes, all the committees he attends, and all the articles he writes, have the large and abiding influence upon society that the devoted and intimate attention given to fifty or one hundred young people would have. What greater work can a minister do than guide young people into the paths of true Christian manhood and womanhood, usefulness and success?

And again, while much is said about the persuasion of the pulpit, the statement is doubtless true that most of the accessions to the church have come from personal conversations through pastoral calls. Looking back over my own ministry, the gains that stand out distinctly and the results that can be tabulated have come much more from personal contact than from preaching. Of course, this may be a reflection on the character of my preaching, but it is true nevertheless. In fact, in my present pastorate, in spite of three special evangelistic campaigns conducted in as many years by successful evangelists, seventy-five percent of the converts were the direct result of pastoral work rather than the preached word. Preaching is the force for Christian nurture, but for winning men and transforming them there is nothing like the personal persuasion of one who through intimate acquaintance they have come to trust and admire.

And even the visiting of women in the afternoons, the comforting of the sick and sorrowing and heavy laden, and the informal chat in the home, are by no means to be despised. The reason so many ministers speak lightly of these is because they have no genius for friendship. Selfishness has taken the place of gentleness and sympathy and faith. The preaching that grows out of friendship for the flock is preaching that will be far-reaching in its influence.

Now, what I have said about the duties and opportunities of the preacher as pastor will in no wise conflict with what I shall say about the preacher as teacher. Jesus Christ inaugurated the Christian era by appointing twelve men and sending them forth to preach and teach, saying, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." And obedient to their commission they went forth to proclaim the Gospel of glad tidings everywhere, and to tell of the new force that had come into society with transforming power, of a liberty that set at naught the fetters of an evil past, and to open the way to an ever-enlarging, victorious life. And in all the days since that glad hour the ministry of Jesus Christ has been a teaching ministry through the spoken word.

Every Lord's day the minister looks into the eyes of tired people with ofttimes anxious hearts. They have come for help and comfort and uplift and cheer. They want a breath of balmy spring, a breeze from the heavenly moorlands. And the minister must come to them with a message that will relieve the stress and strain of life. His mission is to keep faith serene and strong, to hold before them the true values of life, to cause hope and courage to sing in every heart, to quicken the soul to divine endeavor, and to feed with heavenly manna those that hunger and thirst after righteousness. And in these weekly audiences there are also other classes of people, sinful, frivolous, careless, despondent, and here is the minister's duty and opportunity to remove misconceptions and prejudices, to break down religious indifference, to lift up high ideals, to awaken conscience, to quicken hope, and to direct the will in righteous living.

To fulfill the enviable purpose and privilege of the ministry requires more than intellectual attainments. The preacher does not have a roving commission to wander up and down the universe of knowledge. As Christ's ambassador he must take the latitude from his Master. He must have the intellectual grasp of, and the spiritual grip on, the great truths of God's Book. Having labored fervently for these, and having obtained them, he must clearly define and confidently declare them with the tone of certainty for they are God's eternal truths and if men cannot cling to these with assurance then the very foundations are tottering and all is chaos.

Today, owing to the great world-upheaval, grave questions are being asked by serious minded men and women in every community. They are asking them of their own hearts and they are also asking them of others. To whom have the people a right to look for answers to their deepest questions in these troublous times if not to the minister? If he cannot give them complete answers he must at least give them serious consideration and throw some light upon them; for it is the duty and opportunity of the minister to be and to bear a shining light amid the darkness of the world.

It was never more easy for ministers to make such calamitous mistakes as they make now in dealing with conditions that confront us. Amid surroundings such as the world has never seen before, no minister should want for themes today, and yet what trivial themes some ministers content themselves with! He is missing the mark and betraying his trust and wasting his time who diligently seeks for so-called popular themes and preaches nothing but war sermons or invariably discourses on supposed related prophecies. The true minister will not be carried away on the currents of the times, but will hold himself to eternal principles applicable to other than war problems and conditions and applicable also to other than temporal incidents and passing events. While speaking to and for his age, the minister must be largely independent of his age, and instead of being shaped by it must try and shape it. His message must be above the standard of the age in which he lives, bringing into it the radiance of the eternal. The Bible must, as in the centuries gone by, continue to be his text-book and unfailing source of inspiration and authority and power; for that Book alone has the only message that can be applied to illumine the paths of men and lighten the burdens of the people.

Furthermore, to rightly perform his mission and serve his day and generation, the minister must believe in man, not an unwarranted belief that man is good and needs only a little coddling to make him pure and generous, but that man is made for God and religion. Much of the talk we

hear about the general good ness of humanity is only sentimentality and false optimism. The truth of the matter is the average man is not good, but very vile and full of selfishness and secret sins. But the minister must have an unswerving faith in the capacity of man for God, which truth is abundantly confirmed by the experience of the race. Animated by this faith and conviction he must proclaim the good news of the Gospel: That God is a compassionate Father whose love suffers long and believes and hopes and endures for his children, that this love of God means the forgiveness of sins in the lives of those who sincerely repent, and that with sins forgiven eternal life is man's priceless possession as a free gift of God.

Manifold are the minister's duties and opportunities in this age of transition and change in which we live. There is a birth of a new consciousness in our social life and deep stirrings in the heart of humanity. The new religious educational movement in our day opens new avenues of approach to many old questions. The full-orbed minister must be qualified to intelligently lead in all these movements that effect the stability and growth of the twentieth century church.

Concluding then, it is therefore clear that in view of these conditions, with a new and firm belief in man's capacity for God and religion, with an unwavering faith in Jesus Christ and the efficacy of his solutions of all problems of life, and with a vitalizing belief in the times in which he lives, the minister of this generation must have courage and divinely guided convictions and be prepared under the providence of God, to direct and mold and crystallize the shadowy and indefinite sentiments in the hearts of the people. This is the challenge and function, these are the duties and the opportunities of the Christian ministry today.

The Theology of the Reconstruction

BY E. M. COBB

The devil, be he myth, microbe or monstrosity, transferred mother Eve's God-given dogma for some of his philosophical theology upon the consideration of a little applesauce; he euchered Noah out of his for another installment of his substitute plus a bunch of grapes nicely served up; he assisted Solomon the wise man in the selection of seven hundred princesses (not common white trash) and they turned his head from wisdom, and his heart from God, and they mixed up his politics and religion until he overran the Heinz record and had about seven hundred varieties; but the children of this generation are wiser.

We often hear of preachers who speak of the Twentieth century theology, religion, or Christianity and all that, but you have yet to find the first case where the devil ever changed medicine. He only has the one variety in his case —UNBELIEF. The rest of the case is filled up with various and sundry capsules which he uses in the administration of his dope. To his amazement, he finds that he cannot use the apples for we are Hooverizing; the bone dry sentiment has ruined the grape juice brand; Smoot no longer assists him in the polygamy stunt, and so he has had to substitute several new brands of capsules.

The brand that comes from the Russel factory, are dipped in a strong solution of anti-ressurrection theory and thereby destroy all the dogma God ever gave the patient on the subject of the Hope of Eternal Glory; the brand that comes from the Eddy mills are saturated with anti-atonement doctrine, and as soon as the patient has swalllowed the capsule, he no longer has any vision or conception of the merits of the Cross.

But when he wants to vaccinate a bunch of theological students and preachers, he secures from the Ella Wheeler Wilcox laboratories, this New Thought brand that works charmingly. Notice the new formula in the December number of the **Cosmopolitan.**

In the first stanza, she says that the "Spirit flowed from the mind of the Maker through nature to man." That puts an end to John's theology; he thought the Spirit came through the word to man. **Jno. 17:17.**

In the second stanza, she has the Spirit on a parallel with the sap of the tree, the instinct of the beast, and the reason of man. Notice the modern conception of the Deity.

In the third and fourth stanzas, the author has attributed the devilish doctrine of Spiritualism to the Spirit. Talk about blasphemy. This new kind is so much more virulent than the old sort, and so indescribably deceptive.

In the last stanza, even the Mighty God is accused of lifting the old dogmas. This does not sound much like, 1 Pet. 5:1-11; Acts 2:42.

I have sounded this note of warning to put our young men and women on the alert for such subtle work of the adversary. Forget the Miltonic forked-tailed image he would have us believe he is, but look for the "Angel of Light" kind that the Book speaks of. You get a more concrete illustration of his method of working a little farther on in the same issue of the same magazine. Under the caption "A Voice from the Beyond" beginning on Page 72 is the most clever, subtle, mixture of asceticism, culture, refinement, truth, spiritualism, theosophy, Buddhism, New Thought, and Satanic substitution for the real gospel of Christ, I have ever seen in one article. One with the talent of the author, and the embellishment as can be given by a magazine like the Cosmopolitan, is able to so deftly weave this mixture as to deceive a large percentage of the unsophisticated and turn their heads.

Notice the lives for pattern—Lodge, Lombroso, Flammarion, Turner, Crooke, Maeterlinck, and Doyle. Notice the list of Spiritualistic books as references. Watch the leaves and determine which way the wind blows. Notice the tirade against orthodoxy and its exponents at the bottom of page 125. This seems so silly from so great a mind as that of the author. To think there can be union of spirit of the gospel and that of Christian Science when the author of the gospel says, "without the shedding of blood, there is no remission of sin," "Except ye eat my flesh and drink my blood, ye have no life in you." "And the blood of Jesus Christ, his Son, cleanseth us from all sin." That's Dogma which Mrs. Wilcox hates, derides, and denounces. While Christian Science, or rather its author says in Science and Health, pages 25 lines 6 to 9 "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins as he went daily about his father's business." That is not dogma—that's heresy and blasphemy. Yet this is what our author would have the people and especially the clergy to embrace and quote the Savior as saying "Love one another." Sure enough he said that and he also said, "If ye love me, ye will keep my commandments." Not by talking with infidels, atheists, skeptics, but by "keeping these faithful sayings of mine." He wanted his dogma, his doctrines, his sayings kept. Whenever these advocates of these milk and water substitutes for the real Christianity, can produce as James says, evidences of their faith by their works, then it will be time for us and our children to pattern after their lives.

The author does not hesitate to belittle and berate "wornout dogmas," places Buddha above Christ, says her Robert was her "bread of heaven," and consults the Endor society instead of the Holy Scriptures, The Wise Ones, instead of the inspired writers of the scriptures, the ouija board instead of the communion table, substitutes Scota for the Paraclete, and yet asks us who are disciples of the lowly Nazarene to embrace such licentious heresy and nestle the viper in our bosom as complacently as if it were a dove.

And finally, the six great convictions of spiritualism however contradictory they are to the great plan of salvation given by the Lord Jesus, the author and editor expects us to believe them. Yes, Brethren, here is a sample of some of the theology we will have to deal with during this great reconstruction period after the war. Never was there a time when the Evil One had such a tremendous opportunity with these counterfeit doctrines, to supplant the true gospel of God. It certainly behooves us to double our diligence as ministers, and as Brother Rench says "Give the Bible a chance."

Coronation

BY DANIEL A. POLING,

Associate President the World's Christian Endeavor Union

I saw her first in a great base hospital in the north of England. She was leaning over a bed that held a fearfully broken lad from London's great East Side. In half a dozen places the shrapnel had sought his vitals, and quite as many times the kindly cruel scalpel of the surgeon had searched out the creeping poison. When she touched the boy, he smiled. He could not see her—his eyes were covered—and he could not move his head. Even the smile must have caused him pain. But I never knew before that a man's mouth could be so beautiful. It was as if the lips had responded to something electric in that white-gowned woman's touch; it was as if her fingers had healing in them, as if her hands bore the same divine ministries that the hands of the Galilean carried to the halt and lame and blind, nineteen hundred years before. I found myself whispering "And the child was cured from that very hour."

I saw her next in France, and not far behind the lines. I never learned her story. I prefer to remember her in the spirit of the words of one her hands were laid upon:

"I wonder what she did before she went to war—for she has gone to war as truly as any soldier. I am sure in the peaceful years she must have loved and been greatly loved. Perhaps he was killed out there. Now she is ivory-white with over-service, and all her days are spent in loving. Over dying men she stoops and is to them the incarnation of their mother, or of the woman, had they lived, they would have loved."

I shall not see that woman again. In the air above a red cross, a winged-monster paused and let loose his fury. **She is not dead, but gone to her coronation,** this woman with healing in her hands, this greatest mother in the world.

On the Brink

Commenting upon President Wilson's decision to sit at the Peace Table, Mr. Arthur J. Balfour is said to have remarked to a friend the other day, "It is going to be a rough and tumble affair, this peace conference." To which the incorrigible optimist will doubtless respond: "Oh, somebody is always taking the joy out of life!" Gladly would we "shoo" away every "gloom" that clouds our sky. How we hate to think of the fly in the ointment of our satisfaction, as we rejoice over the triumph of our righteous cause and the deserved discomfiture of our arrogant foes. At such a time it is peculiarly unpopular to stress the ancient warning: "**Let him that thinketh he standeth take heed lest he fall.**" And yet in our inmost hearts we realize that in this world we can never be wholly safe, that dangers seen and unseen lurk on every hand, and that victory and prosperity bring a menace of peculiar insidiousness to men and nations. The truth is that **even in the hour of greatest promise we are living on the very edge of an abyss of shame, on the very brink of a volcano of desolation.** It is this knowledge which forces wise men to their knees; it is the recognition of this inescapable fact which impels them not to lean upon their own understanding, but to put their trust in the living God.

"Often have I been driven to my knees," said Abraham Lincoln, "by the conviction that I had nowhere else to go!"

Have statesmen ever faced more difficult and delicate questions than those to be determined in Versailles or Paris during the next few weeks? Should we be at all surprised at the rumors of trouble in the settlement of issues which might well test the patience and unselfishness of archangels, to say nothing of weak, fallible men, biased by political views, by racial prejudices, by national misunderstandings? "International complications appear to be endless," writes one correspondent; "views and aims will inevitably clash." The report that French and English politicians are intensely jealous of us and of each other may be an exaggeration; it may not be true that Great Britain wants a just peace only on the condition that she alone can hold the club to enforce peace, that France is already reaching out for more territory than is exactly just, that both France and England sneer at Italy, and that political intrigue is afoot which bitterly resents the threatened preponderating influence of America at the Peace Table; all these things may be overemphasized as serious factors in the situation; and yet who dares to say there is no peril, that after all the bloody cost of this awful war the councils of justice might degenerate into an unholy scramble for spoils, or at least that the glorious ideals of democracy might be dimmed by selfish squabbles, unwise decisions, and trouble-breeding compromises? Surely these are days big with destiny; surely this is the time of times to pray that the All-wise God may preside over that history-making Conference. Let every American in his heart bid godspeed to our President and his associates ,to whom are entrusted such mighty issues in this crisis. Even on the brink of infinite peril we may dwell in safety, if our hearts are fixed upon him. We must believe that by his grace right will win at the Table as on the field.

Then, too, amid the jubilations of Thanksgiving Day and the prospects of a Christmas made so much merrier by the advent of peace and the knowledge that our dear boys are coming home, we hear not only multiplying evidences of heavy responsibilities across the sea; but we are **actually face to face here at home with the rumblings of the long prophesied industrial earthquake,** not only in the necessary adjustment of living expenses and incomes which is inevitable at the close of a period of war, but in the clashes of men in uniform with the radicals who are already denominated as the "reds" or Bolsheviki of America. We read that the Commissioner of Police of the metropolis threatens to use machine guns on soldiers, sailors and marines wearing the uniform of Uncle Sam, and that the Board of Aldermen adopts a bill which carries severe penalties for all who incite to riot by the use of any red or black flag or any device which appears to stand for opposition to organized government. **What a seething volcano this is—and we live on its very brink!** God pity us if we fail to understand our need of divine wisdom, our utter dependence upon him who alone can guide us safely through! Never were religion and patriotism so closely linked together. **There is no hope for an unChristian America, an unspiritualized League of Nations, an unevangelized world.** The one place where all men can really get together as brothers is at the foot of the Cross of Jesus. This is what makes the task of the church so great, and the opportunity to serve mankind so wonderful beyond all precedent. O church of Christ, awake, awake to the surpassing challenge of the new day!—Reformed Church Messenger.

Evangelism

BY J. A. McINTURFF

No other word in the religious vocabulary has been abused more than this. It has stood for noise, nonsense, excitement, and unreasonable religious feelings; it has served as a cloak for sin and deception. It has been the abuse of evangelism which has almost put it in disrepute. It has been led over our land as a slave in the chains of religious cranks, and the things it has been made to do would lead one to believe it insane. It has been pushed into the shadows of superstition and there compelled to do its work. It has been forced out in the cold, chilling world and left to die, and it has been the victim of monarchs. It has been robbed of the real gospel reputation, and starved on religious creeds. It has suffered from false-acceptors, the victim of Christless preachers and churches, and often forced by the proud and creed ridden church to the street and there left under the hands of the enemies to proclaim the Word. It is an unwelcome visitor in many churches, a scorned enemy by a few, and a slave of some, while but a few treat it as a child of the Book. Poor, rejected, starving, enslaved, abused and

misguided evangelism still is living and smiling as the Christless hypocrites lead him bound by the chains of their creed and opinions through the ages. But he is as real and sane as ever, all he needs is LIBERTY.

There is a sane, friendly, kind, affectionate, gospel evangelism, and if the real evangelism of the Bible could be freed and allowed to go among the people as in the days of the Jerusalem church the same friendly welcome would be accorded. Men are looking for friends who will help them and the best and most kind of all friends is evangelism. In some place in each life it has been touched by the uplifting hand of the rescuer, evangelism. Man's best friend enters the shadows and saves him from the crimes of sin, when all other respectable friends have forsaken him. Evangelism, man's first and best friend, the only one who will lead him back to God.

With the NEW liberty of the world, and the freedom from much slavery of the past will come a NEW day of evangelism. It will be given its freedom. The cold, formal, creedalism which has pained men will pass forever. The chains of superstition and human opinion will break and a NEW evangelism—no, not a NEW, but the OLD with a new garment and returned health, and with LIBERTY in the NEW FREEDOM—will greet men.

"Two Hams and a Pail of Lard"

G. C. CARPENTER

In 1886 they were not worth as much as now for a good income would be required to buy them today. "The Continent" states that in that year, according to the Presbyterian Assembly Minutes, the total congregational budget of a certain Presbyterian church on the Pacific coast was actually "two hams and a pail of lard." The community hog must have been sacrificed that the preacher might live. But during the next thirty-one years, the Home Mission Board contributed a total of $5,509 to that church. "Missionaries can't live on pork alone." In 1907 it went to self-support.

Today it is one of the strongest churches on the Pacific coast. Its young pastor, we are told, is one of the most resourceful and energetic ministers in his Synod. An elder in his previous church testified to his energy when he confessed that "there was always so much going on at the church that he had to go down to the neighboring city over night to find time to take a bath."

Here is the conclusion as given by the Presbyterian Board of Home Missions: "To bring such a church from weakness and poverty to a point of strength and influence—**that is Home Missions.** A thousand fields, now aided have in them the same potentialities of power. Help us to help them develop."

The Home Mission Board of the Brethren church is seeking the same results and the opportunities are many. Every church in the brotherhood should go "over the top" with an offering for Home Missions. The church and pastor that fails to give an offering averaging the small sum of thirty cents per member surely lack vision and some of the energy possessed by the pastor referred to above.

The same Home Mission Board appeals to the members of the churches of that denomination to join their "Out-of Debt" Club. We don't want to be too persistent, they say, but nothing could be more persistent than interest on a debt, until you get rid of the debt, which we could do if more people would join our "Out-of-Debt" Club.

A goodly number of people and churches joined our Brethren Home Mission "Out-of-Debt" Club at the recent conference at Winona Lake and most of them have made good to the extent of $1100, but what of the balance who stood good for the $400? A hint to the wise is sufficient. That interest on the mortgage of twenty years' standing is very persistent and will be until we get rid of the mortgage Pay up suddenly and another church, "The First Brethren Church of Washington, D. C.," will go to self-support.

The Perils of Demobilization

BY REV. E. H. DUTTON

Religious Work Director, Y. M. C. A. (S. C.) The Challenge to the "Y" in the Camps

In the course of an address in one of our "Y" huts recently I was urging the men in view of the prospect of demobilization to determine at once upon some unselfish life objective. I had spoken of certain Civil War Veterans who had been standing in the street corners of my old home town day after day ever since I could remember. Men who were brave leaders in the crisis of '61-'65, but who have been of little use to the community or even to themselves in all the years that have followed. In fact they plainly illustrate the assertion the "War makes heroes and also bums." An officer who was present afterward told me that many of his comrades in the Spanish-American "Skirmish" likewise had been of no use to society since their return from Cuba or the Philippines. There is the same danger facing many men who are now looking down "the trail that leads back home." There is the danger also that they may determine upon a selfish career with riches or power as the objective.

Almost from the very day the Armistice was signed the "Y" in the home Camps has given the right of way in its religious program to a message of warning against these dangers, and the challenge of the gospel in view of a world of wide open doors and unmeasured need to a career of unselfish service. The appeal is being made through a campaign carried forward by means of:

1. Lifework addresses. At least one such address is provided each week in each "Y" unit by a qualified Christian leader, in each case supplemented by group conferences and personal interviews.

2. A new series of stereopticon lectures illustrating conditions in the "Lands of the Allies" which can be relieved only through unselfish life investments.

3. A series of life-work pamphlets, posters and other literature which serve to challenge the men to adopt Christian ideals for the life to which they are returning.

4. A new "War Roll" card calling for the initial Christian decision as heretofore, but also for a decision in favor of a life of service, (in the ministry, missionary work, Y. M. C. A Secretaryship, social service, business or the professions).

5. The accumulation of a specific information about every sort of useful post-war occupation toward which the attention of our men may be turned as they pass through our camps in the process of demobilization.

6. A comprehensive plan of recruiting for Christian callings by means of a Committee representing both the Federal Council of Churches and the Young Men's Christian Association, with Dr. F. W. Padelford and Mr. George Irving as executive secretaries.

7. The challenge to the churches in the communities.

The communities into which the men are returning need to be warned through the churches of serious responsibility in this matter. There is apparent a disposition on the part of the home folks not only to express due appreciation to the returning troops for their patriotic service but also to coddle or pamper them, to encourage indulgence and even license as a sort of reward for their military service. If this disposition is allowed to express itself without restraint it will mean the moral undoing of many men.

On the other hand if the churches and communities will meet their returning sons with the challengeto live at their best, to transfer the spirit of unselfish life-dedication to the battles of peace, to the huge task of social and economic construction that faces the world it will go a long ways toward securing the moral results of victory—a long way toward establishing not simply "a free Democracy" in our own land and other lands but also the "new Christian civilization" which, as Secretary Daniels says, is the only adequate compensation for the investment and agony of these terrible years of strife.

The City of God

BY ANNIE JOHNSON FLINT

There is a wondrous city, beautiful, bright, and fair;
The throne of God is in it and the glory of God is there.
And oh, the joy of knowing, as the Lord's redeemed can know,
While through the tribulations of this earthly life they go,
There shall be no more toiling; there shall be no more care;
There shall be no more burdens, grievous and hard to bear;
There shall be no more crying, hunger, or thirst, or fears;
There shall be no more heartache, through the eternal years!

And in that wondrous city there shall be no more night;
Forever and forever the Lamb shall be its light;
And oh, the joy of knowing, as the Lord's redeemed can know,
While through the dark and dangers of this earthly life they go;
There shall be no more trouble; there shall be no more wrong;
There shall be no more sighing, stilling the glory-song;
There shall be no more sorrow, for God shall dry all tears;
There shall be no more sinning, through the eternal years!

Blessed are they who love him and they who keep his word;
They shall enter into the city and dwell in the house of the Lord;
And oh, the joy of knowing, as the Lord's redeemed can know,
While often sad and lonely, through this earthly life they go,
There shall be no more sickness; there shall be no more pain;
There shall be no more parting, loved from the loved again;
There shall be no more weeping, kneeling beside earth's biers;
There shall be no more dying, through the eternal years!
—C. E. World.

The Sunday School

A Four-Month Program and a Challenge

We have had the "flu" here in Waterloo. No; that isn't poetry: it's a fact. The other congregations and Sunday schools in the Brotherhood have had to fight the "flu" too. All of us, no doubt, are ready to admit that the "flu" is some little old scrapper.

In more dignified diction; **unless the Sunday schools all over the United States put forth tremendous effort, they will not recover from the effects of the influenza quarantine for years.** For years, I say; and the history of other epidemics renders this prophecy accurate, trustworthy, infallible, ominous.

The obvious demand of the times, then, is that the Sunday schools shall put forth the necessary "tremendous effort." We do not want to languish for years. We want to recuperate right away.

Also, world conditions demand that the Sunday school be on the job right now, with maximum attendance, maximum efficiency and maximum zeal.

Consideration of these facts at a recent cabinet meeting of the Waterloo Brethren Sunday school led us to the decision to "start something." Hence, the following challenge.

The Challenge

We, the Sunday school of the First Brethren church of Waterloo, Iowa, hereby challenge each, every and all the Sunday schools of the Brethren church to a four-month contest in Sunday school activity.

The contest shall be wholly upon the percentage basis so that no school, no matter how small nor how large, shall have any unfair advantage whatsoever. It shall begin with the first Sunday in January, 1919, and continue over the last Sunday in April, 1919—a four-month program.

The school that wins the greatest number of points shall be the Gold Star school of all the competing schools. The school that wins the next greatest number of points shall be the Blue Star school. The school that wins the third greatest number of points shall be the Red Star school.

The Waterloo school will attempt to collect $175.00. Of this amount $100.00 shall be given to Ashland College endowment in the name of the Gold Star school, $50.00 in the name of the Blue Star school, and $25.00 in the name of the Red Star school.

The Four-Month Program

The rules for the contest shall be as follows:

1. An attendance of 60 percent of the total enrollment of the school, exclusive of the Cradle Roll and Home Department, on the first Sunday in January shall give one point.

2. An offering on the first Sunday in January equal to the average offering of the previous quarter shall yield one point.

3. An increase of 2 percent in attendance each Sunday after the first Sunday in January shall yield one point. This means that each Sunday after the first Sunday in January, the attendance must be 2 percent greater than on the preceding Sunday to win the point. If a school fails to have a 2 percent increase in attendance on any one Sunday, it must figure the required attendance for the following Sunday upon the basis of what the attendance should have been the preceding Sunday—if you know what I mean. In other words, a school must make up what it may lose before it can go on winning points.

4. In the same manner, an increase of 2 percent in the offering each Sunday after the first Sunday in January, shall win one point.

5. Each Sunday that 75 percent of the attendants at Sunday school are on time, the school shall win one point.

6. Each Sunday that 75 percent of the adults present have studied their lesson beforehand, the school shall win one point.

7. Each Sunday that every teacher and officer is present, or has provided a substitute beforehand, the school shall win one point.

Now, Come On!

If this set of rules favors any school, it favors the small school. Yet, the rules seem as fair to all as they could be made.

Those schools that will accept the challenge should write a note to the Brethren Evangelist—**as soon as possible**—and state the fact. This should be done **at once.**

Almost every school in the Brotherhood could enter the contest with profit. Come on, you superintendents and pastors, accept the challenge, or confess that you are quitters and have a yellow streak! Affectionately yours,

PAULINE LICHTY, Superintendent.
H. L. GOUGHNOUR, Pastor.

REVIEW OF

The Thought and Work of the Church

We have just been notified that the Nappanee, Indiana church will continue to place the Evangelist in every Brethren home of the congregation, one hundred and eighty dollars having been set aside from their annual budget to cover the expense. Three of the largest congregations in the Brotherhood have now reported that they will continue the plan and we can hardly understand how any congregation can longer remain out in the cold after the experience and testimony of some of the best churches we have. Brother C. E. Kolb is delighted with his pastorate at Nappanee because of the activity of its membership. Last year the Nappanee Sunday school ranked fourth in attendance among all the schools of the church.

Now is the time the pastors of all the churches should be looking after the Evangelist subscription lists. We presume seventy-five percent of our subscriptions expire in December and January, and for the conservation of paper all publishers are asked to cut off all subscriptions as they expire unless they are promptly renewed. We can not afford to lose a single subscriber so we ask our pastors to co-operate with us in securing the renewal of all old subscriptions as well as a goodly number of new subscribers. Another reason we want this done promptly is we installed a new Elliott Addressing Machine last summer for mailing our Evangelist and we have been gradually transfering the names from the old system to the new. This requires a great deal of labor as well as considerable expense, and during the month of January we want to transfer the entire mailing list to this system, and every subscription that has not been renewed by that time will make extra work and extra expense for us, so we ask you to co-operate with us by renewing all subscriptions at once, if possible, or at least during the first week in January.

The report of Orion E. Bowman, Secretary-Treasurer of the General Missionary Board for November as it appears on another page is a good one, but the one thing the general brotherhood will be anxiously looking for from now until it appears in the Evangelist is the report of the Thanksgiving offering. The ban that has been on public services at different periods in all parts of the country no doubt affected the offering to a certain extent, but we trust our membership has felt thankful enough to make this the largest Thanksgiving offering ever received by the church.

Brother Drushal reports at some length the work at Lost Creek, Kentucky. He also sent us some clippings from Kentucky papers that tell of the terrible havoc made by the epidemic of influenza in the mountain districts of Kentucky. People in the more progressive sections of the country have thought they have passed through trying times, but these experiences are tame indeed compared to the experiences of the people living in the backward mountain sections of the south. A most pathetic appeal is made by Brother Drushal for a matron for the dormitory and for a nurse at Riverside. The future of the school is placed in jeopardy by this lack. Have the pastors really tried to find helpers for this work?

Brother Albert Trent's "Story of Statistics" should interest all our Sunday school workers. He has taken the following departments of the work, the enrollment, the average attendance, the total offerings, the offerings for national work, the Home Department and the Cradle Roll Department and has listed the ten schools that stand nearest the top of the list in any or all of these departments. It is an interesting report.

The "Challenge" thrown out by the Waterloo, Iowa Sunday school as it appears on page seven this week should stir up every pastor, Sunday school superintendent and every Sunday school in the entire Brotherhood to the greatest activity of their history for the next four months. Some supreme effort will be needed to enable the Sunday schools to regain what they have lost through the closing of them so long because of the epidemic. Reports of this contest as it progresses should make interesting reading for the Evangelist subscribers, and especially for the many isolated members of the church.

In his report of receipts for the Kentucky work for November Brother Carpenter supplements what Brother Drushal has to say about the great necessity for securing a matron and a nurse. Pastors, how much are you helping in an attempt to find these workers?

Brother I. B. Trout's report from Berlin should remove all fear from the heart of any pastor who has been looking for the coming of Brother Beachler in the interests of the Permanent Endowment Fund for Ashland College. These testimonies from pastors where Brother Beachler has appeared should help other churches to look forward with pleasure to his coming, just as we always regard with pleasure the reports Brother Beachler makes concerning the influence of the Brethren Evangelist over the congrgations where he makes his canvass.

J. F. Watson reports some of the things the Somerset street Sunday school has done and has tried to do regardless of the drawbacks occasioned by the quarantine. One member was recently added to this church by baptism.

This being quiet hour month for the Christian Endeavor societies the president of our National Society introduces the new superintendent of the quiet hour department, E. M. Riddle, who also has something to say in regard to the observing of the month and especially the last Sunday in the month when the work of the full month should be brought to a grand climax.

The Maple Grove church, near Eaton, Indiana began an evangelistic meeting early in November, but it, like a great many other meetings, got caught between bad weather and the epidemic and was compelled to close. There were two additions to the church by letter and the church itself felt greatly revived by the preaching of the evangelist, A. E. Thomas.

That the churches of the Indiana district are pretty well alive to their opportunities and to their duty as well is indicated by the missionary apportionment as it appears on another page. This makes a very good budget with which the Indiana Board has to work and the Board is undertaking a most aggressive work in the district, five mission points within the district receiving financial help from this missionary fund. The Indiana churches are among the best cared for and among the most aggressive of any district in the entire brotherhood.

Brother Bauman's work at Dayton was cut short by the epidemic, but the meetings were continued after his departure by Brother Cobb, more than twenty members were added to the church as a result of these meetings and a splendid communion service was observed in connection with them.

Brother Beachler was more than pleased with the results of his canvass for College Endowment at Allentown, Pennsylvania when the circumstances are taken into consideration. This should cause a few of the Pennsylvania churches previously canvassed to feel somewhat chagrined when they place themselves alongside of Allentown, but they will not see this as they are not readers of the Evangelist like the members at Allentown are where the paper goes into every home of the congregation. We are sure the further Brother Beachler goes with his canvass the more he will come to connect up the results of his work in each congregation with the number of Brethren Evangelists going into the homes of that congregation.

Around the Editor's Table

Sacred or Secular

In an editorial in a recent number of a popular weekly magazine it is said that the religious tone of secular editorials dealing with Germany's defeat is almost as strong as the words of the pulpit.

Recently Brother A. P. Reed of Los Angeles, California, sent us a large number of clippings from several of the great dailies of that city to show how large a place these great city papers are giving to religious matters. One of these papers runs a scripture text every day entirely across the top of the page set in sixteen point type so that it will be sure to be noticed. Among these texts are such selections as "For what doth it profit a man to gain the whole world and lose his soul," and "Whosoever sahll confess me (Jesus Christ), before men him will I confess before my Father which is in heaven," and "Bear ye one another's burdens and so fulfill the law of Christ."

We have no way of knowing how deep below the surface this religious sentiment goes, but on the surface it looks good and it must wield an influence for good by giving such prominent notice to the things that are now attracting the attention of the great public. Then in the lower corner of one of the pages, enclosed in a border and set in bold faced type a thought or short prayer is given for the beginning of each day similar to the following: "Dear Lord, keep us this day from the ways of wrong and sin, for we know full well that we must suffer if we sin. Thy law is unchangeable, and we must pay the penalty if we violate it. We would therefore ever seek to keep to the ways of rectitude and light." Here is another of these characteristic prayers: "To thee Almighty God, who hath the destiny of the universe in thy keeping, we turn for help in these trying days when the scourge of a malignant disease is blighting the children of men. Thou art the Great Physician. Come to us we pray with the balm of healing. Drive out this enemy of life and love and health. Restore these stricken ones and to thy name we shall give the praise."

While these prayers appear on the surface to be the prayers of a people who are driven to the Lord because they know no other refuge from danger and the worship seems to be a worship prompted by fear, yet it matters not so much how people are led to recognize the supernatural power of God as it does that they RECOGNIZE him.

Strange Bedfellows

It has been said that politics frequently brings about unusual relationships that are described as "strange bedfellows," but one of the most unusual situations one can find is that created by the proximity of some of the texts quoted above and a special column conducted by the noted, if not notorious, Arthur Brisbane who got into the limelight during the war as one who was suspected of pro-Germanism in the purchase and operation of a great daily paper in the city of Washington, and also for his fierce opposition to prohibition.

Another of the great papers of Los Angeles publishes brief notes or extracts from the sermons of a dozen or more of the leaders of the Los Angeles ministry, and special prominence is gievn to an extract from a sermon of the Rev. Bruce Brown who said,

"Some of the best expressions of the spirit of Christianity are often to be found in the editorial columns of our great papers. I wish to commend particularly to my people at this time, when we are not permitted to have public services, the editorial in the Los Angeles Express of last Thursday. Reread it today for Sunday meditation. Put fear from you as a thing of evil. The difference between success and failure in all the affairs of life is usually a very narrow margin. The race is most often won by a few feet. The victory is won by the nation that can raise the last million. This last step or effort is usually a matter of courage and self-confidence. Disease attacks the body weakened by any passion. Fear opens the door and invites the enemy to enter. Courage, determination fortify every cell of the body. The coward is whipped before the battle begins.

"All the institutions that bless mankind have come from the intrepid few who have dared to walk in untrodden paths. If America had listened to the voice of fear she never would have entered the world conflict, and the nations would have been delivered over to Hunnish savagery. The hope of all future ages rests on men and women who are unafraid."

God Is Not Mocked

With the above apocalyptic warning **The Evening News** of Newark, N. J. reviews in a solemn manner the plight of the nations that planned the world war and the world's woe. There are some free-thinkers and some skeptics among the leaders of the world's thought and the world's action, but it is refreshing to know that they form an inconsiderable part of such leadership after all, and the words of the editor of **The Newark News** express the feeling of a vast number of the greatest men in the world. We quote these words:

"It is not enough that the German armies confess defeat.

"It is not enough that revolution takes command of the erstwhile German empire.

"It is only enough that the doctrine and theory of autocracy are disproved and put to shame.

"Autocracy, militarism, can only maintain themselves by professing infallibility. Autocracy can not take counsel of democracy, without dynamiting its own foundations. If it is not superior, it is naught.

"Kaiser Wilhelm may go down in history as the world's greatest villain. He will certainly go down forever as the world's vastest fool.

"There is in his downfall, the downfall of the laboriously created machine that mechanized and brutalized Germany, heart and soul. He and his clique set at naught two thousand years of man's development. They defied the finer instincts of man, debauched the holy mission of education, worshiped at the temple of a crass materialism. For the Nazarene they substituted a tribal Gott.

"Defeat and physical death do not kill. The Nazarene lives. In the suffering of the men who bore the Cross in France he triumphs. Their rest is perfect in his peace. Their glory is imperishable, for they wrought a New World.

"Betrayed by materialism, that against which they contended is hurled to the depths of contempt. It is just scorn that kills.

"Where, today, is the arch-apostle of materialism, militarism, he of the 'flaming sword,' senior partner of Me-und-Gott? Fled across the border to neutral Holland, shameful in defeat and daring not to face the people he betrayed!

"Where are the clerics who swore that they alone knew the real god?

"Where are the diplomats who made faithlessness their creed and tore apart the 'scrap of paper?'

"Where are the thousand professors who protest that might was right?

"Where are the ten thousand savants who declared that their materialism bought them invincibility?

"Where are the hundred thousand officers of the kingly caste to whom the citizen was dirt, and who wrote their creed in flame and sword on Belgium?

"Theirs is shame, the shame that kills. Of all history they are the world's supreme fools. Their sword struck through the superficiality, the carelessness of a seemingly spiritually inert world. The world rammed back against them, and from east to west, from pole to pole, from Christian to freethinker, Mohammedan to heathen, it declared their creed a hateful vanity.

"All things seemed in their hands. The world was drifting under their spell. Their espionage, their mate-

(Continued on page 16)

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

THE SOVEREIGN GOD

A hundred years ago, when Napoleon Bonaparte invaded Russia, he told the Russian Ambassador that he would destroy that empire. The ambassador replied, "Man proposes, God disposes." "Tell your master," uttered the arrogant and self-confident Napoleon, "that I am he who proposes and I am he who disposes."

It was a challenge to the living God to vindicate his sovereign control, and God sent his most humble servants, the myriad snowflakes, from heaven, to subdue this audacious monster.

Napoleon flung his army into Moscow, but left in his retreat on the frozen plains the bulk of his invading army. God said to the defiant Napoleon, as the shore says to the ocean, "Hitherto, and no farther, and here shall thy proud waves be stayed." And, in 1815, when Napoleon escaped from the isle of Elba to again threaten with imperious hand the destinies of Europe, the sovereign Disposer of heaven and earth, whose hand is on the helm of empires, ordained Napoleon's waterloo at Waterloo, and ushered in the peace of Europe for thirty years.

And Napoleon Bonaparte found at St. Helena, his lesson that God does dispose the affairs of this world for his own glory and his sovereign righteous will.

Near Vilna, in Russia, is a stone on one side of which you may read: "Napoleon Bonaparte passed this way in 1812 with 400,000 men." On the other side of the same stone is this: "Napoleon Bonaparte passed this way in 1812 with 9,000 men.

No man may ignore God. No nation can disown or dishonor God and prosper. The stars in their courses fight against all such. No man, no nation, may forget God, or fail to walk humbly with him, and live. God has said it, God has sworn it, God has decreed it. Speaking of the Lord Christ who is this world's own rightful King, God has written it large on the page of history as well as the page of inspiration, "The nation that will not serve Thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12).

God and truth and righteousness must and will at last prevail ;the mouth of the Lord of hosts hath spoken it. This is the sovereign message, this is the sublime confidence, this is the song of this Forty-sixth Psalm.

THE BRITISH IN INDIA

Sir John Foster in The Century Magazine

Great Britain never conquered India, as the phrase is currently understood, but gradually inherited and undertook increased responsibilities, owing to the disturbed conditions of the country caused by the rival ambitions of native rulers and the warlike operations of invading peoples. During the last half century there have been many small wars, chiefly in the hills of the northwest with tribes which made predatory excursions into the lands of their more peaceful neighbors.

The broad, outstanding fact is that Great Britain brought peace to several hundred million people who for centuries had suffered the evils of constant war. Laws of equity were established everywhere; not British laws, but laws founded on native custom and practice and administeerd in local languages. Nothing has ever been done to hamper the use of Indian languages,—English officials are obliged to learn Hindustani,—and the rights of innumerable religious bodies have been jealously guarded. It has been because these religious rights were never allowed to be interfered with—and religious animosities are quite as acute in India as in other parts of the world—that has given rise to the belief among the ill-informed that Great Britain has long maintained her supremacy by cunningly playing off one great religious body against another and so preventing a fusion of all races and all faiths for an uprising intended to remove British dominance.

In strict fact, Great Britain was successful in India for the same reason she has been the most successful of colonizing powers; because she interfered as little as possible with the habits and desires of the local people. Vast commercial native undertakings, American in their magnitude, have prospered under the stable government established by Great Britain. The products of the West, all the modern scientific developments, have been introduced. And when it is remembered that India has three hundred millions of population, it is the cheapest governed country in the world. India has to pay for the army within its borders, it pays government officials, and at the end of twenty-five or thirty years of work has to provide them or their families with pensions; but the treasury of Great Britain does not profit by one cent because India is under the British crown.

RELIGIOUS EDUCATION IN SOUTH AMERICA

All who are interested in religious education in South America will be glad to hear the report of the first tour made by Rev. George P. Howard, as Sunday school secretary for that continent:

"My first visit was to Tandil, a flourishing city of about 10,000 inhabitants, situated to the south of Buenos Aires and about a night's railway journey. The brethren of the Evangelical Union (an English Missionary Society) were holding their annual meeting at that time. They gave me two full days and evenings out of their program and we had a great time. They were eager for help. I had a hard time getting away from them, and had to promise to return soon for a second visit. I gave them several addresses on the modern Sunday school; organized and led a model class, and led a Round Table discussion at which they brought up many of their problems. My exhibit trunk was a great feature.

"Great interest was awakened in teacher-training, and several classes were in process of formation when I left. I took orders for thirty copies of the new Spanish teacher-training book, 'The Normal Manual,' published by the American Tract Society. I have had a thorough examination of this book made by some of our leaders here on the field, and it has been found very satisfactory. The names of all who enroll in the teacher-training classes are to be sent to me. I will keep a record of them with the grades as they are examined, and at the end of the course, give them the World's Sunday School Association diploma. From a number of churches, requests have come that I visit them as soon as possible, and help them reorganize their Sunday schools. Everything, therefore, looks promising. I only wish there were two or three of me!"

MOSLEM YOUNG PEOPLE EAGER FOR BIBLE STUDY

In the center of the Niel Delta lies Tanta, a city of 70,000, largely Moslem. In one of the poorest quarters of this city a Sunday school has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday school secretary for work among Moslems, describes a recent visit to this school:

"The upper floor of a house has been rented, and we found every classroom full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the Government Schools have been attending. They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet."

"Another evidence of interest in Bible study;" writes Mr. Trowbridge, "is found in the girls' college, Cairo, which is under the direction of the American Mission. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come saying, 'Please send for a Bible for me.' A new Syrian teacher said that the thing which impressed her most in this college is that, when she looks over the crowded room full of girls at Chapel time, she cannot tell from the earnest faces which are Moslem, Jewish or Christian, for all are equally attentive, eager and responsive. Pray that many of these dear girls may have the courage to declare themselves followers of Jesus!"

THE WORLD CURSE

Sir Henry Johnston, the explorer, published in the London Daily News of July 23 a striking indictment of alcohol as a world-wide curse. In part, he said:

"I suppose in course of time I have become a fanatic in regard to the drinking of distilled spirits or of brandied wines, because I am intensely interested in the British Islands and the British Empire, and wish to see both prosperous, happy, healthy and efficient, because in Central Africa I found Alcohol far harder to fight than the Arabs; because in West Africa I found Alcohol the main cause of quarrels between the natives and the white man, between the natives themselves, the chief stimulant of horrors like cannibalism and 'Were-lleopardry,' secret poisonings, and the foulest intricacies of fetish worship, the principal cause of laziness amongst the blacks, or deadly ill-health amongst the whites; because in South Africa I knew only too well that the quarrels between British and Boers were almost entirely conflicts between Scottish or Irish whisky and Cape brandy, and that distilled alcohol was the one overmastering incitement to the native to rape, rob, revolt and ravage; because I saw in India, and in the employment of the Sikh and Indian Muhammedan in East Africa, what serious damage the spread of alcoholic habits was causing among Oriental populations—the white man's example being the ally of the distiller; because I have seen the same in Egypt and in Algeria; because I know that just as the Jameson Raid was provoked, conceived, born and miscarried in alcohol, so were the Ceylon Riots and many a Kuli disturbance in Malaysia (according to the complaints of Planters' Associations).

"I saw this mischievous traffic first in 1882, when I certainly had an open mind and a horror of the goody-goody, when, in my anxiety to be free from sentimental trammels, I was prone, rather than otherwise to take the anti-missionary point of view. I saw it some years later as both Consul and Administrator, and never ceased to inveigh against the mischief alcohol was working among blacks and whites alike. My attacks on alcohol in Africa have continued from 1885 without intermission.

"If the liquor traffic were prohibited, the loss of freight to the shipping companies would soon be made up by the great increase in exports from a sober, industrious and well-populated Africa."

PROGRESS OF THE KINGDOM

Mexican Protestant churches observe a Bible Day when study of the Bible is emphasized, and in the City of Mexico a week is devoted to the object.

A marked movement away from the Roman Church is in progress among the Poles in the United States, owing largely to the encouragement of the reading of the Bible by them.

A special campaign for teacher-training is to be pushed this autumn by the Sunday school leaders of the evangelical denominations, classes being formed for the preparation of future teachers, conferences being held for those now teaching, and attention being given to literature for teachers. The details will be left for the local church to arrange.

In view of the centennial of its misisonary society next year the Methodist Episcopal church has adopted an extensive programme calling for the raising of forty million dollars for foreign work and an equal sum for home work within five years, together with comprehensive study and effort in all parts of the home field, embracing more than 9,500 different projects.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

QUIET HOUR DEPARTMENT

Anent Our Quiet Hour Month and Sunday, December 29th

To the Christian Endeavorers of The Brethren Church:

I speak to you through these columns a message which I trust God may use to help glorify his name through us as Endeavorers.

Let us remind ourselves that the "Quiet Hour" means the setting apart of a regular time each day for quiet meditation and direct communion with God. This little visit with him each day shall include the reading of the Holy Bible, prayer, and meditation upon the truths of life here and in eternity.

As leaders of Endeavor work we cannot hope to lead others into the light and fellowship of Christ until we have it ourselves. We cannot share "Christ" with our fellow men before we have learned to commune with him. Sharing the blessings depends upon how fully we have had a realization of it.

When our brothers and sons and friends come home to again fill their place in our societies, will they see on our faces and hearts, marks which signify that we have lived close to God.

If we have forgotten our pledge, they will soon know it. If we have the spirit-filled vision, they will see joy in our hearts with a yearning to make known our Christ to those who come saying, "Sirs, we would see Jesus."

Nothing so gives joy and satisfaction to life as the realization that we have done God's will. True joy is found in service. The joyful life is a good tonic. It is the life that wins friends. The pessimist, sad and grumbling, might as well surrender to his opponent because he is a repellant force instead of attractive.

He who lives with such a standard as,—"Trusting in the Lord Jesus Christ for strength, I hereby enroll as a comrade of the Quiet Hour, and will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God," will manifest the traits of a Christian character. He will posess a joyful spirit and a forgiving nature such as will be influential among all people.

You and I are in C. E. service for one purpose, to glorify his name. Will you not become a Comrade of the Quiet Hour that we may work together?

E. M. RIDDLE,
Supt. of Quiet Hour Department.
Linwood, Maryland.

DECEMBER AND QUIET HOUR

Wide-awake Endeavorers are availing themselves of the advantages resulting from adherence to the monthly service themes announced by the United Society. During December we are asked to devote our efforts to the advancement of the Quiet Hour Department.

From the inception of our organization pronounced emphasis has been given to the cultivation of worshipful attitudes and the development of devotional habits. Appreciating the value of daily Bible study and prayer the leaders challenged the young people with a plea for at least fifteen minutes each day to be consecrated to reverent meditation and sincere devotion, assuring them that God would graciously reveal himself unto those who sought him in private communion.

In consequence of this appeal there are thousands who gladly testify to the innumerable benefits accruing from the observance of the Quiet Hour. Now they are called upon anew to restate their testimonies with fresh emphasis that others may come to know the joy and strength derived from a daily committal of their all to the Lord, for he has promised to keep those whose mind is stayed upon him in perfect peace. Aside from the opportunity of serving their friends individually Brethren Comrades have the privilege of helping to attain Goal 6 of our Four-Year Challenge, which calls for 2500 Comrades by 1920. This may be fully realized by a general enrollment of not less than two-fifths of our membership. Let societies set themselves to this worthy task at once.

Our New Superintendent

Herewith we present the likeness of Brother F. M. Riddle, who was elected superintendent of the Quiet Hour department in the late General Conference. He is a Hoosier by birth, and has continued to maintain the enthusiasm characteristic of Indiana Endeavorers. On the completion of the regular divinity course in Ashland College he graduated with Class '14 and assumed at once the pastoral care of the Linwood, Maryland church where he has earned the confidence of his own people and the Conference of which they are a part, he being at present the secretary and statistician. He not only believes in Christian Endeavor, but the particular department whose activities he has been called to direct. He earnestly hopes to close the month's activities with the enrollment of a large number of new Comrades. Unto this end we commend his messages and solicit the undivided support of all our workers.



J. A. GARBER.



Our Youngest Readers



CARELESS MARY

By Eveline Smith

Mary was a very careless little girl. Her hat and coat and playthings were always strewn over the floor. Mary thought it too much trouble to ever put them in the right place.

"Now Mary," said her mother, "I am going over to Mrs. McClaren's for a few minutes and I want you to pick up things and have the room in order 'till I get back."

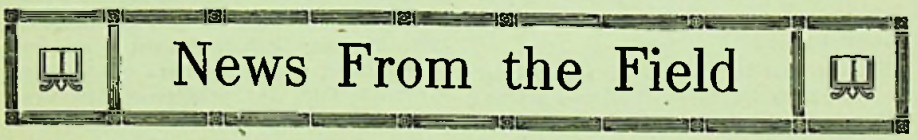
"Alright," answered Mary, and she started to work. She was only half way through with her task when she heard Fido scratching at the door. "Oh Fido, that you? Come, let's run out to the orchard and have a swing." Mary jumped into the hammock and Fido snuggled down beside her. Before they knew what had happened Mary and Fido were sound asleep.

Suddenly Mary was standing before two houses. One was marked in big letters, "House of Good Order," the other "Topsy Turvy House." The sentinel in front of "Topsy-Turvy House" beckoned to Mary. "Go on in; they are looking for you." Mary rapped on the door and the door whirled round and round and whisked Mary into a room full of children. There were boys and girls with dirty faces and dirty and torn clothes. An old witch, dressed in black, was wielding her broomstick and ordering them about. Chairs and tables were overturned and books scattered over the floor.

The old witch called dinner and they all rushed to the table. The table cloth was torn and dirty and drawn half off and the dishes were broken. Mary tried to get a bite but each time someone would knock it off her spoon. She was very hungry so she told the old witch she wanted to go home. "Why, aren't you careless Mary? You belong here." "Yes, I know but I want to go home," said Mary. The old witch then opened a door and pushed Mary out into the yard, "Well good bye; you will have to go out through the "House of Good Order."

Mary found herself in a beautiful garden; flowers were blooming everywhere and children, neat and clean, were playing games and swinging. A maid with a white cap and apron called to Mary and showed her into a room all painted white. "I will wash and comb you," said the maid, and there are your clothes in the closet and put the books on the shelf and then you may go and play with the children.

Mary was just starting out to play with the children when she felt Fido's paw on her forehead. "Oh Fido, I must have been dreaming. Come quick. I must run and finish cleaning up the house before Mother gets back. I never want to be Careless Mary again."



LOST CREEK, KENTUCKY

Doubtless some have wondered why there has been nothing in the Evangelist from Lost Creek for some time. There has been a reason which is very commonly known. Since October 8, the time the "flu" ban went into effect here, we have been mighty busy with a new kind of work. Fortunately though, we have not suffered so much with it in our own home. Our baby was the first to have it, then the writer, then Mr. Akens and lastly Miss Strode. And fortunately also, we were not all down at the same time. Your servant the writer, suffered a relapse by going out too soon, which kept him in much longer than he would have been otherwise. We have all gotten along very well, with no complications of any kind, for which we are thankful. Mrs. Drushal and our two boys have not taken it yet, and we now believe they will not. Miss Brumbaugh has been called home by sickness there.

How little we know about the future and what it has in store for us. Up to the time that the ban went into effect we had the promise of the best year yet, in different ways, in spite of some unfortunate happenings. But here we have now been completely held up, and will be so until January 1, at least, as the ban has not been lifted in Breathitt county, and may not be for a week or two, as there are a number of cases yet. But the prospect is now better, and there is good hope that the ban may be lifted by the middle of December.

One of the things that will help much to redeem much of the apparent loss in the year's work is to finish the school work for the rest of the year, beginning January 1. But before we can do that we must have a helper that has not been here yet this year. This helper is a matron, for the dormitory, a very much needed place to be filled. And then a mighty close second to this, is a nurse. Your servants here on the field, after much prayer and consideration of the matter, cannot see the advisability of opening school for the rest of the year, and this our big part of the year too, if there is not a woman somewhere in the brotherhood who will answer the call and serve the Lord at Riverside as Matron. The qualifications are: Age, anywhere between twenty and fifty years; enough knowledge of cooking to get meals for about sixty-five boarders; some ability as a disciplinarian and somewhat of a mixer. Then also there is a very grave possibility that we would be required to have the nurse on the job, and even if it should not be required THE SITUATION DEMANDS THE NURSE BY ALL MEANS.

During the early autumn there have appeared in the Evangelist appeals for a matron. Then also Brethren Carpenter and Bowman have done much to find a matron. Yet to date there has been no response to these different appeals. The situation is now just as grave and serious as it can be. As stated above we do not think it advisable to open up for the school work the rest of the year, IF THERE IS NOT A WOMAN HERE TO ACT AS MATRON, AND ALSO THE SO MUCH NEEDED NURSE. If we cannot open for the rest of the year, it means much loss in different ways, some of which will be hard to overcome later on. These statements are not made in the nature of a threat in any way at all. We feel that the Brotherhood should know what it means or may mean not to have this help we have been asking for, and which help is as vital in the work here as the bank cashier is to the bank. We are prayerfully in earnest about the matter, AND WE HOPE AND PRAY THAT SOME WOMAN OR WOMEN WILL ARISE, AND SAY, "LORD HERE AM I, SEND ME." May it be so, and will someone respond to the URGENT NEED. It will be necessary that either Brother Carpenter, or the writer know if such help can be had by about December 18th.

G. E. DRUSHAL.

JOHNSTOWN, PENNSYLVANIA

Somerset Street Brethren

We scarcely know where to begin or what to say relative to the various activities of the church. We began the fall work with a bright outlook. Every feature of the work showed signs of taking on new life. The church services were the best I have had for years from the standpoint of attendance and uplift. The Sunday school was on the increase. Our Rally Day services eclipsed all former experiences of my ministry. We went gloriously over the top. Attendance over 500 and offering $268.00. It was Johnstown's biggest and best Rally Day to date. A prominent member of a local church said, "I never saw anything like it in any church in Johnstown."

The "flu" came and we have been marking time ever since The church was closed by order of the State Board of Health for four Sundays. We opened two Sundays and were again compelled, because of another outbreak of the "flu" to close. Another two weeks of waiting and anxiety has gone by and we hope the disease will let up so we can open next Sunday.

We are all anxious to get started again in the work. Our program for the winter has been completely upset to date. It has been a serious loss to use in our work from many angles, and one which I fear will be reflected through the whole year.

Our church choir has been doing splendid work this fall, under the efficient leadership of L. B. Furry. We have a wealth of musical talent and it is to the credit of those who possess it it that it is being cheerfully given to the church.

At the quarterly business meeting in August the pastor's salary was increased and at a very recent meeting another substantial in-

crease was added. The Brethren here cheerfully share their prosperity with their pastor and surely this is commendable.

A splendid young man was recently baptized and received into the church. I pray that the loss in time, and life, through the plague, may result to our good, by an awakening of the church.

J. FREMONT WATSON.

DOINGS AT DAYTON

Dear members of the Evangelist family, when we gave you our last communication the "flu" ban was on, but there have been some happenings since then, to recount, of interest to you. Seven members of the First Brethren, were claimed by "influenza" and over 100 have been suffering from the disease.

Our revival campaign with Brother L. S. Bauman in charge could not open until November 10th, and he had to close his work for us on the 24th ,to meet other dates. The "flu" scare kept up its gate for more than half that period and was quite an embarrassment to the attendance, especially keeping the young people from service. Just when he had to leave us the crowd became more normal, but a good interest was maintained after getting started. Great messages were given but few unconverted people could be gotten into the services to benefit by them except the last few nights and the closing day! The church decided to continue with the pastor, Brother Cobb in charge, and a good interest continued until the close with a Love Feast and Communion on Wednesday evening, December 4th. The immediate results were more than twenty accessions of which eighteen persons have been baptized, and a number came by relation and others by reconsecration and the membership has been greatly revived. Notwithstanding, quite a number of "influenza" cases among the membership at this writing, the communicants at communion feast were over 300, more than had been expected because of a recent outbreak of the "flu" and a threat by the health authorities to close the schools again for a period.

Rev. Cobb, our pastor has captured the congregation by his unique methods of conducting services, united brevity with heroic Bible exegesis and touching the vital points for lasting impressions upon both saint and sinners. He is about to organize a number of classes along various lines of Bible study to begin on or before January first, to interest the young as well as all others of the attendants upon church services of which you will be told during his stay with us at the First Brethren church. We are anticipating rousing results from his efforts in our midst. Though we had the "flu" and other hindrances to content against, our Financial Secretary informs me that he received more money from the membership during the month of November, to his surprise, than any other month of the calendar year, for the general expenses of the church budget. The new pastor seems to be well up along this phase, as well as other lines of encouraging the active and latent membership of the congregation. Our "Boys" are beginning to return from the camps and "over seas" for which we thank God and take courage, in these dark days and trying ordeals that are testing the real Christian manhood of our churches and religious enterprise. May the Lord give us wisdom and the guidance of his Holy Spirit and Word that we may prove ourselves valiant "Soldiers of the Cross" and not disappoint him with our effort to maintain his cause in our day and generation, is our wish and prayer for those of us who have enlisted in his army for victory.

WILLIAM C. TEETER,
Publicity Agent,
Dayton, Ohio, Dec. 5th, 1918.

MAPLE GROVE REVIVAL

On November 5th we began a revival effort at this church and continued two weeks and two days with A. E. Thomas, the Welsh Evangelist in charge.

The first part of the revival the weather was nice but the last week it continued to rain every day and the "flu" got such a hold on the community that we decided it was best to discontinue the services. Brother Thomas worked very hard and preached the Old Book without fear or favor and much good was no doubt accomplished.

Two came by letter and the church was much revived. No doubt the good seed that was soown will bring forth a rich harvest later.

J. L. KIMMEL, Pastor.

"THAT VIRGINIA COUPLE"

Some years ago a young married couple moved to a town in Virginia, bought resident lots, for which they paid the cash. They built on them a nice two-story residence, for which they went in debt. With their limited financial income they discovered it a difficult matter indeed to make a living, pay their interest, and cancel any part of their indebtedness. As they were Christians and members of the church, they resolved to adopt the tithing system and give the tenth of their income to the church. Their resolutions were put into execution, and their donations to the church were made. Immediate prosperity attended all their undertakings, and in a few years their home was not only paid for, but handsomely furnished with the best furniture; and in their testimony that they published in a Chicago paper a few weeks ago they said: **"We have learned a valuable lesson, that nine-tenths goes farther now than ten-tenths used to when we did not divide with God."** To give is to get is the declaration of the Bible itself, for it says: "Give, and it shall be given you."

The above statement from a young married couple can be duplicated hundreds of times. And thousands of testimonies from individual tithers have the same ring. A prominent banker says: "Since God owns all I possess and has been good enough to allow me the use of the nine-tenths, I am not going to be mean enough to embezzle His own one-tenth in the future as I have in the past. I can now see what Jesus meant when he said of tithing, 'These ought ye to have done.'"

How true and to the point is this straight out word from "The Tither:" "The congregation which allows the Lord to have his own sacred tithe, will not want for funds for church work. Christ will then have the honor of supporting his own Bride with his own money, and not with our donations. And he will make the nine-tenths go as far in the home support as the ten-tenths would go, for statistics have proven that fact. Yes, it is only by our obedience to the undying principle that we may receive the fulness of the financial promises of the Bible."

If the members of Brethren churches would but keep hands off of God's holy tithes! Let every member pay God what he says is his own and belongs to him as interest on what he has loaned to us and the results would surprise the most conservative and doubtful. Not only would the treasury of the churches and of the various church auxiliaries and of the mission boards be full to overflowing, but the spiritual life of the church would be multiplied many fold and multitudes of souls would be won to Christ and the borders of his kingdom would be enlarged speedily and the coming of the King would be hastened. God's way is always best. "The tithe is the Lord's."

GEO C. CARPENTER.

FROM BERLIN, PA

The church here has just had the pleasure of a visit from Brother Beachler, who is soliciting endowment for Ashland College.

I call it a pleasure for two reasons,—First, he is the most gentlemanly solicitor that it has been my lot to meet in many a long day. He knows how to present the matter and to do his work so as to leave friends behind him, instead of enemies as so many solicitors have done in many good causes in the past; Second, he preaches sermons of a very fine type, sermons that are sure to anchor any congregation more firmly to the Word of God. There is no uncertain sound about the messages that he delivers.

Much good as the endowment will do for the church, it is my firm belief that the sermons will do even more good. The churches receive a double blessing from his visit,—the blessing of learning to give, and the blessing of the doctrines taught. Then he sows the seeds of a desire to educate in the minds of the young men and women, and he inspires the whole brotherhood to unite their efforts and stand back of the college and help it to enlarge its usefulness continually as the future years come and go. His mission is a worthy one, and every church ought to receive him with the most cordial welcome.

I. B. TROUT.

NOVEMBER RECEIPTS FOR KENTUCKY MISSIONS

Rev. A. T. Wirick, St. Petersburg, Fla.	$25 00
John A. Siders, Astoria, Illinois	3 00
M. W. Horner, Howe, Indiana	10 00
Mrs. T. C. Leslie, Nappanee, Indiana	5 00
Lucy Metz, Sibley, Iowa	5 00
Miss Geneva Davis, Vandergrift, Pa.	20 00
S. S. C. E., Goshen, Indiana	15 00
Brethren Church, Huntington, Ind...	10 00
Church S. S. C. E. and S. S., Fairview, Ohio	50 00
Bethesda S. S., Pioneer, Ohio	16 00
Mrs. Lydia Ann Baker, Swanton, O.	4 00
Mrs. D. C. Moomaw, Roanoke City, Va.	5 00
Ladies' Bible Class, South Bend, Ind.	5 00
C. E. Society, Washington, C. H., O.	8 00
Brethren Church, Lost Creek, Kentucky. On Pastor's salary	26 38
Maggie Rice, Douglas, Kansas	15 00
James M. Becknell, Nappanee, Ind.	10 00

A Mt. Zion Sister, Reliance, Va. ...	2 00
Miss Beulah Garner, Ashland, O.	5 00
S. S. C. E. Uniontown, Pa.	15 00
S. S. C. E., Mexico, Indiana	5 00

The pressing need is for a matron and nurse for the three months of school following the holidays. Surely there are somewhere in the Brethren church those who can and will give themselves to this great service for the brief session of the winter term. Write us at once if you will consider the work. God is calling someone, somebody, somewhere, is that somebody you?

G. C. CARPENTER.

REPORT OF RECEIPTS FOR NOVEMBER, 1918. THE MISSIONARY BOARD OF THE BRETHREN CHURCH

OUR GOAL THIS YEAR $7,500.00

Mrs S D Wilson, Ehrenfeld Pa .....$	40 00
Mr. and Mrs. I. M. Murray, West Salem, Ohio	3 00
B. F. Zercher, Ashland, Ohio	10 00
Mrs. H. C. Wertz, Crestline, Ohio ...	10 00
P. O. Hounshell, New Market, Va. ..	1 00
Vinna Snyder, Canton, Ohio	5 00
Zilpha S. Sutton, Canton, Ohio	10 00
H. C. Funderburg, New Carlisle, O.	5 00
Mary A. Snyder, Glover Gap, W. Va.	10 00
S. Elizabeth Gnagey, Chicago, Ill. ..	10 00
Albert Trent, Johnstown, Pa.	5 00
Mrs. William Shidler, Ashland, Ohio	5 00
Mr. and Mrs. G. W. Metzker, Oakville, Indiana	2 00
Mrs. J. K. Rose, Nappanee, Indiana ..	5 00
M. W. Eikenberry et al., Kokomo, Indiana	3 75
National S. S. C. E.	50 00
Daniel Crofford and Wife, Hallendale, Florida	5 00
Mrs. Eliza Smith, Philadelphia, Pa.	1 00
N. H. Nielsen, Long Beach, Calif.	5 00
1st Brethren Church, Waterloo, Iowa	40 00
Cora E. Aksland, Ashland, Ohio ...	5 00
Elizabeth M. Redebaugh, Winona Lake, Indiana	5 00
Sarah Olinger, Meyersdale, Pa.	5 00
Emma Olinger, Meyersdale, Pa.	5 00
Mrs. Idella Will, Rockwood, Pa.	5 00
Nancy Haines, Woodland, Calif.	3 00
Mrs. Nancy Royer, Aurelia, Iowa ..	5 00
Clara E. Clark, Flora, Indiana	5 00
David M. Replogle, Ridgley, Md.	5 00
James M. Hunt, Johnstown, Pa.	10 00
*1st Brethren Church, Muncie, Ind...	12 60
Ashland, Oregon Church	5 00
N. A. Teeter, Dayton, Ohio	2 00
Mrs. M. W. Reed, Morgantown, W. Va.	1 00
Mr. and Mrs. H. B. Lehman, Glendale, Arizona	60 00
Lydia A. Baker, Swanton, Ohio	4 00
Mrs. D. W. Campbell, Sandusky, Ohio	3 00
W. S. Angell, Portis, Kansas	10 00
Emma Newcomer, Hagerstown, Md. ..	2 00
Mary Neff, LaFontaine, Indiana ...	1 00
Martha Armstrong, Atwood, Indiana	7 50
Peter Neff, LaFontaine, Indiana	10 00
Faye Wright, Rochester, Indiana ...	1 00
Mr. and Mrs. Eugene Ormsby, Oswego, Indiana	2 00
Interest on monthly balance	.99
Mrs. E. C. Mercer, Partridge, Kans.	5 00
Mrs. Anna Wolfe, Covina, California	5 00
Mrs. N. B. Keim, S. Langhorne, Pa.	2 00
Mrs. Kate Johnston, Bridgewater, Ia.	1 00
Rose Johnston, Bridgewater, Iowa ...	1 00
Hattie Ireland, Gary, Indiana	5 00
Letha Ireland, Gary, Indiana	10 00
Minnie Neff, LaFontaine, Indiana ..	1 00
F. H. Hockman, Strasburg, Virginia	5 00
O. A. Knauer, Pioneer, Ohio	5 00
Harry D. Ringler and family, Johnstown, Pa.	5 00
Mrs. A. L. Ankrum, Gratiot, Ohio ...	1 00
Olla Eversole, Gratiot, Ohio	1 00
Salem Brethren Church, Clayton, Ohio	10 00
Edith Thomason, N. Liberty, Ind....	5 00
Rena Bush, Roann, Indiana	5 00
W. O. Bowers, Decatur, Michigan...	6 00
Fair Haven Church, Ohio	21 00
Camden Church, Ohio	10 60
Brethren S. School, Meyersdale, Pa.	36 63
Lide C. Murray, Cameron, W. Va.....	.50
Flora, Indiana	2 00
Curtis Cruea, Muncie, Indiana	5 00
Hostetler Family, Oakland, Md.	2 00
Mrs. R. Armold, Parsons, Kansas	1 00
C. G. Phillips, Kenton, Ohio	5 00
Mrs. J. L. Dodd, Moravia, Iowa	1 00
Mrs. H. J. Frantz, Enid, Oklahoma ...	2 00
Owen Turner, Baldwin, Kansas ...	2 00
Mr. and Mrs. N. M. Funkhouser, Toms Brook, Virginia	7 00
1st Church, Altoona, Pa.	42 00
Mrs. P. J. Jennings, Buena Vista, Va.	1 00

N. B.—Churches marked * have reached the goal of 30 cents pere member. I will thank all the pastors to see that their congregations mail in their Thanksgiving Offering at once and help us reach the goal.

ORION E. BOWMAN,
Secretary-Treasurer

Dayton, Ohio, December 1, 1918.

MISSIONARY APPORTIONMENT

To the Brethren churches of Indiana. The following are the apportionments for the Conference year beginning October 1st, 1918:

Bethel ..... $	70 00
Clay City	24 15
Claypool	8 75
Goshen	175 00
Denver	47 25
Loree	61 25
Muncie	14 70
Warsaw	77 35
Mexico	37 65
New Enterprise	20 35
Nappanee	142 80
New Paris	24 50
North Liberty	52 50
North Manchester	140 00
Oakville	45 00
Roanoke	20 65
Roann	67 20
Sidney	56 35
South Bend	105 00
Teegarden	22 40
College Corner	32 20
Flora	82 25
Corinth	35 00
Milford	122 50
La Paz	31 50
Center Chapel	25 90
Elkhart	66 50
Huntington	18 90
Burlington	35 00
New Highland	10 50
Tiosa	45 50
Dutchtown	17 50
Inwood	10 50
Maple Grove	32 90
Brighton	38 50
Darwin	28 00
Gravelton	9 45
Mt. Pleasant	14 00
Peru	40 95
Poplar Grove	7 00
Ardmore	14 00
Salem	7 00

The churches and pastors will notice that the apportionments for this conference year are 35 cents per capita instead of 30 cents for last conference year.

The conference this year is supporting Huntington, Peru, Muncie, Clay City and Teegarden—a budget of $1710.00.

May I ask the pastors to send in their apportionments very soon—for the Board is in need of money.

J. L. KIMMEL, Sec'y.
State Mission Board.

THE STORY OF STATISTICS

Ten Schools Having Largest Enrollment

Dayton, Ohio	686
Goshen, Indiana	604
Johnstown 1st, Pa.	470
South Bend, Indiana	382
Nappanee, Indiana	377
North Manchester, Indiana	337
Long Beach, California	305
Hagerstown, Maryland	268
Sunnyside, Washington	265
Lanark, Illinois	260

Ten Schools Having Largest Average Attendance

Dayton, Ohio	381
Goshen, Indiana	302
Johnstown, Pa., 1st	285
Nappanee, Indiana	260
Long Beach, California	220
North Manchester, Indiana	200
Sunnyside, Washington	195
South Bend, Indiana	165
Hagerstown, Maryland	160
Falls City, Nebraska	150

Ten Schools Showing Largest Total Offerings

Johnstown, Pa., 1st	$1,352 84
Dayton, Ohio	1,064 93
Goshen, Indiana	982 65
Long Beach, Cal.	851 41
Washington, D. C.	791 71
Berlin, Pa.	695 89
Carleton, Nebraska	686 14
N. Manchester, Indiana	641 93
Hagerstown, Maryland	559 23
Masontown, Pa.	541 11

Ten Schools Showing Largest Offerings for National Work

Conemaugh, Pa.	$160 00
Johnstown, Pa., 1st	150 00
Waterloo, Iowa	117 55
Uniontown, Pa.	102 00
Maurertown, Va.	89 35
Louisville, Ohio	75 06
Meyersdale, Pa.	75 00
Lordsburg, California	72 84
Philadelphia, Pa., 1st	65 00
North Manchester, Indiana	64 67

Ten Schools Showing Largest Home Departments

Falls City, Neb.	300
Johnstown, Pa., 1st	160

Philadelphia, Pa., 1st	82
Brush Valley, Pa.	72
Dayton, Ohio	65
South Bend, Indiana	60
Hagerstown, Maryland	60
Conemaugh, Pa.	59
Goshen, Indiana	48
Warsaw, Indiana	48
Ten Schools Showing Largest Cradle Rolls	
Falls City, Nebraska	250
Brush Valley, Pa.	198
Johnstown, Pa., 1st.	198
Dayton, Ohio	160
Goshen, Indiana	108
Nappanee, Indiana	72
North Manchester, Indiana	70
Buena Vista, Pa.	66
Long Beach, California	65
Peru, Indiana	62

ALBERT TRENT,
General Secy-Treas.

RIO CUARTO, ARGENTINA

Since writing last for the Evangelist we have baptized eleven more converts and celebrated another love feast. We also hold a Temperance Silver Medal contest in which eight of our young men participated. Eighty-six of the people present signed the temperance pledge against the use of liquor and tobacco and impurity. Their names will be enrolled in the National Temperance League of Argentina.

Our Sunday schools are growing as is also the Christian Endeavor.

Brother and Sister Bock have now gone to their new field of labor in Carlota, about sixty miles to the east of us. They will write of their work there. We have a good house, centrally located with a number of influential people already sympathetic there and we may expect encouraging reports. As yet we have no word from the General Conference but hope to have news soon.

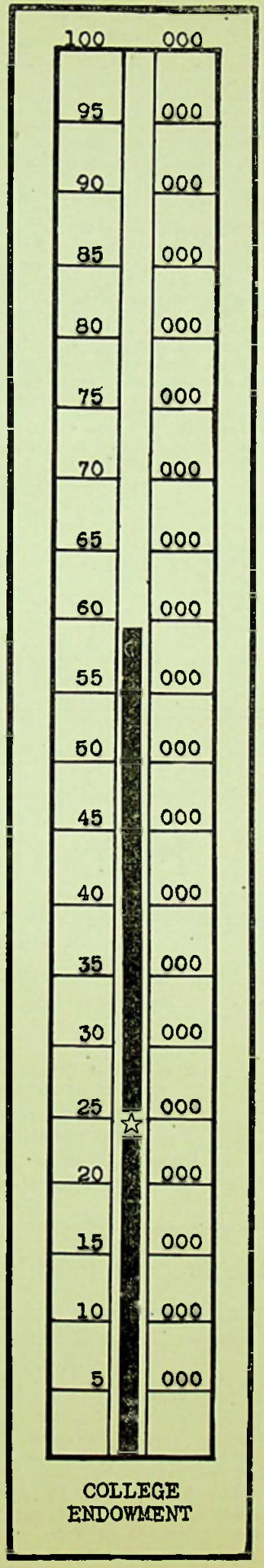
Rio Cuarto, October 22, 1918.

C. F. YODER.

CAMPAIGN NOTES

We began our canvass in the Allentown church Friday night, November 29th and closed Sunday morning, December 1st. And though our stay here was short, the results, all things considered, were "long." I did not find a large congregation here but I did find a loyal and earnest people. This was evidenced by the fine attendance we had at each of our services, and the splendid response that was given to the cause of endowment. The Allentown movement has had to fight desperately for its existence from the very beginning, against a veritable bulwark of Lutherinism and Reformedism. Nor is it likely the field ever will be easy for our people at that place: But they seem to have a faith and a determination which is equal to the fight they have to make.

Brother A. L. DeLozier is the pastor at Allentown, and he is greatly beloved of his people. And not only is he rendering able service to his congregation as preacher and pastor, but he is also rendering valuable service to the Allentown High school by teaching several of the languages. Incidentally he has become very fluent in his use of the Pennsylvania Dutch language—a language still "somewhat" in use in and around Allentown. It would not surprise me if, the next time DeLozier appears on the National Conference Program, he would talk to us in Pennsylvania Dutch.



Well, I had a most enjoyable time during my stay in Allentown, which is a very clean and beautiful city. And thanks to the DeLoziers, and the Harleys and the Fehnels and the Turners and the Shaffers and the Yoders and the Klines and the Kamons and all the others for their noble response and their kind hospitality. When I left there was $775.00 in sight. I think DeLozier will run it to $800. I repeat, all things considered this is very good.

The next report will come from Philadelphia.

WM. H. BEACHLER,
Campaign Secretarry.

Endowment Fund Subscriptions by Pennsylvania Congregations

Allentown, Pa.	775 00
Berlin, Pa.	1 200 00
Downey, Pa.	200 00
Maple Grove, Pa.	100 00
Masontown, Pa.	2 765 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	663 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	$ 4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220.00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
Aleppo, Pa.	125 00
Pittsburgh, Pa.	1 800 00

COMMUNION NOTICE

The Nappanee, Indiana Brethren church will hold its semi-annual communion services on Thursday evening, December 19th. An invitation to all Brethren within reach to attend the service is extended.

C. E. KOLB, Pastor.

Marriages

HOFFSES-BROWER—Marriage ceremony of Mr. A. K. Hoffses and Miss Mamie Brower was solemnized at the parsonage on October 5. Miss Brower is a member of the Brethren church of Dayton, Ohio May heaven's choicest blessing ever be with them.

GIBSON-CLOGETT—Gerald O. Gibson and Miss Ida May Clogett were married at the parsonage on October 5. Mr. Gibson is a son of Brother and Sister Gibson of this city. May God's richest blessings accompany these young people throughout life.

H. H. WOLFORD.

STEELE-FREED—Mr. Vern Steele and Lillian Freed, both of North Liberty, Indiana, were united in holy matrimony by the groom's pastor, the writer, on the evening of

October 9 at the parsonage. These are excellent young people, and it is our wish that the blessings of heaven shall attend their journey through life.

C. C. GRISSO.

Our Dead

RITTENHOUSE—Mrs. Anna S., wife of Ross Rittenhouse, departed this life at Ashland, Ohio, on October 15, after a brief illness occasioned by the influenza epidemic. She was a member of the Lutheran church, but attended services in the College Chapel and shared membership in the Sisters' Society by whose members she was greatly loved. May the Lord graciously comfort the bereft husband and all who mourn her departure.

J. A. GARBER.

STOFFER—John E., was born in Knox township, Columbiana County, Ohio, June 19, 1870; departed this life November 4th, 1918, aged 48 years, 4 months and 15 days. He united with the Brethren church in early life and continued a loyal servant of Jesus Christ until he was taken home. He leaves a wife, whose maiden name was Miss Elizabeth Ruff; three children, Thelma, Otis and Leland; his father, Jacob Stoffer; three brothers and two sisters. Funeral services in the home and interment in the Union Cemetery at North Georgetown, his pastor, the writer, officiating.

GEORGE S. BAER.

SELL—Henry Sell, for many years one of the best known men of Jackson and Taylor townships, died October 23, 1918, at his home near Mineral Point, as the result of a stroke of paralysis, aged 65 years. Early last spring a leg was badly crushed by a road-making machine and Mr. Sell spent many weeks in a local hospital. Soon after his discharge from the hospital and while he was on the road to recovery, he was injured in a runaway in which he lost the sight of one eye and suffered internal injuries. It was believed that he had fair chances of recovery until he was stricken by paralysis.

Mr. Sell was born in Somerset county, May 22, 1852, the son of Peter and Catharine Sell. He came to this section when a young man and for many years was a prominent figure in the Jackson-East Taylor section, being active in politics and a more active member of the Brethren church. He was an active pioneer in the Progressive Brethren church in this section, a loyal churchman and the friend of all the ministers who served Brethren churches in the Conemaugh valley. For thirty-five years he was a sturdy, zealous defender of the Brethren faith; he was a good man, a good neighbor and a true friend.

Besides a host of friends who mourn his loss, he is survived by four sons, four daughters, eighteen grandchildren, four brothers and four sisters.

The funeral service was conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

DORSEY—Monroe Dorsey of Union Bridge Maryland passed away October 13, 1918 near his home. He was stricken with the dreadful epidemic while at his place of work. He was a young man of fine character, faithful and true, and a member of the Linwood Brethren church. Age 22 years, 10 months, 18 days. He leaves to mourn, a wife and twin daughters. Brief services conducted by the undersigned.

J. P. Garver, E. M. Riddle.

GRINDER—Leonard Grinder died at his home in Union Bridge, Maryland, October 26, 1918, aged 29 years, 5 months, 19 days. In the year 1908 he united with the Brethren church at Linwood. As a result of a disease when a child he was left a cripple. He died of influenza. Services by E. M. Riddle.

WILTSHIRE—Ellen Smith Wiltshire was born near Surrellton, Pennsylvania, March 1st, 1853. Died near Macy, Indiana October 29, 1918 at the age of 64 years, 7 months and 18 days. She was united in marriage to Horace Wiltshire July 12th, 1871. To this union eleven children were born. Four died in infancy. The others she raised to manhood and womanhood. Her great desire was to see her children all married and in homes of their own. About 33 years ago she, with her husband united with the Brethren church. She leaves to mourn her departure her husband and 7 children, with 14 living grandchildren. Funeral services by the undersigned.

D. A. HOPKINS.

FENZEL—Anna Edith Fenzel, daughter of Brother and Sister William Fenzel of the Brighton church, departed this life October 14, 1918. She was a few days over twenty years of age. She graduated from High school in 1917. Remaining at home to help her mother for one year she then entered the Lutheran hospital at Fort Wayne, in September of this year for training as a nurse. She was stricken with influenza and despite the care of the best physicians and nurses did not recover. She had endeared herself to the entire hospital corps which esteem was evidenced by a most beautiful floral tribute. She was a member of the Brighton Brethren church, and after training as a nurse expected to offer herself as a foreign missionary. Her last testimony for Christ was that it was glorious to die when a Christian since death must come.

The parents and sister are bereft of a loving daughter and sister and the church of a young life dedicated to its service. May God richly bless the father, mother and sister. Funeral services by the writer, assisted by Rev. Wood of the Howe Presbyterian church. Services in Methodist church near the rural home of Brother and Sister Fenzel.

H. H. WOLFORD.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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R. R. TEETER, Business Manager

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(Continued from page 9)

rialistic skill, their materialistic philosophy seemed to be overcoming the nations. Hardy in confidence, they struck, struck with the weight of forty years' preparedness.

"But not in Belgium, nor in France, nor in Servia, nor on the shamed seas could they defeat the Power that rose to meet them. Neither the stricken fields nor the reddened oceans gave them back victory. Ever new forces rose to hurl them back and the solid line of the struggling democracies bent and swayed but would not break. Then came the turn, and four months were enough.

"Autocracy and militarism are dead. They are dead because they had no inner life. Revealed, they are utterly put to shame, made the subject of the scorn and ridicule of the world. It is that fact—the shame—that has killed them in the day and hour of their failure. Their arch-priest dares not face the ruin he wrought and runs away. That is their end."

Brethren Evangelist

VOLUME 40 ASHLAND, OHIO, WEDNESDAY. DECEMBER 18, 1918 NUMBER 48

WHITE GIFTS FOR THE KING

Acting upon the principle that it is more blessed to give than to receive, the up-to-date Sunday schools have taught their children and their grown-up members as well that the Christmas season is not so much a time when they should be looking for friends and relatives to make them valuable but unnecessary presents as it is a time that they should be looking for opportunities to help the really needy, the poor and those who have not the privileges of the



gospel, and that the money and gifts they otherwise would bestow upon friends who have no need should be bestowed as "White Gifts to the King" by giving them where they will be really doing the Master service.

It should be kept in mind at all times that the service rendered to Christ's little ones is accepted as direct personal service to him. So as the Brethren churches and Sunday schools hold their Christmas services this year they should ever keep in mind that one of the best ways to celebrate the birth of the Babe of Bethlehem is to tell the story of this wonderful birth with all its significance to those who have not yet learned of the salvation that came to Israel and to all the world through this child, and by making provision to support the workers that God has called out into this great harvest field to do the work that some of the rest of us are not prepared or are not able to do. Thus the offerings of our Sunday schools are to be brought to the feet of this Holy Child and presented as "white gifts" unto the King through the service they may render through his name. Every Brethren Sunday school should have some part in this great work at this time and thus be sure that they are doing those things that are pleasing to him. In spite of the great advance of the world in all lines of civilization we yet feel that there never was a greater need to tell the story that was first told to the Shepherds upon the Judean plains than at this very moment. The whole world needs to be told right now that "in Bethlehem a Savior is born," and it needs to be told the story in a way that will reach the hearts of those who so much need this Savior.

One of the strangest things of the age is that in the very land that gave to the world this Savior the greatest suffering prevails after nearly two thousand years have passed by in which the story should have been so perfectly and so lovingly told that all the world would have been brought to his feet ere this. In the far East, even though the guns of war have been silenced and devastating hordes of militarists are no longer crushing out everything that has life in this sacred land, the pangs of hunger were never more keen and the chilling blasts of winter never found more helpless victims than now among the orphaned children of this devastated land. In January an effort will be made among all the churches and Sunday schools of America to raise a vast sum of money to prevent such orphans as these represented on this page from dying from actual starvation. We may not be able to do much, but we should remember that "even a cup of cold water" given to a thirsty child shall not lose its reward, when given in the name of the Babe of Bethlehem, but cold water will not keep the orphan children of Armenia and the far East from starvation; good, hot broth will be necessary to do that. Let us not forget the great needs of the world as we celebrate this Christmas season.

From the Editor's View-Point

Confession Before Men

An expression of appreciation is one of the things in which a great many otherwise good people lack. One may feel in the heart an appreciation for some helpful act of kindness, but too often it is only taken for granted that these feelings will be understood and recognized and no effort is made to give expression to them. Especially is this true of the American people who are a rather undemonstrative class. It is altogether different with a great many Asiatic and European people who are more than free in their expressions of gratitude and appreciation of a kindly deed done.

When America went to the help of the European Allies who were seemingly driven to the wall, but still it was their backs that were to the wall, no doubt many people said to themselves the nations of Europe will never recognize nor admit the importance of the part we play in the conflict. There is a slight element of pride in practically every human breast that makes one somewhat reluctant to admit that without the help of another one would have failed, but we believe every one of the Allied nations recognizes that without the help of America Germany would have won the war, and we believe a great many people are willing to say amen to the declaration of one of the leaders of France who recently said, "America saved us." This is the confession before men that the French people are willing to make, but there is still a more important confession before men that all the world should make. There has been ONE who brought salvation to the entire world of mankind, and moreover it is the ONLY way of salvation, and yet the world is altogether too reluctant to accept the salvation that is offered, it is too reluctant to say, "Jesus saved us." Peter early declared that "there is none other name given among men whereby we must be saved," and the truth of this statement has been demonstrated over and over again throughout the centuries, and especially has it been demonstrated during the last four years, but still people and nations are both reluctant to admit it or to claim the salvation offered. It would have been regarded as one of the world's greatest follies had the Allies refused the salvation America offered them when she entered the great conflict against the barbarous autocracy and militarism that the German rulers were trying to foist on the whole world in the name of kultur. Freedom and democracy have been saved to the world, and especially to Europe by America's part in the war and the people know it and most of them are willing to confess it; also the human race has been saved from destruction by the love of God that sent his only Son to be its Savior, and what has been rescued of fallen humanity has been rescued by this power, then why should any people be reluctant to admit it? Why should any individual member of society refuse this salvation when offered to him? But if he does accept it as it is offered him, why should he not gladly accept the teaching of his Savior who said, "Him that confesseth me before men will I also confess before my Father and the Angels." This confession before men commits the one who makes it to a definite act or principle in life and is a source of individual strength. It should become a universal confession.

Everlasting Torment

The opinions held in regard to future punishment are almost as varied as the number of the individuals who hold to them. While some people may have very decided and clear convictions as to the nature and extent of this punishment there are a great many others who have not yet come to such positive conclusions.

While we are mostly willing to accept what the Bible teaches in regard to future punishment yet perhaps most of us want to give our own interpretation to that teaching, we want this liberty of the mind and in using it we sometimes fashion our beliefs and our interpretations to fit our desires. Not many people will deny the fact of retributive justice but a great many prefer to fashion it to suit themselves. There are a great many who hold to the belief that man gets "all the hell that is coming to him right here on this earth." While we will make no attempt to explain why so many and so great calamities seem to fall to the lot of some apparently good people and why some apparently wicked ones seem to get through the world unhindered and free from visible care; but we still hold to the belief that before God concludes his dealings with a human soul every unrighteous deed and every sin committed must be atoned for in some manner, and we are also willing to trust to the declaration of the Word that "without the shedding of blood there is no remission of sin;" but we also believe there is much truth in a recent declaration of Lloyd George that "deferred castigation is the worst of all punishments:" The writer knows a young man who when a small boy did some act of mischief one Sunday morning at church and on the way home his father said, "I am going to spank you for that when we get home." And they had no sooner arrived home when the boy came to his father and said, "Well papa, if you are going to spank me do it quick." The contemplation of the punishment was worse than the punishment itself and the little philosopher sought the only relief that seemed possible to him and that was to get through with is as soon as he could. So we have an idea that the most everlasting torment that one could experience would be the consciousness that in the end, no matter how long that end may be deferred, atonement must be made for every misdeed done in the flesh.

When Laymen Preach

Just a few days ago we saw in one of our exchanges a criticism of the old doctrine—"Lutheran pulpits for Lutheran ministers," and we are reminded that not only are there those who hold that their pulpits should never be mounted by men except of their own faith, but also that there are a great many other people who hold that only preachers should preach, but still there are multitudes more who will man may minister to the needs of the world without becomgive greater heed to a sermon by a layman than they will to one preached by any of the greatest theologians of the day. We do not say this condition is ideal but we do know that it is very real, and we are not going to say it is without its good points.

We have no thought that the church could get along without its ministry or that the world would be just as well off if there were none to don the clerical garb, but we do say that forces of the ministry have been greatly augmented by the assistance they have received from laymen who have felt called to give to the world messages from God. A laying a minister in the commonly accepted manner, and as such people listen to his teaching, and we have an idea that just now the common run of mankind will listen more readily to what Marshal Foch has to say about the Bible than they will to what Shailer Matthews has to say, and the great Marshal's words: "The Bible is certainly the best preparation you can give an American soldier going into battle to sustain his magnificent ideal and faith." The puny critics of the Word of God that have arisen in the last generation should be hushed into the silence of the tomb by these words.

Contributions

THE PRINCE OF PEACE

BY R. F. PORTE

At this appropriate season and also wonderful time in the world's history it seems to me that the function of the ministerial office should be vigorously exercised in teaching the place of Jesus as Prince of Peace. We make a very serious mistake, as ministers, when we allow ourselves to be a mere relay station for political views. It is the duty of the church to teach the world God's plan concerning man's destiny and our duty to God's plan for the world. The pulpit is not a political forum or place to disseminate social doctrines. We have one certain message which we are to carefully give the world and when we have done that God will take care of the increase. The Gospel of Jesus Christ is the one certain rock in this world of uncertainties. We should deal with the original message not with the so-called moral experiences that men claim to have accumulated through the 2000 years of the Christian era. There are many good people who hope to see a brighter future based on the experiences of the past. Human experience is very uncertain. I am glad that the religion of Jesus is not based on human experience. Eight years ago we were told that there would be no more war, the world had grown sensible and would submit its disputes to arbitration, but we have just seen the world plunged into the bloodiest war of history. As far as man is concerned let it be remembered that man's good and man's evil are competitive and as one increases the other meets it and opposes it. We are today looking for an established peace and we all hope it may soon come, yet it seems to me that a peace established under any other authority but that of the true Prince of Peace will prove a failure. It will at least conflict with the Bible.

The Bible teaches that Jesus Christ, the Son of God, is both the Savior of the world and the world's Prince of Peace to rule and therefore we cannot expect his rule until in scripture that the initial work of Jesus is that of Redeemer because sin is in direct conflict and opposition to his work of establishing a Kingdom. See Romans 2:5, 6; 3:17. The removal of sin from the hearts of men is the beginnnig of peace. If we want peace we also want the Prince of Peace to rule and therefore we cannot except his rule until his enemy is cast from the throne of your heart and mine. The preaching of the whole gospel is the supreme need of the world today. We have fed on theories and speculations until very often our so-called Christianity looks like a distant relative of the true teaching of the Christ. I want to insist upon the thought that if we accept Jesus as Savior we also should accept him as the Prince of Peace. We must do this to be really consistent. The child-like belief in the truth of the revealed Word will help us over many difficulties in our Christian experience. We have lost our grip upon God and his word largely because we have become anxious to walk alone instead of holding on to the hand of God as a child would hold to the hand of the parent. Our salvation depends upon a continuing faith. See I Peter 1:5. The Christian who maintains such a faith in God can face the future with certainty because the God who created all things and in whom is all power is able to make those who trust him victorious over sin. Such an experience is the beginning of real peace within, that shall manifest itself in our relations with others.

The idea of a true peace through the personal reign of Jesus should be universally accepted. I would make it stronger and say, it must be. If it took the personal Christ to conquer sin in me when he died on the cross certainly it will take the personal reign of the same Jesus to bring in true peace. Why is our thought about Jesus so often inconsistent? We hear the preaching about the establishment of Christ's Kingdom with little said about the King himself. It is our business as Christians to help establish the Kingdom of Christ which is a kingdom of righteousness, peace and joy in the Holy Ghost. The establishment of that Kingdom depends upon the enthronement of Jesus in your heart and mine but that is not the personal reign of Jesus, that is Jesus dealing personally with you and me. It was the personal sight of Jesus on the shore of Galilee that caused Peter to say, "Depart from me for I am a sinful man." It was the personal sight of Jesus that humbled Saul on the Damascus road. The victory over the forces of sin must come when Jesus can step upon the throne made possible by the loyalty of his people. An impersonal religion has little interest for me. The only satisfactory solution to the cry we hear today for a "righteous peace" is a peace brought by a universal acknowledgement of Christ. This is impossible of course, but as Judas went to his own place so will those who fight against the Son of God. Can fallable man create an infallible and lasting peace? I wish we might heed the suggestion of Brother Rench in his editorial in Evangelist No. 45 and stop teaching merely general truths and teach the whole truth. Remember we must render account to God and our peace depends first on right relations with God and then we will enjoy right relations with our fellow-men.

The Kingdom of God

Matthew 6:10. Sermon preached by Charles H. Ashman, at opening of services after the influenza ban had been lifted in Sunnyside, Washington.

While earthly kingdoms are crumbling and falling about the heads of their rulers, it will be profitable for us to study prophecy concerning the Kingdom of God. Prophecy has thrown its light down through the centuries, indicating the trend of Gentile systems. In the vision of the image, it was revealed to Daniel what direction they could take. Contrary to the popular verdict, the tendency was downward from gold to silver, to brass, to iron, to iron mixed with clay, which would not adhere. History proves how true this prophetic vision was. Every system of man, upon being tested has failed. God has permitted these experiments of man, in which the chief characteristic is independence of God, to go on until he has seen fit to test them and reveal how weak and unreliable they are. But there is one Kingdom which we know is firm and eternal, the Kingdom of God. We desire to gain a Biblical conception of it this morning.

The promises of the Old Testament, like a mighty stream, are directed toward the Kingdom of God. To Abraham, God promised "In thy seed shall all the earth be blessed." The prophets beheld with annointed eyes and inspired hearts a kingdom of universal righteousness and peace. They foretold a condition of regenerated nature pouring her rich treasures into the laps of the people of God, instead of being controlled by ungodly monopolies and greedy real estate agents. They saw a time when the energies of the nations would no longer be sacrificed to the god of war, but consecrated to the Kingdom of God. Yes, they beheld more than this. They beheld, not only a Kingdom, but a King reigning in person. They foretold of the coming, not only of the Kingdom of Righteousness, but of "the Lord, our Righteousness." They gave promise, not only of a Kingdom of Peace, but of "the Prince of Peace." The Kingdom and the King cannot be separated from these Old Testament promises without doing violence to scripture.

The Kingdom note is strong in the New Testament. John the Baptist announced the approach of both the Kingdom and the King. The angels and wise men gave kingly honors at the birth of Christ. Christ began his ministry with this text, "The Kingdom is at hand." He performed kingly deeds throughout much of his ministry. But the Kingdom was rejected,—the King thorn-crowned and crucified. Yet, in the midst of it all, Christ claimed kingship and promised a Kingdom. But he spoke of a postponed Kingdom, best represented by the parable of the nobleman, who went away

into a far country to receive for himself his kingdom and then to return. He told of the "mystery" of the church to come until the times of the Gentiles should be ripe. But he warned that we should not be deceived into thinking otherwise than that the Kingdom and King would surely rule o'er the earth in God's appointed time and manner.

All genuine Christians believe in some form of the Kingdom of God. They look for and believe in the ultimate victory of God and his Word. God cannot fail! God will not fail! "Thy Kingdom Come," must be answered or God mocks us in prayer. The promise that "every knee shall bow and every tongue confess" must be fulfilled or the promises of God are vain. The prophecy that "the earth shall be filled with the knowledge of the Lord" must come to pass or all prophecy is a delusion. We are forced to believe in some form of the Kingdom or reject the Word of the Lord. But there are varying and conflicting views concerning what constitutes this Kingdom, how, and when it will be established, etc.

The Traditional view teaches that the church is the Kingdom. If we accept it, we are asked to believe that in spite of the contradictory past and pessimistic present, the church will sometime wake up and usher in the Kingdom. She will some time bestir herself, to pray and pay and study and live and work enough that the Kingdom shall come gradually into actual existence. Into this dream has been woven the theory of organic church union. We are being told on every hand that one of the supreme benefits of the great conflict which we now hope is past will be that we will forget what we believe, cast aside all doctrine and on a purely humanitarian, socialistic, ethical platform join heart, hand, pocketbook, church house and all be ONE! Thus the Kingdom will become a reality. Let us faithfully consider this theory in the light of the Word of the Lord.

According to our understanding of this Word (and we have studied long and hard upon this point) the church is not the Kingdom of God. It is the herald, forerunner, John the Baptist of it, but not the Kingdom itself. The mission of the church is clearly defined in Acts 15:14, "Simeon hath declared how God for the first time did visit the Gentiles TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME" She is the institution through which God is carrying on his elective process. He called Abraham, then Israel, now the church.

There is not a single command given to the church to convert the world or a single promise that in her day she should. She is commanded to EVANGELIZE, but not to CONVERT. She is to "preach the gospel to every creature," to preach "repentance and remissions of sins in his name AMONG ALL NATIONS, to "teach all nations," but nowhere is she told to expect universal acceptance of her preaching and teaching of the gospel. In fact Jeeus foretold the opposite. He drew a striking parallel between Noah's day and the end of this gospel day in Matthew 24: 37-38. Now Noah evangelized his generation but did not convert it. "As it was in the days of Noah, so shall it be in the days of the Son of Man."

The testimony of Jesus contained in the parables of Matthew 13 are supreme on this point. There are seven parables given and seven is the number for dispensational completeness, so we believe that the entire course of the gospel age until its end is here traced. In that of the sower we are told of a limited harvest of the world, not of a world harvest. In that of the wheat and tares we are informed that good and evil would be mingled together until the harvest. The mustard seed parable, we believe has been much abused and misinterpreted. It portrays the outward, organic but compromising growth of the church. The same birds that devoured the seed by the wayside, now come and lodge within the branches. Christ tells us previously that the birds represent the evil one. The difference between false teachers in early days and now is this:—John says that then they went out from them because they were not of them, but now they lodge in the branches of the church, stick their claws deep and you cannot drive them out. The parable of the leaven represents the secret, but impenetrating growth of apostasy within the church. Where in scripture is there any authority for any other interpretation of leaven than that it is evil? Always in scripture it represents evil, usually false doctrine. Three forms of leaven existed in Christ's time. The Leaven of the Pharisees which was formalism and hypocrisy; the leaven of the Sadducees, which was materialism; the leaven of Herod, which was worldliness. We have all three of these and others in the church today. Why were there three measures of meal? This interpretation has helped us, that it may represent the three divisions of the church, Greek, Roman, and Protestant. The parable of the treasure promises a redeemed Israel and that of the pear a redeemed church. Finally the judgment drag net comes, foretelling judgment at the close of this day of grace.

These parables plainly teach that through the gospel the universal Kingdom of God will not come.

Another view teaches the perpetual coming of the Kingdom and the King. Some say, "He is the COMING ONE." always coming, but never arriving. This theory is like that of "progressive evolution" which does not evolve. The same interpretation would have entirely destroyed belief in the personal coming of Christ in his first advent.

We believe that the Kingdom of God will come when the personal Christ comes to reign. Until then a distinction which will greatly aid in understanding of certain scriptures, needs to be made between the Kingdom of Heaven and the Kingdom of God. The Kingdom of Heaven is limited to the present stage of God's unfolding plan, while the Kingdom of God is universal, including all saints, angels, etc. The Kingdom of Heaven is the organic sphere of profession represented in the church, it may be real or false as the tares and wheat, while the Kingdom of God includes only those genuinely regenerated. The Kingdom of Heaven will be purged and merged into the Kingdom of God.

There seem to be five stages in the development of this Kingdom of God until it really is established. First, it was foretold and promised in the Davidic Covenant. Second, it was announced as "at hand," near, in the presence of its king, Christ. Third, it was rejected. Fourth it is heralded in the mystery form of the church. Fifth, it will be established universally in glory at the return of our Lord.

For the present, we must be busy in evangelization of the world. This is a gigantic task which has ever taxed the best efforts of the church. It is all she can do and more than she has ever done.

Preaching the Gospel

BY I. B. TROUT

Delivering the Sermon

When the minister gets in the pulpit he must preach. Preaching is more than reading a paper, however well the paper may have been prepared, and it is more than delivering an oration that has been written and afterward committed. Preaching is the delivery of the inspired Word of God to men in such a manner as to stir their will to set, through the agency of the intellect and the emotions. In order that this can be done several things must be borne in mind.

The minister must have a clear and harmonious conception of the scheme of doctrine and redemption as taught in the Bible. The minister must have such a ready knowledge of the doctrines of the Bible as to prevent him from contradicting himself, when he presents the message from widely different parts of the Word. There is great danger of a minister contradicting himself when he preaches on works and later delivers a sermon on salvation by grace. The Bible does not contradict itself, however much ministers may blunder in their efforts at setting forth the entire plan of redemption and salvation. Clearness and consistency are necessary in the delivery of sermons. The sermon must be delivered in such a manner as to address itself to the consciences of the auditors as well as their reason. The ser-

mon that does not touch the consciences of men has missed the mark as much as the bullet that misses the target. Ministers must avoid merely shooting into space.

The sermon should be delivered in a natural, but serious tone of voice. It is largely the tone of voice that causes the average listener to say that, the sermon was spiritual. It is because of this fact that some ministers have cultivated the "ministerial tone of voice" for the pulpit. If some ministers would enter a store on Monday and ask to be shown a collar or a pair of socks in the same tone of voice that they used in the pulpit on Sunday, most of the clerks would feel like running and hiding, thinking that some lunatic had broken out of the insane asylum. It is not at all necessary to speak in the pulpit as if one war far down in some deep vat. Be natural, but serious. A proper use of the voice that God has given is all that is necessary. The proper use of the voice will soon give it the quality of tone and the volume that is most effective for any given minister.

Let me warn against a very common error which has wrecked many a good sermon. It is the unfortunate habit that ministers are apt to fall into, the habit of too rapid speaking and reading. The audience must have time, while the sermon is being delivered, to make the proper mental pictures of the truths and the imagery, in order that the points may make impressions that will remain in the mind after the sermon has been delivered, and thus cause the auditors to be able to put into practice the truths taught. If there is to be any rapid speaking during the delivery of the sermon, let it be at and near the close, and let it be in the hortatory part of the sermon. The minister who speaks too rapidly is wasting nearly all that he says. He reminds me of a gentleman who delivered an address in our Chautauqua this summer. The superintendent had previously warned us of the rapidity with which the gentleman could speak. Well, he came, he spoke, he shot out his words like a modern gatling gun, probably not quite fourteen hundred and forty per minute, but he sent them out very much faster than any one could succeed in getting them. The result was that some of us, who are not a little disposed to believe that we are able to understand lectures, went home wondering what he said. I think that what he said was good enough, judging from the reputation of the man, not from what he said, for I have never been able to catch up close enough to him to know what he said. However I wondered why the Association should send him out and have him sweat so much and work so hard, and have every one dodging so skillfully, lest there might be something dangerous in the noise that he made. Sermons should not be thus wasted. If the minister wants to sweat, let him take his sweat on Monday morning helping his good wife do the washing, but, when he preaches, let him do it so that his auditors can at least have the pleasure of following him close enough to know what he says. If the minister feels that he must go lively let him follow this timely advice:

"Begin low;
Proceed slow;
Rise higher;
Take fire;
When most impressed
Be self-possessed;
To spirit wed form;
Sit down in a storm."

Preaching has been called "Spiritual Gunnery," and gunnery to be effective must have force. Force as applied to preaching involves the subject matter of the sermon, the serious and persuasive tone of the voice, and the soul of the minister being red-hot with the message. The audience will soon detect the minister who has allowed his holy calling to sink down to the level of what is called "professionalism," that is, preaching because it is his vocation. The two best qualities of preaching are earnestness and simplicity. A certain lawyer one time said, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Another lawyer said, "If I plead law before the court as some ministers preach the gospel, I would expect to lose every suit."

One more thing. The sermon should be clothed in the language of the common people, though elegant in style to be effective. I have listened to sermons that were faultless in diction and that showed signs that the minister had taken pains to clothe them in words that were far beyond those used by the common people. Personally I have enjoyed some such sermons. I recall one which I enjoyed greatly, however, after the services were closed, one of our best and most successful soul-winners said to me, "I would die spiritually if I had to listen to that kind of preaching all the time." To be able to speak in the words of the highly educated is a fine accomplishment, and I would not discourage it in the least, but let it be understood always that, education must not be used to make ourselves hard to understand, but rather to speak so plainly that we can not misunderstand. It is not enough that we can be understood, but that we can not be misunderstood.

Berlin, Pa. (The End.)

Kentucky: A Euture Home Base

BY J. L. GILLIN, PH. D.
The University of Wisconsin

No one can visit the Kentucky mountains without a keen appreciation of the strategic importance of a school like Riverside for the future of that region. Located on the Troublesome near its confluence with the Kentucky, Riverside occupies a position of strategic importance second to no institution in the mountains, I am told. Stretching in almost every direction from Lost Creek there are valleys untouched by the influence of good schools and a Christian civilization. Therefore, simply from the standpoint of introducing Christianity into the mountains, Riverside has an important location. No less important is the opportunity that is open to Riverside to introduce with Christianity the progressive influences of modern agriculture,—a real education, a campaign for health and a campaign for a higher moral tone in family and social affairs. The missionaries on the foreign field for the most part have long since given up the endeavor to Christianize the people to whom they go without also endeavoring to give them the training in other matters that are the usual accompaniments of Christianity. Kentucky can never become a self-supporting work until the Kentucky mountaineers whom it touches are taught the best there is to be known concerning a system of agriculture adapted to their needs, a system of education that will be at once idealistic and practical, and until they are given ideals of health and morality that will save them from the enormous toll in human life and endeavor that disease and immorality now take.

The important question with reference to Riverside for the Brethren church to answer is whether we want a large share in the redemption of the mountains. Has God called us to bring to these benighted brothters of ours the blessings that we enjoy or has he called us only to go there, proclaim the message of Christ's love like the mountain preachers and then move on? As I see it, God has called the church by giving us this splendid institution and the good will of the people who know it to make an attempt to do our part in the redemption of all that mountain district. The answer to this question as to whether the Brethren church wants a large share in the redemption of the mountains will be shown in the support which the church gives to Riverside in its attempt to carry out this great work. The novelty of the experiment has worn off. Those who give only to the institution or the cause that is new and appeals to their sentimentality will no longer give to Riverside. What is needed now is steady pulling on the part of our people who believe that in the support of the work at Riverside we are doing a work that is bound to influence all that part of Kentucky. That support should be adequate to enable the influence of Riverside to flow in an ever-widening stream up the numerous valleys which nature has plowed in that ancient plateau.

In order that the work at Riverside may be a seed work sending out its influences in all directions in the mountains, support must be adequate to make the farm an example in up-to-date agriculture adapted to mountain conditions which all who come to Riverside may see. My hope is that the time will come when each year a great agricultural institute may be held at Riverside at which will be gathered in increasing numbers the farmers from all the valleys round about. Already it is sending out young men with better ideals of farming that will mean much to the places to which they go.

Again, from the school a constantly increasing number of young people should flow up those valleys to carry new ideals as seed-corn with which to make that desert blossom. Already Riverside's influence is being felt in the better teachers that are teaching the public schools round about. It is to be hoped that the work that Riverside is doing will be so efficient that in the end Riverside will put herself out of business as an educational institution so far as it competes with the public schools. At the present time she is a shining example that cannot but have a good influence on the public schools of that district.

Another test of how earnestly the Brethren church wants a large share in the redemption of the mountains is to be found in the number of our young people whom we may induce to go and to invest their lives in the people of the mountains. Certainly it is disheartening sometimes when our Board by all sorts of efforts and personal solicitation cannot find among our people a half dozen young men and women who wish to do mission work badly enough to bury themselves in the mountains for the sake of these people who are lifting up dumb hands to God for light and leading. So far as I know Kentucky offers the greatest opportunity for young people imbued with a desire to do missionary work in this country. So far as I can see, city mission work holds only a fraction of the promise for real service that the Kentucky mountains offer at the present time. I feel sure that our people, especially our ministers, should urge upon our young people the field that Kentucky offers for missionary labors.

As a future home base for missionary endeavors Kentucky offers very little in the sense of ever being able to pay back to the church the money that has been put into it. The opportunity that is before it, however, as a future base, lies in the fact that if adequately supported, out from it will go workers who will establish its ideals and its message in other communities. Out from Lost Creek are going and have gone young people who are forces for good in far-flung places in the mountains, farmers, teachers, mechanics, store-keepers, Sunday school teachers, and occasionally a minister. Already Kentucky is a base from which people imbued with its ideals have moved out into other fields. True, their labors are unseen, they perhaps cannot be counted in a statistical table and buried as they are in the midst of their mountains, investing their lives in the lives of those with whom they associate, they are known only to God and the people whom they serve. They afford no sensational news stories for there are no reporters there. They excite no sympathy or enthusiasm because they are unknown to men who can make their deeds known. They cannot be used to extricate dollars from people who give only from sentiment and impulse, but in God's sight they are the salt of the mountains, and in his good time they will yet show that the money invested in their education has been well spent for the Kingdom of God.

THE NAME TO BE WRITTEN FIRST

It is the fancy of Collier's Weekly that the name of Jesus was the last to be written by the Roman official whose duty it was to take the census of the district about Bethlehem under Caesar Augustus. The scene is imagined as follows:

"All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed; the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see a figure of a stalwart man outlined against the setting sun, a child in his arms.

"'I could not come earlier', he said; 'the child was born last night.'

"'You are at the inn?' the officer asked.

"'No—we arrived too late; the babe was born in a manger.'

"'Your name?'

"'Joseph.'

"'Of what tribe?'

"'The tribe of Benjamin and David. We are the descendants of Kings,'' he added. The officer did not look up. The world was full of sons of former kings—and now there was no king but Caesar—lord of the earth by right of war.

"'Your wife's name?'

"'Mary.'

"'And the child's,'

"'Jesus.' The voice of the big man was soft, as though fondling the syllables. 'It means the Savior of his people.' The officer merely nodded.

"'Jesus, son of Joseph, of the tribe of Benjamin,' he wrote, and closed the book. It was the last name on his list.''

It comes to everyone to write that name—somewhere. Where it is written, or if not written at all, is significant, —significant of what a man is, significant of what he should be. No other factor is so determinative of what life and character shall be as the place Jesus Christ is given.

Write his name first, at the head of the column, on the first line of the page, boldly, capitalized, underscored. God first. "That in all things he might have the pre-eminence."

He should be first in our affections and ambitions, the supreme ideal towards which we struggle, the one voice of authority we recognize, the source of strength in which is our chief reliance.

Men now and again have written his name low, but it shall not always be so. In the imperial decrees of Omnipotence it is recorded that God has given him a "name that is above every name: that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord!'—Evangelical Church Messenger.

THE SON OF MAN

He left the Father's bosom and his throne
And took our life of mortal woe instead.
Home, love, dominion, all were his in heaven;
On earth he had not where to lay his head.

He saw the sun, whose torch of light and heat
His breath had kindled, in the west grow dim,
A thousand lamps flashed out for homeward feet,
Not one was trimmed or candle set for him.

And, while unseen, the keys of death and hell
And life and glory at his girdle hung,
No lowly latch for Master knew him well,
No door for his tired footsteps inward swung.

That never soul redeemed should vagrant go
Unhoused through the hereafter, rest denied,
That all who would the Father's house might know,
A stranger, pilgrim, Jesus lived and died.

Wtihout the walls that spurned his love as dross,
'Mid faithless scorn and alien pity hurled,
He suffered, outcast, that his sheltering cross
Might be the rooftree of a homeless world.

—British Weekly

The Sunday School

Now Then Do It

J. FREMONT WATSON, President

The time was that I approached the Christmas season with fear and trembling. I was afraid that our Sunday schools would not measure up to our needs for the year's obligations. I now approach it with joy and hopefulness that it will again be the biggest offering to date.

THAT HAS BEEN OUR RECORD SUPERINTENDENTS, each year has seen a greater offering than the one before. The credit belongs to the faithfulness of our leadership in the schools. Now then do it again. This has been an unusual year in many ways, but especially have we been called upon to sacrifice as never before. Let us not lag in our gifts to him who is our peace and the Prince of Peace.

This year we must pay for the printing of our Teacher Training books. Our apportionment to the chair of Religious Education is one hundred dollars more than last year. To meet our year's expenses we must have an offering equal to the one last year from our schools. Let those who contributed last year do their best again. Let those who failed to join our forces do something this year. Join the army of doers of the Word and ring the Christmas bells through the year 1919. Our budget this year is $900.00 for the chair of Religious Education, and $1,000.00 for Kentucky. For carrying on the general work we should have $500.00 to meet expenses. Again I urge all to be faithful to the task and do your best. We are expecting a great offering. Let every school help. Now then do it—Christmas.

Victory, Peace and "White Gifts"

The war clouds have been scattered and a new hope is dawning for the future. Our nation's efforts in behalf of humanity and democracy have been crowned with victory. Peace is being proclaimed throughout the world and our boys are coming home.

Many of the burdens and anxieties of the past year have been lifted from our shoulders and we ought to be ready now to turn our thoughts and hearts to the Master's work.

First, comes our Christmas offering of "White Gifts."

Brother Superintendent, it is but fitting that our schools should make this offering a real expression of gratitude to God for the great blessing of peace. Let every Brethren school unite in the effort to assure another year's victory for our cause among the Kentucky hills and the continuation of the good work of preparing leaders for the future in the Training Camp at Ashland.

Do your "bit" toward bringing the real "Peace on Earth."

Owing to the enforced inactivities in our schools of late on account of the "flu" let us put some of the wartime "Vim" and "Pep" into this effort. It is just the thing to get our schools awakened to some real enthusiasm for 1919.

Make it a big generous gift for the Master's cause.

From what school will come the first check?

ALBERT TRENT, General Secretary- Treasurer.

Alive or Dead?

G. C. CARPENTER

Does the reader believe the following statement taken from the Christian Advocate: "The religious journal is a vital necesisty in modern church life?" Then follows one of the best statements of the purpose of a church paper that we have ever seen. Here it is: "The religious journal is published to inspire men and women to a nobler life, to give them greater knowledge of the work of the church, to increase their efficiency as Christians, and to forward in every way possible the carrying of the Gospel of Christ to the whole world."

If the above be the true purpose of the publication of the Brethren Evangelist, and we believe it is, then it is true that the church without the Brethren Evangelist in its homes is like a lame man trying to walk without a cane. It is like a teacher trying to teach without knowledge of his subject. The secular journal is published for profit in dollars and cents, but the religious journal is published to turn the thoughts of the people in the church to God in order that his Kingdom may be advanced.

Careful observation convinces one that the writer in the Advocate is right when he asserts that it is poor economy for a pastor, a church officer, a Sunday school teacher, a father and mother, a home, a congregation to do without the church paper. The cost is nothing compared to the benefits it brings both to the reader and the local congregation and the church at large. You can get along without it, it is true, just as you can get along without your hands or your feet; but you are better off with it, just as you are better off with hands and feet. That home in which a religious paper is taken—and read—is a better home in every respect than it can ever be without such a journal.

The congregation in which the church paper is widely taken is generally described as alive while the opposite is often described as dead.

One live pastor summarizes the value of the church paper as follows:

1. It makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better Sunday school teachers.
5. It secures better attendance at prayer meeting.
6. It leads to a better understanding of the scriptures.
7. It increases interest in the spread of the gospel.
8. It promotes unity of faith and practice in the church.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakens the talent of the church and makes it more useful.
14. It throws light on obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for the best reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.

"The Brethren Evangelist in every Brethren home" is not a luxury but a necessity for the fullest life of the individual Christians and for the fullest life of the church.

REVIEW OF

The Thought and Work of the Church

Apologies are seldom graciously received and we made so many of them during the past year because of numerous delays and misfortunes that we felt there could be nothing more to apologize for during the year. Of course it was an easy matter to blame everything on the war until recently, but now that the war is over we will be compelled to look elsewhere for our alibis. Yet we must make one more apology or explanation before the year closes. The Evangelist went out late last week but it was not our fault. We aim to round up all composition for the paper on Monday and to get it on the press Monday evening, but last Monday the city light and power station shut down about the middle of the forenoon and left us without power to turn a wheel of our machines until about supper time, and then on Wednesday forenoon it shut down again and cut us out of

electric power for about four hours. These things are annoying any time in the year but when they occur in the very busiest season during the rush for making Sunday school quarterlies they are doubly aggravating, for every hour counts. So we ask you to be patient with us once more.

Sunday school superintendents are warned that we have received notice from the Ashland post office that they will not send out any quarterlies the week before Christmas because of the congested condition of the mail service, so we fear there will be a great many schools that will not be able to get their supplies in time for distribution the last Sunday in December; but we will try to have the post office send out everything possible on the day after Christmas.

Much of the contents of this week's issue of the Evangelist bears a home missionary flavor, and this is as it should be for a great offering is desired on Christmas as a "White Gift to the King." Brother Carpenter writes at length of the needs of the work and of the importance of reaching the goals for all missionary offerings. If Brother Carpenter refers to his New Standard Dictionary he will observe that one does not have to be old and bald headed and lame and blind to be a veteran, but that a number of years' service in any line of work makes one a veteran in that line, and this makes Brother Carpeter and Brother Oberholtzer veterans in Endeavor work.

Mrs. G. E. Drushal makes the final report of the year of the gifts that have been received at Lost Creek from various churches, societies and individuals. It is not often that Sister Drushal writes but I am sure the many readers of the Evangelist appreciate her letters when she does write.

From his brief letter this week our readers will observe that George H. Jones is still alive, though he has not been making much noise lately. The Third Brethren church of Johnstown has gone the way of all the earth in regard to the handicap of the great epidemic, but while Brother Jones and his flock may feel somewhat depressed because of these conditions they should not forget that though "weeping may endure for a night, joy cometh in the morning," and we feel that the dawning of the New Year will open to our view a brighter day.

Brother Roy Brumbaugh had an unusually sad experience in his moving from Indiana to Kansas to take up his work as pastor in the new field that had called him into service, but his sorrow is not as the sorrow of one who has no hope, and we trust he may be able to lose himself in his work so that he may find real comfort in his activities among the Portis Brethren. Brother Brumbaugh writes at length of his work in the field of his former charge at Roann and Center Chapel, Indiana.

The contribution by Dr. Gillin treating on the subject of Riverside as a home base for mountain missionary work was written quite a while ago after Brother Gillin had visited Lost Creek, but in some unexplainable manner it got filed with personal correspondence instead of finding its rightful place in the file for contributions for the Evangelist and was overlooked until now, but it could not be more appropriate for this number of the Evangelist if it had been specially prepared for this occasion, so we are glad to give it a place in our columns with an apology to Dr. Gillin for past neglect.

Brother George E. Cone makes his first report from the field after entering upon his duties as pastor at Hamlin, Kansas. We think Brother Cone will find the work at Hamlin equal to all his anticipations for from a personal acquaintance with many of the members of the Hamlin church we can say with him that they are indeed a good people to work with.

Brother Kent of Long Beach, California reports some of the doings of the church at that place since the arrival of Brother Bell and his family upon the field, though here like everywhere else not much has been done for some time because of the epidemic. But they do things with a rush on the Pacific coast and we may expect a full recovery from the effects of the epidemic in a very short time. Brother Bell is now, or has been, engaged in an evangelistic meeting in the new Brethren church at Fillmore, California.

Washington, D. C. has been very largely a city of strangers during the past year and for this reason it has had unusually sad experiences with the dread epidemic as a reading of Brother Lyon's report clearly indicates. These have been days when pastors have had unusual opportunities to get very close to the people in personal service and helpfulness during the time they were prevented from holding public services.

Brother W. F. Johnson writes of the work at Berne, Indiana and of the week the church spent with I. D. Bowman in the study of prophecy in October and also of the week it expects to spend with Brethren Bauman and Cobb in similar Bible study during the Christmas Holiday week.

The contribution pages of the Evangelist offer a specially rich treat to our readers this week, but we have not the space to name them all and to point out the good features of them here. They must be read to be appreciated.

We have heard of days in the summer that were so hot that the mercury pushed its way out of the top of the thermometer, though we never saw where it had been done, but if Brother Beachler keeps up the present intensity of the College Endowmnt Campaign it will not be long until the College thermometer will have to take the lid off, especially if he strikes a few more places like Philadelphia and the other places in Pennsylvania that have been previously mentioned in these columns.

Around the Editor's Table

The Gift of Service

There is always more or less confusion in practically every household and also in every church and Sunday school during the Christmas season. It is the season when every one feels like doing something or giving something as a Christmas gift. That the principle underlying this desire which seeks to find expression, even as the wise men from the East found a means of expression for their own feelings in laying their gifts of gold and frankincense and myrrh at the feet of the child Jesus, is a legitimate desire is not to be denied.

Love unexpressed and unspent will wither and die and it is only natural to seek a means of expressing one's feelings at times and there seems to be no better time than this to find a way; but the one great drawback in connection with Christmas giving is found in the tendency to give as a matter of form or of custom rather than as an expression of true admiration or love.

But in the case of gifts for the King whom all true Christians love most sincerely there is often the mistaken notion that no worthwhile gifts can be given him because of a lack of wealth or of material things that can be devoted to his cauuse. This is a mistaken notion because the very spirit of the gospel teaches that Christ wants not what you call yours so much as he wants YOU, and the most highly appreciated gift you can lay upon his altar is not a gift of gold or of any other worldly possessions, so much as it is a gift of yourself—your own life laid upon the altar of service and dedicated to him. The Lord needs money it is true, or rather money is needed by his servants to carry out his work, but what the Lord needs more than money is men and also women who hold not their lives dear but who are willing to go where he would have them go or be what he would have them be. I know we are told we have young men and more especially young women who have trained themselves to work for God through the avenues of the church but that the church has made no place for them to use their talents, and the question is often asked, what has the Brethren church to offer to a young woman who will prepare herself for Christian service? and then many will answer, very little if anything. But when it is known that for more than six months the General Missionary Board has been trying to find some one, or more than one, who is willing to go to Kentucky to fill several much needed and important places without having any success whatever, there is reason to believe that a great many who have taken advantage of the oppportunity to secure an education at Ashland without tuition upon the assurance they are preparing to give their services to the church must have made the mental reservation, providing I can get the kind of position I want. Too many seem to say to the church and God, if you will give me a position that is agreeable to me I will take it ,but if I can not get the kind of work I want in the church I will work at something else. Such an attitude

is not answering any call of the Lord, but is asking the Lord to answer and satisfy the desire of the individual. The work of the church and of the Lord never will be done so long as this attitude is assumed by our young people. It is not for them to say, Lord help me to find a place to do the things I would like to do, but it is theirs to say, Lord help me to like to do the things that need to be done, the things that you would have me do. The fact is there are too many unsurrendered wills and unsurrendered lives that think they want to work for God. If a few people would quit singing "I surrender all," and would actually make the surrender and lay their lives upon the altar of service this Christmas time as a White Gift to the King the pleading that has come from Brother Carpenter and from Brother Drushal for a matron and a nurse at Riverside would no longer be made in vain. It is high time some of us quit talking about our great desire to serve the King unless we are willing to make good when an opportunity is offered.

"The Gray Man of Christ"

Few expressions of a stronger faith in the divine triumph of Christian principles in the world and of the necessity of the leaders of the world in this great triumphant crisis of its history being servants of Christ have found their way into the columns of any religious paper in America than the editorial in a late issue of the secular paper, the Los Angeles Times. This paper is picturing the great French Generalissimo, Foch, and says of him:

"The deeper we question as to who Foch is, the clearer is the answer that in every act of his life and in every thought of his brain he is Christ's man.

"It seems beyond a shadow of doubt that when the hour came in which all Christ stood for was either to stand or fall, Christ raised up a man to lead the hosts that battled for him.

"Whoever does not realize this and see it clearly as a fact, he does but blunder stupidly.

"There will be a crowding company of critics when the war is ended and they will all be filled with the ego of their own conclusions. They will attempt to explain the genius of Foch with maps and diagrams. But, while they are doing so, if you will look for Foch in some quiet church, it is there that he will be found humbly giving God the glory, and absolutely declining to attribute it to himself.

"Can that kind of a man win a war? Can a man who is a practical soldier be also a practical Christian? And is Foch that kind of a man? Let us see."

The secret of where Foch used to go for "strength and magical power to bring home the marvelous victories" was surprised by a California boy. It was not published by any organ of France to show the world how "religious its" leader was:

"A California boy, serving as a soldier in the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino in which he gives, as well as anyone else could give, the answer to the question we ask.

"This American boy—Evans by name—tells of meeting General Foch at close range in France.

"Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform also entered the church. Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold-laced aids, were with him; nobody but just the orderly.

"Evans paid small attention at first to the gray man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quarters of an hour had gone by before the gray man arose from his knees.

"Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awe-struck faces as he passed.

"It was Foch. And now Evans, of San Bernardino, counts the experience as the greatest in his life. During that three-quarters of an hour that the Generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, 10,000 guns were roaring at his word on a hundred hills that rocked with death.

"Millions of armed men crouched in trenches or rushed across blood-drenched terranes at his command, generals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

"Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep; and every night it is the same.

"Moreover, it is not a new thing with him. He has done it his whole life long.

"If young Evans could have followed the General on to headquarters, where reports were waiting him and news of victory upon victory was piled high before him, he would doubtless have seen a great gladness on the General's face, but he would have seen no look of surprise there.

"Men who do that which Foch does have no doubts. When Premier Clemenceau, the old Tiger of France, stood on the battle-front with anxious heart, one look at the face of Foch stilled all his fears. He returned to Paris with the vision of sure and certain victory.

"The great agnostic statesman doubted, but the Gray Man of Christ did not doubt.

"The facts, then, in the case are that when the freedom of the world hung in the balance the world turned to Foch as the one great genius who could save it against the Hun; and that Foch, who is perhaps the greatest soldier the world has produced, is first of all, a Christian. . . . .

"Young Evans, of San Bernardino, just an every-day American boy from under the shadow of old San Gorgonio, spent nearly an hour with Foch in an old French church, and not even one bayonet was there to keep them apart.

"They represented the two great democracies of the world, but there in that old church they represented, jointly, a far greater thing—the democracy of Christ."

"How Are the Mighty Fallen?"

The fall of Wilhelm ,the figure head of the world's greatest folly, has been likened by the New York Tribune to the fall of Lucifer, and without regarding any comment as necessary quotes the following Bible passage as an adequate description of Wilhelm's case:

Isaiah xiv; 9-21

9. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it had raised up from their thrones all the kings of the nations.

10. All they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us?

11. Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12. How are thou fallen from heaven. O Lucifer, son of the morning! How are thou cut down to the ground, which didst weaken the nations!

13. For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14. I will ascend about the heights of the clouds; I will be like the most High.

15. Yet thou shalt be brought down to hell, to the sides of the pit.

16. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms;

17. That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18. All the kings of the nations, even all of them, lie in glory, every one in his own house.

19. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20. Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: the seed of evil-doers shall never be renowned.

21. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise nor possess the land, nor all the face of the world with cities.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

Going Home for Christmas

BY EDMUND VANCE COOKE

The rattle of the coaches say
"I'm going, going home today."
December blooms as blithe as May;
The wind's shriek is a roundelay.
"I'm going, going home today,
Going home for Christmas."



The snowflakes dance and cry "Hurray!
He's going, going home today."
The skies are blue, or skies are gray,
And life is work, or life is play;
Who cares? I'm going home today,
Going home for Christmas.

My foot beats time, my pulses play
"I'm going, going home today."
Care turns her back and speeds away,
Love smiles upon me light and gay;
I'm going, going home today;
Going home for Christmas.

Oh, fate may bring me bells or bay,
But I—I'm going home today.
And fortune say me yea or nay,
And fame deny me, or delay,
But Mistletoe and holly say
"I'm going, going home today,
Going home for Christmas."

ALONE WITH GOD

We have heard so much about the "Quiet Hour." It would be useless for me to attempt a detailed discussion, outlining again the many well known details of the same. I find, however, there is still a great multitude of Christian Endeavor workers who do not understand what is meant by the two words, Quiet Hour. It does not mean one is to spend one hour each day in devotions. But it is hoped that every member of the Christian Endeavor societies be a member of the Quiet Hour department.

The pledge has hitherto asked for fifteen minutes each day to be spent alone with God. There is a new pledge which the United Society proposes, for the Junior Quiet Hour. It is that they set apart at least five minutes each day, if possible in the early morning, for meditation and communion with God. It is not the purpose of this article to stress the time spent in this service, for when one shuts out the world and comes into direct communion with heaven the time element is lost in the beauty and strength which the individual derives for his spiritual uplift.

It is hard for some people to decide just when the Quiet Hour can be most profitably observed. Experience has proved conclusively that the morning hour is the logical time.

After the rest of the night the mind is alert, active and careful. Before the burdens of the approaching day are allowed to enter the soul can best commune with God. The spiritual man is strengthened for the conflicts which the day will inevitably bring. Henry Ward Beecher said, "Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day."

Dr. Mott says, "The keeping of the Quiet Hour is the secret of the largest and most enduring achievement in life and in service. We will find the Quiet Hour will promote the wisest economy of time. It makes one more conscientious about the use of time. We learn to redeem it. It helps us to see things in true perspective. We enter the day well poised, under control of the spirit, not distracted strain; uncertainty and waste."

It is not hard to discover the secret of such men's strength. We, with these great men, should remember our Christ's program as recorded by St. Mark. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Do not allow the time, place and method to cause this sacred service to become mechanical. But because of the vitalizing and transforming power received; create in the mind of every Junior Endeavorer the unmistakable and permanent value of this service.

Remember, fellow society workers, you who know the blessedness of the service are obligated to the inexperienced members. The Juniors of today must observe the Quiet Hour if it comes natural and spontaneous from the men of tomorrow. If the task is faithfully carried to completion the oncoming generations will know in a bigger way than the present one what it means to be, alone with God.

E. A. ROWSEY.

THE STONE WHICH THE BUILDER REJECTED

"Hello Ed!" cried a brisk young business man as he slapped the other jovially.

"How are you, Dick Haven't seen you for a month. Are all the folks well? Wife and baby preparing for Christmas, I suppose?"

"Oh yes! Big preparations at our house. We are to hold forth in great style. A Christmas tree, Santa Claus and all. Will you celebrate?"

"Will we celebrate? I thought you knew me better than that. Why, of course we will. You know I pulled off that big deal in fine fashion and cleared up $5,000 on it. We ought to rejoice over that, and then there are the many things to think of. Just the spirit of the season. The giving and all that,' 'and Ed's face showed that he was feeling the spirit of the season.

"Well! well! Fine work, Ed! Say, I just got returns from my last investment, and it surely proved up. I wanted to ask you something, but it has slipped my mind. Oh, yes; have you seen Uncle Martin lately?"

"Uncle Martin? Why no," said Ed. "I wouldn't be surprised if he had bitten himself and died." Which statement set the two off into a hearty laugh.

"The last time I did see him the old 'tightwad' was so sore on the world in general that I feared he would use some violent means to get out of it," replied Dick.

"Don't be afraid of that, Dick, not as long as there is a dollar to be made. Why, I believe that he would sell his natural freeborn right to enjoy Christmas for fifty cents. I would like to do something for the old bachelor. Do you suppose if I invited him out to see my little flock he would catch a vision?"

"Catch a vision!" cried Dick," "why he would be figuring out how much it cost you to keep the family, and what an extravagant project you were embarked upon."

"Nevertheless I would like to see him come out of it,' 'commented Ed. "What can we do for him?"

"We might give him a present," suggested Dick, half ironically.

"Ah! I have an idea. Would you be willing to invest, say $30 in the salvation of the old grouch?"

"Thirty dollars! I would give more than that to wake him up," and Dick was all attention.

"Leave it to me then. This is Wednesday. Monday is Christmas. I can get it through if I hurry. I'll send in the bill," said Ed, as he ran and swung on a passing car.

Over the doorway to his office, a small room on the third floor of the Continental building were the words, "Martin Jones Coal Co." He was a stout, middle-aged man, neat in appearance, brisk in speech, with hard features. His was a business-like walk. He never seemed exactly in a hurry, but he combined every act with business. When other men went to play he worked on, in this way keeping pace with the fastest of them.

The door opened and a poorly clad woman entered in a frightened manner. Her ragged shawl pulled clear about the neck spoke of poverty. Her pinched face spelled insufficient nourishment. The well fed, neatly clad one wheeled on his high office chair and uttered this sharp greeting, "Well!"

The shy expression fled from the face of the woman. She burst into tears, and half madly pulled a bill from under her shawl.

"Mr. Jones, I can't pay this bill today. I will get paid the first of the year, but we need coal so badly. The children are crying about the cold. Can't you let me have that last order?"

"No, I cannot," snapped Jones.

"But Mr. Jones, I have bought coal from you a long time now, and can't you trust me this once?"

"Trusting is poor business. People don't trust me," retorted Jones, as he swung around on his stool and began scratching figures in a big book. The door closed slowly. Jones turned about on his chair and looked out of the window into the street below, where the hurrying throngs passed to and fro on their Christmas errands.

"A pack of fools," he muttered. "Christmas! What's the difference? This chasing about like mad to give something away is all bosh. I suppose that woman is spending the money she should use for coal to buy Christmas presents," and he turned to his work.

Uncle Martin walked home that night feeling satisfied with the day's work. Business was good and prospects were fine, with a cold wave which would mean many more bushels of coal a day. He might as well have the money as the saloon. Jones was not a miser. He lived well in his own cottage, but he would not spend money for a servant, so he ate at a restaurant and looked after his own house.

It was Sunday afternoon and Jones sat alone in his parlor. The fire burned low on the hearth. Two tiny flames kept darting up in a vain attempt to join their lights. It was his habit to sit before such a fire and think over his business career. That afternoon somehow the Christmas spirit smote upon his heart for entrance. He waved it aside and began to recall his past life. One date stood out strongly in his memory.

"Eighteen hundred and eighty-nine," he repeated out loud. "That is the year I made the decision to put this Christmas stuff aside and go in to win." His thoughts were interrupted here. An express wagon loaded to the tail board stopped before his house and backed up to the curb.

What could it be? He had ordered nothing. But the two men were pulling and tugging at a box which seemed to weigh a ton. With considerable effort they got it to the walk and then upon his front porch.

What could it be? Surely they have made a mistake, thought Jones, but when he answered the knock and one of the men asked, if Martin Jones lived there, he answered in the affirmative, and took the book, which he signed rather mechanically. Then he directed that the box be placed in the hall.

"What can it be?" said Jones, as he stood in the hall and looked at the box. It was about three feet long and two and a half high by the same thickness. No label betrayed its origin. Only these words were stamped upon it, "Do Not Open Until Christmas." He looked the box over and then entered his parlor. The mysterious box held his attention. Supper time came and went unnoticed. On leisure days Jones retired early. Before going to his room he stepped into the kitchen and opened a cupboard from which he took a hand-ax. Softly he walked into the hall and knelt beside the box. The ax was raised; then he read the words, Do Not Open Before Christmas, and the arm dropped to his side. He arose and went away to bed.

It was with a new feeling of expectancy that Martin Jones jumped into bed. He spent considerable time rolling about before he went to sleep.

Christmas morning dawned clear and bright. The night clouds had brought with them a soft coverlet of white and left it as they hurried on. Jones sprang out of bed and dressed rapidly. A new feeling gripped him. Some one had sent him a present. Even before he lighted the fire he found the ax and went into the front hall. Yes, the box was there. It was not all a dream. Hastily he broke off the front boards. Wtih trembling fingers he pulled aside the paper.

His face grew pale. He started back and just suppressed a shout. His fingers worked at his throat as though his breath was failing him. In the box was a tomb stone. Engraved upon it were these words:

MARTIN JONES
Born 1869. Here lies a man
Who loved his life,
Died 1889. But loved a dollar more.

"Eighteen hundred and eighty-nine," he gasped. That date smote him like a mighty fist. As a man in a trance he moved about the house. Soon a brisk fire warmed his chilled frame. Before the sun set that Christmas day, if you could have pulled aside the curtains, you would have seen Martin Jones, sitting before his fire, the great struggle over. A dusty book lay open in his lap. Upon the open pages was the story of the Christmas Child.—Michigan Christian Advocate.

Our Youngest Readers







IS THERE A SANTA CLAUS?

How many times has the question been asked? There was once a little girl whose name was Virginia who sought high authority for an answer to the question. She wrote a letter to Charles A. Dana, editor of the New York Sun, saying: "Some of my friends say there is no Santa Claus. Please tell me the truth. Is there a Santa Claus? The famous editor was pleased to tell her the truth. This was his reply, printed in his paper:

"Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible to their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him as measured by the intelligence capable of grasping the whole of truth and knowledge. Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty, and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance, to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished. Not believe in Santa Claus? You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you see fairies dancing on the lawn? Of course not; but that's no proof that they are not there. Nobody can conceive or imagine all the wonders that are unseen and unseeable in the world. You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding. No Santa Claus? Thank God! he lives and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood."
—Ex.

A CHRISTMAS LEGEND

Perhaps the children today who are wistfully waiting a view of the tree may like to hear the legend of the first Christmas tree, and yet it may not be legend merely, but history beaming through the mists of tradition. It is an old German story that Saint Wilfred transformed the heathen Teuton worship in the forest into the Christmas ceremony. About 732 with a band of priests, he sought to convert the worshippers of Thor. On Christmas Eve, fighting their way through the snow in the dense forest, they found a savage tribe assembled under a thunder oak symbolic of the god of thunder, Thor. The white-haired priest of the cult was about to offer as a sacrifice the son of the tribe's chief. Wilfred rushed forward and warded off the arm about to slay the child. The tribesmen were delighted at the saving of their favorite, and became converts to Christianity. The saint took his ax and started to cut down the oak. As it was about to fall

lightning rended it into many parts, and in its place there sprang up a slender fir tree, green and sparkling. They bore it to the chieftain's hall, and 'round it made merry. It was about this first Christmas tree the old, old story was told, and the Teuton tribes became in time all Christians.—Junior Missionary Magazine.

CHRISTMAS IN OTHER LANDS

In Spain, we are told, many of the children are in the habit of hiding their shoes in the bushes on Christmas Eve, and early on Christmas morning they visit them, sure to find them filled with fruit and candy. It is not so cold out of doors on Christmas morning in Spain, however, as it is in some parts of the United States.

In France, also, the young folks take their shoes and put them in any convenient place, confident that they will be found.

In Porto Rico the Christmas decorations are not holly and mistletoe, as in colder climes, but poinsettias (those beautiful large red flowers), and bushes of ripe oranges.—Selected.

MAGGIE'S GIFT

BY GERTRUDE M. JONES

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me,' 'his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Savior. O Lord, I ain't got nothin' ter—

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, an 'is worth a lot of shinin' dollars. You kin give up your best frien' what helps you ter git into the park where the birds sing, an' takes you ter preachin', an' makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering," "Yes, yes, I will. He give up more'n that for me."

Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last: "little crippled Maggie's crutch—all that she has to make life comfortable, She has given it to the Lord, and you—"

There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without?" the minister asked, gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction, almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it with the blind faith of Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered in her ears:

"Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like the flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. III. 10."

Christmas is not a day or a season, but a condition of heart and mind. If we love our neighbors as ourselves; if in our riches we are poor in spirit and in our poverty we are rich in grace; if our charity vaunteth not itself, but suffereth long and is kind; if when our brother asks a loaf we give ourselves instead; if each day dawns in opportunity and sets in achievement, however small; then every day is Christ's day and Christmas is always near.—James Wallingford.

News From the Field

HOME MISSION NOTES

BY G. C. CARPENTER

"Both Veterans"

Why our esteemed Editor of the Evangelist should refer to the writer as a veteran when he is in the "flower of his youth" is hard to understand. Our good friend, Brother Oberholtzer, may not enter any objections, but not so with the other party. Mr. Editor we object. After all, this life on earth is but the childhood hour of eternity. If the Editor meant that these two brethren had reached the time when they actually had some sober and even profitable thoughts, then thanks for the compliment. But what has this to do with Home Missions?

Paul James

Another missionary has enrolled in the Brethren church and he bears the dignified apostolic cognomen, "Paul James." He arrived at the happy home of Brother and Sister James S. Cook in Krypton, Kentucky, on December 3 and has come for an extended stay. Congratulations from a host of friends. May this young missionary always bear with honor his apostolic name. Surely a fine nine-pound Christmas present. Let's remember "Paul James" with a Christmas gift. Put him on your list now!

Malicious Intent

In a recent Evangelist there appeared the suggestion from us that we might have to publish the names of those who were delinquent on the payment of pledges given to help erase that Washington, D. C., mortgage. Surely none of our friends thought there was any "malicious intent." We have never indulged in any unfair methods in securing mission funds. The suggestion has awakened some folks and for that we are thankful. $1,203 has been received leaving $297 of the $1,500 pledged yet to be paid. The influenza conditions over the country have hindered some churches and perhaps some individuals, making payment on time almost impossible, but this small balance ought to be met quickly now and the final cancellation of that old interest-consuming mortgage made possible. Do it now.

Intercessory Prayer

What a privilege! Intercessory prayer always brings a double blessing. Mrs. Landis R. Bradfield who was formerly Miss Mary Newlin, and who served so efficiently as nurse at Lost Creek in 1917, is ill at her home at Earlham, Iowa. Will the many readers who believe in prayer make special request for the healing of Sister Bradfield. Will one thousand who read this each send her some word of Christmas cheer and assure her that you will pray for her early recovery?

Not Too Late

Every church in the brotherhood "Over the Top" with that Thanksgiving offering for Home Missions. If any church was hindered at Thanksgiving time then take the offering as soon as possible. Brother Grisso of North Liberty, Indiana sent $45 from his church and assured Brother Bowman that they

would make up the balance of their apportionment later. Brother Grisso has the right idea. Peru's "Little Brown Church" went "Over the Top." Church attendance is cut down but a special effort secured the amount. Let every church reach the goal.

Who Wants the "Flu?"

No less a personage than little Gordon Drushal. After several others at Riverside enjoyed (?) the "flu" Gordon asked that he might have it too and asked to be put to bed. Brother Drushal reports that conditions there are improved and that he is more optimistic for the school. If the school opens as expected another teacher will be needed for three months beginning after the holidays. Anyone who can render this service should write us at once. A nurse and a matron also will be needed. Brother Drushal writes that the influenza has not been severe in the case of those who took the proper precautions.

Good News

The amount given to the support of Home Missions in the Brethren church in the year ending June 30, 1918 was larger than in any previous year. This is remarkable when the demands of the war are considered, yet war demands do not decrease Kingdom demands.

A home mission board of another denomination published this statement recently: "Speaking of interest, we are under a heavy handicap by reason of our debt of $290,000, the accumulated deficit of several years. Our interest charge from this cause alone is nearly $10,000 a year. Help us to end the year free of encumbrance by joining our 'Out-of-Debt' club."

The announcement of the good news relative to our home mission support the past year ought to be made possible by repetition when the report of this year is arranged. If the Brethren churches will reach the thirty cent goal, which is low, the good news will continue. If the churches go "Over the Top" by reaching this home mission goal, and this despite the influenza epidemic, it will mean a greater victory than ever.

The work for the year has been planned, the mission pastors are at work and the mission board is counting on every church in the brotherhood to do its part and more.

Let every church help to make the good news better.

LOST CREEK, KENTUCKY

Before the close of the old year, we wish to report the things received which have not yet been reported.

The gifts of money for the work are as follows: Mrs. M. J. Perry, Dodge City, Kansas, $10; Junior C. E., Compton Ave. church, Los Angeles, California, $4.00; Miss Ida Shank, Jenny Lind, California, $8.00; Miss Helen Boyer, Bellefontaine, Ohio, $5.00; Geo. Powell, Turlock, California, $8.40; Mrs. Olive Tyson Grace, Montreal, Canada, $10.00.

These splendid gifts were truly gifts from the Lord, for with the closing up of church and school and dormitories, the income from the work here was entirely cut off, while many of the expenses have continued. From a human point of view it looked a little discouraging when things had to shut down here, but God takes care of any work done in his name, and puts it into the hearts of those who love him to help keep the work going that Satan thought he could bring to a standstill.

The other gifts are as follows: One box clothing from C. E., Meyersdale, Pa.; 1 box clothing, Meyersdale church; 1 package clothing, Mrs. M. H. Huyett, Zanesville, Ohio; 1 barrel clothing, also a dresser and wall paper for a room in girl's dormitory, from Sisterhood Girls, McKee, Pa.; 1 barrel clothing, Johnstown, Pa.; A year's subscription to Normal Instructor, Miss Helen Boyer, Bellefontaine, Ohio.

These gifts were also a source of revenue for the work. Only a few pieces of clothing are given away, the rest being sold. Most of the clothing sent is good material, and the people are eager to buy and make over the things for their children, thus enabling them to clothe their families at small cost, and at the same time it helps Riverside financially. At our last sale, where only a few were present owing to the influenza we received $19.00 in cash. Practically all of the clothing sent finds a ready sale, and the demand this winter has been greater than the supply.

The influenza ban has not been lifted at all, but I think we can soon have church and Sunday school, and it is thought the schools will all open the first of January. Riverside's opening depends on the coming of a nurse and matron, or man and woman for the dormitory. We believe they will come, so we are going ahead planning for the school work.

There is more influenza right now in the neighborhood than at any other time. There have been no deaths although some serious cases have developed.

We who remain at Riverside have our little Sunday school and singing and prayer service. Brother Akens takes charge, as he is the regular Sunday school superintendent. Mr. Drushal teaches "us big folks," while Miss Strode takes the boys and tells them the lesson story. Sunday afternoons Mr. Drushal visits the sick.

While the plague has been bad, God takes things in hand and is turning it to good account, and when things again open up, we believe people here will be more eager and anxious than ever to help the church and school and all that Riverside stands for.

MRS. G. E. DRUSHAL.

JOHNSTOWN, PENNSYLVANIA

Annual Report of the Johnstown Third Brethren Church

It is with sadness we make this report for the past year, 1918.

The joys of a preacher's life were marred by the extraordinary events of the past year in this pastorate. Linked to the war, with its sorrows, came the pestilence. Aside from the pestilence, the largest death rate for some years was suffered the past year. Many of our most faithful members were called to their heavenly home.

Our Sunday school suffered severely through the war drafts, then through the epidemic of influenza. Six Sabbaths the church and Sunday school were closed by reason of the quarantine. We had re-organized our Primary Department and much of our work was hindered by the unusual conditions. But with renewed courage the officers are planning on making the school the best it is possible to make it the coming year.

The number of deaths which the pastor has been called upon to record has exceeded in one year the whole of our past eight years in our former pastorate. We have officiated at (20) funerals.

All plans for our Thanksgiving offering were deferred until our church and school opens once more. We are hoping that when Christmas comes we will be going strongly again.

GEORGE H. JONES, Pastor.

FROM ROANN AND CENTER CHAPEL, TO PORTIS, KANSAS

We have moved again. But before we got located in our new home one out of our household, a beloved wife and companion, moved on beyond the vale of tears, toil and sorrow into eternity. Goodbye to tears, sorrow, sickness, want. Let us praise the name of our coming King that she knew Jesus and went to be with him. O how sweet it must be, to be with Jesus. In this time of distress, sorrow and death, O how terrible it must be for so many to look into the open grave with no star of hope beyond this mortal life. God pity the ones with infinite compassion who are compelled to cry when death overtakes them, "Faith tries to see a star."

Roann and Center Chapel comprised our last charge. Pleasant and sweet shall be the memories of our work while there, and of the warm friends whom we gained while there. The people of Roann need a man who will endeavor to do great things for God. But somehow or other they will have to get together. The day will somehow or other have to clear away when some are for Paul and some for Apollos, and some for Peter even in the calling of a pastor. God knows the way out, I do not. God wants to do wonders at Roann like many other places but the people must help him and give him a chance. I think one of the most needed things in the Brethren church is more modern church edifices. And God surely knows that Roan with her abundance ought to have a modern church building. O yes, some will say none of Brumbaugh's business whether Roann ever builds a new church or not. I know that. I am a million times glad of it, else I might be partners with you in sin. But let me tell you it is some of God's business. Jesus said; give Caesar what belongs to him, but forget God—No, never. Men making from one thousand to two thousand dollars a year in cold cash and then paying from twenty to forty dollars a year toward spreading the kingdom of him who had no place to lay his head, did not even have a lot in the cemetery and died penniless. Men, what do you think God thinks of us? Heaven forgive us. Let me whisper this in your ear, there is no pocket in the shroud. Eternity is long but money won't pass muster there, because they had plenty of gold in heaven before you ever saw the light of day.

Some are under the impression elsewhere that I had to leave Roann. No, I did not. This might have been the case had I been foolish enough to have stayed another year.

Remember, Paul had to leave some places too, simply because he uncapped the truth. Neither am I saying these things because I left out of humor, but simply because I think the truth ought to be known. I left no enemies there so far as I myself am individually concerned. No church will ever get a chance to vote me out gradually. They must make a clean sweep of it the first time or else my trunk is packed. The field is too big to face opposition from within when God knows there is enough from without. If not an inspired writer someone has said: "Where the Spirit of the Lord is, there is unity." Too many churches have missed or lost the Spirit of the Lord. I sometimes feel as though I would rather plow corn or fish anyhow than try to preach. If it were not for the big salary and compliments which I receive I sure would quit at once. Good day.

God bless all the Brethren at Roann. Bless Brother Ronk, that he may be greatly used in leading these dear people on to greater things. God grant that they may pray fervently, plan wisely and execute thoroughly their plans for a greater work, for our Blessed Jesus at Roann. While we were here about forty or fifty members were added to the church. We also succeeded in placing the church paper in all active Brethren homes. Yet neither do we claim or want any of the honor, the honor is due him who died placed between two thieves, whom we are trying to serve in our weak and feeble way.

CENTER CHAPEL

Center Chapel is located in the country. This is the best country church I have learned to know. They surely are a bunch of loyal folks to their church and pastor. In my few years as pastor I have not as yet become so attached to any church as this one. There shall always be a warm place in my heart for these loyal and devoted people. Here I received a unanimous call for my third year, not a single opposing vote being cast and with the largest salary they have ever paid. While I was there no evangelist was on the field for the field was well gleaned when I took charge of the work. I held two meetings two years in succession and I presume had I stayed would have held my third consecutive meeting. Neither had the crowds ceased to come. I think about ten souls, if I remember rightly, came to the blessed Christ during our short stay here. The last day I was with them a man in the prime of life was led through the baptismal grave as he said he wanted me to baptize him before I left. May the Good Spirit hover over him. Bless their new pastor, Bless and keep them all faithful until their King comes.

These churches each sent a splendid bouquet of flowers in remembrance of Mrs. Brumbaugh in our hour of grief and sorrow. Likewise each church before our departure presented unto us some useful gifts. Some money has been sent since from Roann. Many thanks. Remember Jesus said: "Whosoever shall give a cup of cold water in the name of a disciple, shall in nowise lose their reward."

Portis now finds us waiting for the "flu" to speed away. Great God is it any wonder, John wrote, there shall be no more disease and all tears shall be wiped from our eyes? Yet Paul said: "And we know that to them that love God all things work together for good, even for them that are called according to his purpose." Brethren, let us believe it. Shall we be prepared to act with renewed zeal, shall we have experienced a more prayerful, consecrated, devoted life, and with this shall we be ready to do and dare for our Blessed Master, pressing on to perfection when things again open.

ROY BRUMBAUGH.

HAMLIN, KANSAS

It is quite possible that some who have been used to reading reports from Hamlin have been wondering why the silence. Others have noted the announcement, by the Editor, of the change o faddress of Brother Henderson to Flora, Indiana and mine to Hamlin. This may have caused some to await anxiously some report from here. I admit the wait has been rather lengthy but it seems to have been brought about by various causes.

I preached my first sermon as pastor on September 22nd. That day I had in mind to send a report of my change and the progress of the work here as soon as acquaintance with the parishioners and with the work could be effected. It seems that circumstances have ill favored us, for the most part, for between the closing down for the "flu" and my own spell of sickness, which has lasted until the middle of last week, the desired results have not been attained. However, in the face of all this, I now feel that the work is going nicely and that all the difficulties will soon be overcome.

Any one who wishes to see the results of last years' work here needs but to turn to page 29 of the Four-Year Program HAND BOOK. Their record sure is good and we are aiming to make it even better this year for we believe that we should have high ideals in respect to these Goals.

To show how earnest and enthusiastic the workers of the church here are we can truthfully say—"they are winners" for the day the Thanksgiving offering was to be lifted I was sick in bed but that made little if any difference for the offering was lifted and we will be reported as having swept clean the course and attained the goal."

Further it may be noted that the Sunday school moves right along, unhindered by any obstacles except the "flu" and all were shut down by that. So we are no whit behind the other churches of the Brotherhood when it comes to push and forward movement in the work of the Kingdom.

Hamlin has a splendid congregation, not what we usually call large, yet wide awake, progressive, hospitable and always ready to do God's will as they see it.

We are grateful to the many who have showed us hospitality in the first days of our stay while we were getting settled. We also acknowledge our indebtedness to those who encouraged and in other ways helped us while I was ill. I feel very sorry to have had to miss the preaching services for the three weeks but I am very thankful that the Brethren were so kind and considerate in that matter. We need the co-operation of all the Brethren in prayer if God's Kingdom is to be upbuilt in our midst and in the world.

GEO. E. CONE.

LONG BEACH, CALIFORNIA

We are greatly rejoiced that we are permitted once again to assemble ourselves in our church for worship, from which we have been deprived for several weeks on account of the "flu" ban.

Elder Bell of the Dayton church who has taken up Elder Bauman's work in his absence arrived a couple days late in his Ford from Dayton. The churches were all closed on account of the "flu," so we had to wait patiently for them to be opened before hearing him preach; the waiting was about as hard for him as us. The ban was lifted just before the time for him to open his four week Evangelistic campaign at Fillmore where the brethren have organized a new church and built a new building; so we have not had the pleasure of hearing him many times. He is giving us good food and all seem well pleased with him and his family; his wife has been ushered into the work of the Sunday school and church and is a wonderful help. During the meetings at Fillmore we will have to be content with hearing our supply pastor only in the morning service Sundays.

The new church will be dedicated next Lord's Day and we are all invited to attend, no doubt many will go from here, Los Angeles and Whittier. It is just a good auto ride of 85 miles and return from here. We look for a strong church organization to be built up there if the Lord tarries.

The committees are all getting busy for the Christmas celebration, even the candy committee. This Christmas should be a great one to all of the saints, in that Palestine country has been freed from the cruel Turk and the Mohammedan rule, may we all rejoice in it and make this years' Christmas the greatest in the history of the church; the "Fig Tree" is truly "putting forth its leaves." Beware! The return of the Jew to his native land is vitally connected with the return of our Lord and Savior.

We rejoice that the "flu" has not made any inroads into our flock, several, indeed quite a number, have had the dread disease but none to our knowledge have been cut down by the destroyer death, we are truly thankful for this and praise his name for it.

How thankful we all are for the close of the dreadful war and the awful carnage it wrought; many has been the boy that has fallen in the cause of righteousness but we are again very thankful that none of our boys in the service were called upon to pay the supreme sacrifice, the giving of their lives. Oh he has been so good to us, how can we praise him enough? One of our boys left the morning the war was ended and was sent back from Los Angeles, others expected to get their marching orders any day, yet the end came and the Lord spared each and every one of the boys from our church, and we are looking now for their return from across the sea.

We close wishing you one and all a Merry Christmas and Happy New Year.

A. H. KENT.

WASHINGTON, D. C.

Some have wondered at my silence. Yes, it has been much longer than usual. Well, perhaps the rest has been good for you. I am quite sure that I have taken no rest. All of our churches were closed during the whole month of October while the awful plague was on. I need not tell you there was no rest then! God forbid that we should have another such experience! I can not write of this at present. After all God has been merciful in that not many were called by death from among our church family. We had quite a number of funerals among those who were strangers, comparatively speaking. This is no strange thing, of course, when we consider that over one hundred thousand people have been added to our population within the last year; some have estimated the number at one hundred and twenty thousand. The fact that so very many of the deaths occurring at that time were from that class, makes it all doubly sad. To die among strangers, where it seemed almost impossible to get helpful care really needed, makes the death visit more sad than any one can tell in words. Let me give just one instance. It was a double funeral. (We had many of that kind here). This young couple came from Roanoke, Virginia. The husband twenty-six, the wife twenty-four. We kept their bodies seven days, finally, after receiving notice that no one could come, the undertaker and three others, with myself, (all strangers of course), proceeded with the funeral, placing their bodies in the narrow house beneath the sod. During those awful days, many times the words of Isa. 26:9 came into my mind. Listen! "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." And yet millions close their eyes in unbelief, as in the days of Noah, and refuse to acknowledge God!

The little flock at Washington rejoices that God has been so good, and has manifested his love and mercy in so many ways during the last few months. It is my desire to write more definitely by and oy. The Lord has surely manifested his presence with us in many ways. We give all praise to him. Perhaps I should refer to what took place with regard to the promise we had made to be responsible for one thousand dollars to be paid on account of the church mortgage. I simply made mention of the matter at the regular services during the month of August. We made no canvass. We simply asked all to then present their offerings accordingly. Praise God, when we received the telegram from Brother Carpenter, that the fifteen hundred dollars had been pledged, we had our part ready even then. Since then we have paid our's over and thus have saved paying further interest. We are earnestly praying that all who have given pledges to the Board will soon redeem them so that all may be able to rejoice together. We have much more we would like to say, but must close for the present.

In His Name,
W. M. LYON.

BERNE, INDIANA

We suppose you think Berne has quit the job, but we have not quite. We are still on the job but Satan has frustrated very many of our plans. The "flu" has had us handicapped since October first. I. D. Bowman gave us one week in the first of October on the present fulfillment of prophecy which was greatly appreciated by all Bible loving students. A great many of other faith than the Brethren attended those meetings and expressed their belief in all his utterances saying that they had not heard the scripture so taught, but now see the truth of it. We are now promised a week's meeting by L. S. Bauman and E. M. Cobb to begin December 23, and continue the week .

So we are expecting great things from the Bauman-Cobb meeting. They will give us purely prophetic Bible study, the thing that Berne relishes as spiritual food. That is if the "flu" does not play havoc with our plans. It has already caused some deaths in the Brotherhood and a great many of our membership is now suffering from the pestilence. But we are trusting that the Lord will rule against Satan (He being the prince of the air). But praise his name the Revelator tells us the Lord will cast that old demon into the bottomless pit so hard he will never hit bottom. See (Rev. 20:-, 2, 3). And then the prophet Isaia tells us the earth shall rejoice with us, the redeemed of the Lord. See Isa. 35 ch.).

W. F. JOHNSON.

CAMPAIGN NOTES

On my way from Allentown to Philadelphia on Sunday afternoon, December 1st, I stopped off at Lansdale and had a delightful visit with Brother and Sister Jacob C. Cassel. To meet Brother Cassel in his own home was a privilege which I had not enjoyed before. And while I did not find him in possession of the bodily health and vigor his many friends covet for him, yet I did find him in a cheerful, hopeful frame of mind, and keenly alive and interested in the present Endowment campaign and the various activities of the church. I came away from the Cassel home feeling that I har been much benefitted by the visit, and I am hoping the same privilege may be mine again in the near future.

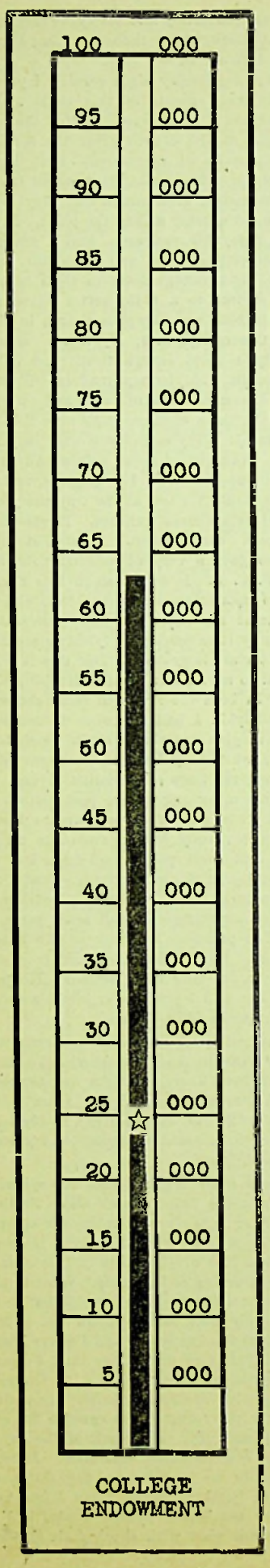
On the night of the first of December I preached to a good audience in the 10th and Dauphin Street church. Brother Alva McClain who is now serving this congregation, gave me a most cordial welcome into his pulpit and his congregation. I knew he would, for I have known him and loved him for a number of years. Indeed, I had been looking forward with pleasure to the canvass in the First church in Philadelphia. It being the home church of Brother Wm. Kolb who is chairman of the Board of College Trustees I knew everything would be most agreeable, and I was not in the least disappointed. Here is the one place in the campaign where I worked under the personal observation of my "boss." As chairman of the Board of Trustees I consider him my "boss." And needless to say, I have a fine "boss." And not only so ,but I also know that in the church at 10th and Dauphin I would find many folks deeply interested in Ashland College, because there are now at Ashland from this church three young men preparing for the ministry, viz., Edward Boardman, Earl Detsch, and Perry Horlacher. A church sending men into the ministry at such a rate would most naturally and surely be interested in the College where those men have gone. And so I found it.

Besides the Sunday night service, I preached three week nights in this church. Our work for the College was done for the most part right at the church after the services, and the results of the canvass were highly satisfactory. These folks had thought the endowment matter all through and they were ready to act quickly and to the point. It was a most enjoyable canvass. And I am glad to announce that 10th and Dauphin went $3,117.00 with enough more in sight to even up the figures to a little better advantage. This puts 10th and Dauphin church in third place. Conemaugh first; Myersdale second; Philadelphia First church third; and Johnstown fourth. Maybe my readers will wish they had seen the look of pride and satisfaction on the faces of these folks over this fine achievement. They might well wish they had seen it. And surely those smiles had to be seen to be appreciated. It was great, and my heart was truly thrilled at the way the young ladies of this church enlisted. It showed a magnificent consecration. The Sisterhood girls also gave a very substantial note, also the S. S. C. E. It was also in this church that two men stepped into the $500 class. I won't name the men—you must guess. And incidentally it is most gratifying to see how that $500 class is growing. But this is what I wanted to say: After all it is teaching that counts. In both the first and third churches in Philadelphia I had a chance to see how people will give and the spirit in which they will give when they have been taught carefully along the lines of Christian giving. If I had known nothing of the past history or the past leadership of these churches I still would have readily known from the recent canvass that these people had been led to know the joy of Christian giving. And I am more convinced than over that "teaching" more than anything else will solve some of the hardest problems we have in the Brethren church. Pardon this disgrssion.

We had a fine time with McClain. His people love him and I predict for him a successful pastorate in Philadelphia.

Brother and Sister Horace Kolb's home was my home while in the First church. To those who have been there, remarks are unnecessary. It was a real home and I am going back again the first chance I get. I shall always cherish pleasant memories of my stay in the Kolb home.

But I can report a grand visit and splendid results from the Third church also. Brother J. E. Braker is the pastor in charge of this work. I knew him when in college. I spent Sunday the 15th of December in this church preaching morning and evening. Went to the Sunday school in the afternoon. This Third church surely does look good to me. They have a great Sunday school and I never heard boys and girls sing any better than I heard them sing here. This church is literally throbbing with life and certainly has a fine outlook for the future. The canvass for endowment was a joy. The result of the day's work was a little more than $500. It was a pleasure to me to renew acquaintances again with Brother Braker whom I had not seen for a number of years. I also had a very pleasant visit with Brother H. C. Cas-



Watch Pennsylvania Push the Mercury Above the Star in This Thermometer

sel during the day. Brother Cassel has stood close up behind the work of the Third church from its beginning.

It did not seem wise to make a canvass for endowment in the Whole Gospel Mission at this time. That may come later. But I did have a short visit with Brother I. D. Bowman in his home. Brother Bowman and his good wife have gone through the valley during the awful "flu" epidemic. But God has been graciously sustaining them and I found Brother Bowman full of hope and courage, strongly determined to go forward in his work.

I have doubtless written too much already. I hope the Editor may forgive me. I might at least add that during my week in Philadelphia I had the privilege of making a fuller acquaintance with the Rolliers. Of their genuine consecration no one can be in doubt after meeting them. May God richly bless them in Africa! The ship upon which they were to leave burned in New York harbor and this will delay their departure for some time. But I maintain if that ship had to burn it was far better to do so in New York than in mid ocean. And nothing is so bad but that it could be worse.

Don't forget to notice what Philadelphia did to the mercury.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Allentown, Pa.	775 00
Berlin, Pa.	1 200 00
Downey, Pa.	200 00
Maple Grove, Pa.	100 00
Masontown, Pa.	2 765 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	663 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	8 000 00
Pike, Pennsylvania	630 00
Meyersdale	$ 4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220.00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
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Pittsburgh, Pa.	1 800 00
First Brethren, Phila, Pa.	3 117 00
Third Brethren, Phila, Pa.	500 00

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Our Dead

BOHN—Charles, son of Mr. and Mrs. Albert Bohn, of near McGrawsville, Indiana, died of Spanish influenza, at Camp Taylor on October 10, 1918, aged 25 years. Charles had been a member of the Loree Brethren church at the time of his marriage two years ago, but on moving to Kokomo, there being no church there of his choice, he went with his wife to the Methodist church of that city. He leaves to mourn his departure his bereaved parents and one brother and a sister, besides his heartbroken wife. May the kind Heavenly Father bind up these broken ties and Heaven be made a more inviting place, and the "Flag" mean more because of Charles' departure. The funeral was conducted by the writer on Monday, October 14, 1918, from the Bohn home near McGrawsville.

SPURGEON—Mrs. Lawrence, second wife of Lawrence Spurgeon died at her home near Rossville, Indiana on October 14, 1918, at the age of 20 years. She left her parents and husband and two step children to mourn her departure. The sad part was she had never made a decision for Christ, but yet proved to be a motherly and true companion in her home. The writer had the funeral in the yard of the home on October 16th.

BUTCHER—Carl, son of Mr. and Mrs. W. L. Butcher, died at his home near Darwin, Indiana, on November 13, at the age of 23 years, 6 months, 23 days, leaving a wife and little son, besides his parents and brother, Carl was a kind father and a loving companion, energetic and the business like way that he conducted himself had made him many friends. He answered to the call of the influenza reaper. Funeral conducted at the home by the writer.

W. T. LYTLE.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER,.....Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER,
}...Associate Editors

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Brethren Evangelist

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Ring Out the Old, Ring In the New

The year nineteen hundred eighteen is drawing to a close and the year nineteen hundred nineteen is about to be born. History will mark the year that is closing as one of the most momentous years in the annals of time because it records the close of the greatest struggle between nations the world has ever witnessed. The church of Jesus Christ will remember it as the year when occurred the most wide-spread closing of all places of public worship because of an epidemic the church has ever known.

With this number of the Evangelist the term of the present incumbent of the editorial office terminates, the old will be rung out and the new rung in. For three years and three months we have sought to fill the office to the best of our ability. It is a position that came to us without our seeking and it, in connection with the business management of the Brethren Publishing Company, has been too much for one man. When we entered upon our double duties a little more than three years ago one of the older ministers said to us, "No man can succeed with both tasks." We knew it was a hard task but we were willing to undertake the work because it seemed impossible to arrange anything different at that time, but as to the success or failure of the project we will leave it to our readers to judge.



GEORGE S. BAER
The New Editor of the Evangelist

We know that neither the editorial part of the paper nor the business of the Company has reached its highest stage of development under these conditions, and yet the subscription list to the Evangelist is the largest in its history and the business of the Company the last year was also the largest in the history of the Company, so it was thought an opportune time to divide the responsibility and the writer was asked to give his full time to the business management of the Company and George S. Baer has been called to assume the position of Editor of the Evangelist and assistant to Brother Gnagey as editor of the Sunday school literature. Brother Baer is amply fitted for the work both by nature and by training. After graduating from Ashland a number of years ago Brother Baer became pastor of the Brethren church at Masontown, Pennsylvania for a while, afterward going to Chicago where he graduated from the Chicago Theological Seminary and later doing graduate work in the divinity school of Chicago University. His last pastoral charge was Louisville, Ohio.

In the years we spent in the editorial office we learned that it is easy to make enemies, also that it is not difficult to make friends and we succeeded in both lines, although we flatter ourselves that we made many more of the latter than of the former.

I wish to take this opportunity to thank all those who co-operated with me in bringing the paper up to its present standard and I sincerely ask them to give Brother Baer even better assistance than they have given me that he may do for the paper what it has been impossible for me to do with my double duties, and in the meantime I will do my best to develop the business of the Company in a way that will make it a real force in Christian work, and as I am relieved of editorial responsibility I will be able to give that personal attention to the needs of the churches and Sunday schools that is necessary to give them the service they ought to receive from their own Publishing House, so I will not deliver a valedictory or say farewell, but only ask you to give attention to the Business Manager's Corner as it may appear in the Evangelist from week to week.

From the Editor's View-Point

"The World, the Flesh and the Devil"

In the days of the long ago most candidates for membership in any of the Protestant churches were asked to renounce "the world, the flesh and the devil." There was supposed to be a complete separation from the things that had held the applicant from the Christian life and all ties were supposed to be broken, once for all. There may not have been as great activity in Christian works in those days as there is now but we are not quite so sure the quality of the Christian experience has been improved upon to any great extent.

It is much easier to unite with a modern church than it was in the churches of former days; there is not the same searching examination on the part of many of the modern churches and the bars have been taken down, one by one, until today there is no high fence between the world and the so-called church.

We do not say the church of the past was not too strict in its requirements for membership. Undoubtedly it was somewhat narrow in some of its views and doctrines, but no doubt it is better to be a little narrow in doctrine than to be without doctrine altogether, and in its efforts to keep pace with the "thought of the day" the church has abandoned too many of the old principles of religion that seemed not only good, but actually necessary to our fathers. If in order to meet the demands of the "new age" or the "new day" of which we hear so much just now the church must abandon the principles that held it together during the days of the persecution and must remove practically all restrictions then it had better cease calling itself a church and take the name of a "race improvement society," for that is about all it will be if the advice of a few modern leaders is to be followed.

So liberal have a great many of the modern churches become that a great many of their members can say with the ex-Crown Prince of Germany, "I have never renounced anything." Thus the world, the flesh and the devil still rule in the lives of many modern church members and these forces will rule still more completely in all the church if care is not exercised in trying to meet the so-called needs of the modern day.

Losing Life to Save It

There are many things that must be lost to be saved. When Jesus said that "he who would save his life shall lose it" and that "he who would lose his life should find it" or save it there were those who could not comprehend his meaning and there are still those who have not yet caught the vision of a life saved by being given up or lost. While this is true to a very large extent in the church, it is doubly true in the business and political world, and there are those who have been considered among the "far-seeing statesmen" of our country who have not yet caught this vision.

When the need became imperative there were many in America who quickly determined that the West should help the East and the great American people quickly decided that it was a clear-cut duty to join the forces of the Allies in their endeavor to save the world to democracy. Of course that thought did not enter into the plans of the European Allies in the beginning, for to them the war meant saving themselves from becoming vassals of the dominion thirsty Prussians, and the idea of saving the world to democracy was largely an American idea, but now that the world has been thus saved one may take time to consider what this democracy means, and whether it is worth the cost.

There are some American statesmen who are not too sure the advantage has been all on the side of America. Charles E. Hughes recently said, according to reports, "In saving the world we have lost our republic." I would not try to interpret the thought of this eminent jurist, but evidently he questions the ultimate good of it all. But he should remember that the greater things of life are secured at the expense of the lesser things and that even in such things as worldly governments the principle of "losing to save" as enunciated by Jesus Christ may be a nation's salvation.

Reconceived or New-born

In discussing the influence German teaching has had upon the world John D. Rockefeller, Jr., said, "German philosophy must be reconceived and reconstructed from its very foundation." We think Mr. Rockefeller is extremely liberal and generous in his attitude to this "thing" that most Christian people hold responsible for the late world war. If the philosophy of Germany has made of the people who have accepted it the kind of people the war has revealed the Germans, especially the leaders, to be why should any effort be made to reconstruct it or to have it reconceived? If this must be done "from its very foundation," why not go a little deeper and begin below the foundation, and then when the foundation is laid remember the words of the Apostle, "other foundation can no man lay than is laid, even Jesus Christ." If our political economists and our social scientists would keep this thought in mind and would always use the gospel rule and plummet to see if the structures they are trying to erect will square with this gospel foundation there would be fewer disappointments in the things they are trying to do for the world. The world needs a philosophy of life, it needs principles that are sure and that will hold in times of prosperity as well as in times of adversity. The world needs a better social and political structure than it now possesses but it can not build it upon the philosophies of men, especially that which has been denominated "materialistic" philosophy. So we do not agree with Mr. Rockefeller in his idea of a reconception or reconstruction of German philosophy for all such must be earth-born and thus is earthy, what is needed is a new-born philosophy, a philosophy born from above, the very philosophy that Jesus Christ demonstrated in his life and death while here upon the earth.

Not Always

Premier Hughes of Australia said, "What we have we hold." This of course was spoken in reference to the colonial possessions taken away from the German empire during the period of the war. So far as their relation to the German empire is concerned such colonies may be better governed by the various governments of the Allies, but if Premier Hughes states as a principle "What we have we hold" his statement is without foundation. In fact it is but a starting point for that other exploded principle "he may take who has the power and he may keep who can." This is but an expression in a different way of the principle that "might makes right" and which is one of the things the allied nations claim to have fought to overthrow.

In the triumphs of victory there is danger of forgetting the spirit of humility that is common in time of extreme danger and sometimes one is led to forget the "hand that was reached out to save," and in this forgetting there is a tendency to build up a spirit of boastfulness and pride that is without foundation in the real experiences that brought about the victory, and the heart that was humble and tender while in the presence of extreme danger may become cruel and hard in its hour of victory.

There are many things in life besides colonial possessions about which one might say, "what we have we hold," but it is not always for the good of the possessor or the things possessed. It is a clinging to the world and to the things of the world in a manner that is not wholesome and that comes under the disapproval of the gospel.

Contributions

THE PRE-EMINENT CHRIST

BY FRANCIS J. REAGAN

"That in all things he might have the pre-eminence." Col. 1:18.

"We would see Jesus." Such was the request of certain Greeks who had come to the feast at Jerusalem. "We have seen the Lord." Such was the blessed experience of the disciples as the risen Lord walked calmly into their presence. To lead a soul from a limited knowledge of Christ to a vision of the risen Lord is the object of the Spirit of God in the church; but when the Holy Spirit unveils the person of Christ, we see "a teacher come from God" not only, but one who's face doth shine as the sun and whose raiment is as white as in the light.

The aim of the writer is to set in opposition some of the ideas and concepts of man, with what is written concerning the person and work of Jesus of Nazareth. The answer to the question, "Who and what was the great teacher whose advent changed the history of the world?" seems to have been answered by many in favor of Unitarianism. The name of Jesus is used along with other great teachers—which at times is legitimate—but usually infers that his Divinity was not exclusive. The Dean of a western university, when asked if he believed in the Deity of Jesus, replied, "I would no more doubt the Deity of Jesus Christ than I would doubt my own Deity." Much stress is laid upon scripture relating to his humanity, to the exclusion of that pertaining to his Deity; this is neither a scriptural nor scientific method, the honest investigator includes all available data. When proof of the higher claims of Christ is presented the rationalist sets himself to disparage the testimony of the writers. This is done by maintaining that the sacred books were not written by the men whose names they bear, but were the product of a later age, or more absurd still, that the writers being his disciples were not impartial witnesses, and their testimony, therefore, is not reliable.

Renan seems to have voiced the sentiments of this age, and to have reached the highest point in classic blasphemy—who weaves his dishonoring opinions of Jesus into his happy phrases descriptive of the orient. He condescends to say, "Jesus was a man of supreme personality, who, by his bold originality, and by the love which he was able to inspire, became the object, and settled the direction of the future faith of mankind . . . . the highest consciousness of God which ever existed in the heart of man was that of Jesus; but never once did he give utterance to the sacreligious idea that he was God . . . he believed himself to be more than ordinary man, but separated by an infinite distance from God." In closing his work he would fain veil his unbelief with homage, "Jesus will never be surpassed . . . All ages will proclaim that amongst the sons of men none has been born who is greater than Jesus." Glowing tribute, but vulgar amid the echoes of his words of unfaith. Strange that in the light of the Bible, this disciple of darkness should find so many likeminded; and sad that they occupy chair, pulpit and pew. Is the church to lose that exalted idea of her Lord which is set forth in his word and accept the conclusions of depraved humanity as to his attributes? We believe with Dr. Broughton that "Christ is more than good; he is more than divine; He is God and man, or he has no part in the Christian system."

Some time ago the writer's attention was called to a text book on Ethics, in which the author in referring to the incident recorded in the Bible, where Jesus walked through the cornfield with his disciples, spoke of the Master as a "Jew who lived in the first century." Think of a man to whom God has given talent enough to write a book on a subject so vital, who can find no better words with which to describe his Lord; to us this man is lacking a knowledge of Christ, a sense of propriety, and a knowledge of literary composition. We find no such conception in scripture, no such terms employed; but in stately and majestic language is set forth the character of the great High Priest, who can be touched with the feeling of our infirmities.

1. **He is Pre-eminent in Creation.** "For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Col. 1:16;" "He was in the world and the world was made by him, Jno. 1:10;" "hath in these last days spoken unto us in his son, whom he hath appointed heir of all things, by whom also he made the worlds. Heb. 1:2." In these as in many other verses we see the Son as agent in creation. When we think of him we should look back farther than the days when he walked among men, and see him who was before Abraham, who's goings forth have been from of old.

2. **He is Pre-eminent in Redemption.** "In whom we have redemption through his blood, even the forgiveness of of sins." Col. 1:14. "Being justified freely by his grace through the Redemption that is in Christ Jesus." Rom. 3:24; "Neither by the blood of goats and calves, but by his own blood he entered in once into Holy place, having **obtained eternal redemption for us.**" Heb. 9:12; "When he had **himself** purged our sins, he sat down at the right hand of the Majesty on high Heb. 1:3". He is pre-eminent in redemption in its God-ward aspect not only, but also in the sense that would bar man from any co-operation with the cross. Some would "make a fair show in the flesh" here, and try to assist the Savior as he bears the sin of the world. Jesus was alone on the cross, there was a thief on either side, one of whose salvation consisted, (as ours does) in his realizing that the sinless one was suffering for the ungodly, and who was carried to glory as the first trophy this side of the Cross. Would that we might distinguish between what he did for us on the Cross, and what he told us to do in obedience to his commands, and thus not mingle our blood with that of Calvary. There is not room for boasting (Rom. 3:27) as we behold the cross we have not whereof to glory; as we rejoice in a full adherence to the ordinances of his church, let us remember that, he "**obtained eternal redemption for us.**" Let us meditate upon **his** work, and we will be led to say as the herald of old, "he must increase, while I must decrease . . . . Whose shoes I am not worthy to bear."

3. **He is Pre-eminent in Gospel Preaching.** "I am determined not to know anything among you, save Jesus Christ and him crucified." This is a concise and comprehensive statement of the person and work of Christ; to be sure it had special application to the church at Corinth, but it should even now be the criterion for all who would herald the good news from heaven. "Preach the word" was the veteran's charge to the one who had yet to run his race, and this in the light of the coming judgment of the quick and the dead. To trace the method of the Spirit of God in scripture, is to see that no doctine has precedence of the person, and work of Christ, from cross, tomb, and throne. Satan rejoices when he can hide the **cross** with doctrine less fundamental, even though that doctrine be true. Let us preach "the whole counsel of God," but that in the order in which it is revealed; Giving him the pre-eminence. From sheer loyalty to the things we love as a denomination we sometimes obscure the seeker's view of the Cross and Christ. We resort to the conclusion of Peter's sermon on Pentecost: "Repent, and be baptized for the remission of sins" while we ignore the weightier matters of his discourse, as he reviews the colossal events just prior to the coming of the Holy Spirit. He flings into the teeth of his unbelieving hearers the facts (Acts 2:22-38) that, **Jesus of Nazareth** a man approved of God, v. 22; ye have taken and by wicked hands, have **crucified**, v. 24; **whom God raised up**, v. 24; him being by the right hand of God **exalted**, v. 33; when they heard this, they were pricked in their hearts." Heard what? "A Whole Gospel." Jesus Christ; Crucified; Risen; Exalted; When

they, under the conviction of the Spirit of God cried out, "What shall we do?" Peter answered logically, "Repent and be baptized." It would have been out of place for Peter to haxe exhorted them to be baptized, as they stood in the shadow of Calvary, their hands red with the blood of the crucified one. What they needed was the mighty proclamation of the gospel truth which Peter sounded in their ears, before they were fit for the holy ordinance of the church which was then being formed.

The gospel (1 Cor. 15:1-3 should be preached in no uncertain terms before benighted sinners are admitted to the baptismal waters, and we would have few unsaved in our churches. Let us preach Christ, and him crucified; he who does not put this to the foreground, wrests the scriptures, robs Christ of his glory, and the sinner of his hope.

4. **He is Pre-eminent in the Hearts of His People.** "My sheep hear my voice . . . . and they follow me." With these words the Master describes the gracious disposition and happy state of his own. They are occupied with him. They meditate on his law day and night. They sit down under his shadow with great delight and his fruit is sweet to their taste. And thus it should be; he who has been given pre-eminence by the Father, must be first in the list of the children of the Father. How great the temptation in these unparalleled days for minister and layman, to yield to every demand on time, to the exclusion of **him.** He tenderly rebuked Martha for putting service before communion, and commended Mary for her place at his feet. Is he not grieved when we are so busy for him, that we find little time to be with him? C. H. M., says, "If I allow my work to get between me and my Master, it will be of little worth. We can only effectually serve Christ as we enjoy him. It is when the heart dwells on his powerful attractions, that the hands perform the most acceptable service in his name; nor is there any one who can minister Christ with unction, freshness and power, if he is not feeding on him in the secret of his soul. Happy is the man who ministers thus, whatever be the success or reception of his ministry." "Take my yoke upon you and **learn** of me," says the Master. "That I might **know him,**" was the soul cry of the great Christian crusader. The Spirit of God leads us to him. The star in the east led the wise men to the Christ; so also will every book in the Bible. From the time we begin our journey from Gen. 3:15 (the acorn of revelation) as we pass under the blood marked door, stand to view the tabernacle with its service, sit at the feet of prophet, hear the angels sing over Bethlehem, weep over Calvary, roll away the stone on the third day, until with the seer on Patmos we fall prostrate, we are at all times in **his** presence. Out of every ordination of the Old and New Testament he stands forth, lays his hand upon our heads saying, "Fear not I am the first and the last." Paul said many were weak and sickly, and some had fallen asleep, because they did not **discern the Lord's body,** while at the communion table. Theirs was dull bondage to the letter of these symbols, instead of seeing the life, broken body, and shed blood. They were like the two on the road to Emmaus (Luke 24) who had missed the very essential thing of seeing **him** in the scriptures; to them he began at Moses, and all the prophets and expounded to them in all things concerning **himself.** There was little or no virtue in their seeming obedience, because they had their eyes and faith on their obedience instead of him, nor will there be much in ours if we glorify our obedience above his obedience unto death, even the death of the Cross. We are members of his body the church, and as such we owe him the affections which become that relation, but the affections do not obtain the revelation, they flow out of it, as it is written he that glorieth let him glory in the Lord (not in himself). Give **HIM the pre-eminence.**. For of **him,** and through **him,** and **to him,** are all things, to whom be glory for ever, Amen.

Except He Strive Lawfully

G. W. RENCH

The great character of the early church laid down the principle that, "if a man also strive for masteries, yet is he not crowned, except he strive lawfully (2 Tim 2:5). a simple truth well to remember in these days when men are reconstructing (?) everything—even to the church. The revised version reads, "And if also a man contend in the games, he is not crowned, except he have contended lawfully." To contend lawfully means governed by law, and presupposes the existence of law. Our loose haphazard way of trying to be religious without God's divine "how" is held before the great search-light of high heaven, until its weakness is distressingly exposed.

Newspaper salvation by character, like Unitarian salvation, is one thing, but salvation by the blood of Jesus is quite another thing. The former ignores God's PLAN, not caring one whit about "striving lawfully." The latter, honors his plan. Christ's atonement—his sacrificial death—is set aside by these free-thinkers; it is held as indispensable by the other party. In the one system, MORALITY is the "procuring cause" of peace with God. In the other, "Therefore, BEING JUSTIFIED BY FAITH, we have peace with God THROUGH OUR LORD JESUS CHRIST."

Now, the two positions are utterly irreconcilable. If Christianity can be divorced from its "how," then St. Paul is either ignorant or a fraud, or both, by talking about "striving lawfully." The "blood" and its scriptural application does count, or the Bible is unreliable and its teachings a joke. It is clear, from the teachings of that Book, that God is not only back of the scheme to save men from their sins, but that he has given an EFFECTIVE PLAN whereby it can be accomplished. The task, to combat and overthrow sin, was CONSIDERED SO GREAT, that it could never be accomplished without divine aid. This was embodied in a DIVINE PLAN, and "striving lawfully" is so imperative that "climbing up some other way" is not to be thought of. Hence, we have many texts like these: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "For there is none other name under heaven given among men, whereby we must be saved." "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the Kingdom of God." Oh, yes; if we are to enjoy "peace with God through our Lord Jesus Christ" we can not run across lots; we must follow the well beaten path, for, says Jesus, "no one cometh unto the Father but by me." We must "hit the ball" before we can run the bases; we must start with the crack of the pistol, if we are to run in the race. "For he is not crowned, except he strive lawfully." The game has "rules;" and we "must play the game." God's soldiers must be drilled according to his tactics. His generals must listen for his commands.

In 1 Samuel, chapter 15, there is a lesson put in the Book that leaves no doubt as to the mind of God in executing his plan. Saul was commanded to "utterly destroy" the Amalekites whom he was sent to subdue. With 210,000 men he marched against that wicked nation. He won a magnificent victory. He took Agag, their king prisoner. But he forgot his orders were from God, and he forgot to "slay utterly." He didn't play the game. When the Lord informed the prophet Samuel that Saul was doing as he pleased about "slaying utterly" it grieved him and he "cried unto the Lord all night." When Samuel stood face to face with Saul that dignitary summoned his saintly phraseology and said, Blessed be thou of the Lord; I have performed the commandment of the Lord." I can see Samuel almost falling in a faint. Like a modern machine gun, his words came thick and fast: "What meaneth then this bleating of the sheep in mine ears." God's plan was to utterly destroy. Saul's plan was, "spare the best." And there you have it—20th century religion—up to the minute in all its modern niceties. God commanded, Saul thought otherwise! But, then and there, Saul lost his kingdom.

There was such a thing as striving lawfully, which means "according to law;" but Saul missed his chance that God had given him. Does that mean anything to men now?

Apollos was a splendid New Testament preacher, though like some modern preachers, he was not given very much to "forms in religion." He was a gifted orator, "For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (Acts 18:28). And, by the way, we hear much these days about "Jesus the Christ" as being the foundation upon which all Christendom is to unite. But the context clearly shows that unless the life conforms to the real significance of such a plea, that it becomes a phrase without power to transform sinful lives. Plain, practical Paul coming to Ephesus, and finding certain disciples, begins to question them. What do you suppose Paul was concerned about? About the "latest" on the authorship of the Pentateuch? About the "preposterous doctrine of the virgin birth?" About "which Isaiah?" About the children of Israel crossing the Jordan on a land slide? Here was what he was interested in: "Have ye received the Holy Ghost since ye believed?" Oh, yes; Paul was not "up on modernisms," but he was "there" on the "Old Time Religion," the religion that had the Holy Ghost in it. What he made clear to these Ephesian brethren, who had accepted Jesus as the Christ, was, that if you want the "Crown of Reward," you will have to RUN THIS RACE LAWFULLY." Their running would not count, if they ran across lots. In amazement he seems to add, "You never heard whether there be any Holy Ghost?" "How then were you baptized?" They say "Unto John's Baptism." We can hear Paul say, "That will not do now; If Jesus is your Christ, his law now prevails, and he said, 'baptizing them into the name of the Father and of the Son, and of the Holy Ghost,' and you will have to strive lawfully." The record is, "When they heard this they were baptized in the name of the Lord Jesus." It doubtless caused some inconvenience to "get in the game," and play according to the rules, but when the rewards were distributed it will be found to be worth while to drill according to heavenly tactics.

In a great meeting, I am told, a professed member of the church, an officer of wide influence, was led to make a public confession of his sins. The minister entered his office and said, "I have been hearing rumors on the street and for some time that your life is not clean, and I have come to say to you that if these rumors are untrue I desire to stand with you to contradict them; but if they are true to stand nearer than a brother, and help you to get free from sin that is ruining your influence for God. The old judge turned pale, then bowed his head in his arms on the table, and soon falteringly said, "They are all too true." And he refused to lift his face. The minister said, "Judge, let's pray about it." He rose from that prayer, went out of his office, saw some parties who, too knew of his sins, returned to the afternoon services just as they were being closed, and said, "Just a moment before you close: I have lost my influence in my home, and almost, I fear, in the city. I have come to say I have gotten right with my minister, and with my God; if you will forgive me, I mean to live a different life." The meeting closed in sobs for a benediction. He had not been striving lawfully, and he almost missed his chance of reward.

Christian Ideals the Sure Foundation of Democracy

EDWIN E. JACOBS, PH.D.

The one fundamental upon which all democracy rests is justice, and if there is a second, it is like unto the first, namely, equality of opportunity. There can be no genuine democracy where injustice dwells nor can there be injustice where there is a pure and genuine democracy, Democracy counts large upon the inherent, eternal, and infinite worth of the individual man, and the sentiment that all are created equal must have its widest interpretation in such a government. There can be neither rank, caste, privilege, nor prestige in a democracy which is born to live, except those of personal worth. And America had better look well into this, for there are forces in these that will be the undoing of any free people.

In the judgment of the writer, one of the gravest perils which besets America today, is just this, special privilege on the part of the powerful, and this has been markedly so ever since the days of the Cleveland and McKinley administrations. This evil points out the way as clear as noonday, If America means to live as a free government. The menace of the I. W. W. is small as compared to this, for their very violence will defeat them and moreover, the government is always alert to suppress such a class of criminals more quickly than those who are higher up. By comparison, so also, is the menace of anarchism small, for the anarchist will not soon number many. The failure of the common man to take an interest in the government and vote is not our greatest danger, nor is there any indication at all that the people of America will forget their love of liberty. I am also bold to believe that the much-talked-of socialism is not only not a menace, but holds some promise of good. But the obtaining of special privilege by the powerful and sleek, strikes at the very heart of representative government and representative government is the basis of all democracy. The obtaining of such special and favored advantages does not strike at the heart of an autocracy for that is founded upon caste, but it does strike at the foundations of a government which is supposed to be subserviant, absolutely and willingly, to the sovereign will of the people.

When it costs $190,000 to obtain the mere nomination for the low salaried office of United States senator, by a man who is neither eminently worthy nor capable, then something is rotten in Denmark. And when bodies of men, be they either labor unions or groups of capitalists, are able to corrupt government, debauch courts, defy the sovereignty of governments, and buy laws, then it occurs to the writer that something about government is both undemocratic, unChristian and wrong. The principles for which thousands of my fellow countrymen have bled and died are abrogated and the name of democracy becomes a hissing and a byword among the nations of the earth. And we are coming more and more to believe in America, let us hope, that a government that is not of the people, for the people, and by the people, should perish from the earth.

The marvel of modern times has been that for the first time in recent history any great and free people should have made the world quarrel their quarrel and, not seeking advantage at all, but on the contrary suffering hardships, should have been willing to give of their all in war. But this we did because we held dear an ideal of government and that ideal was democracy. Our hearts ought to burn with pride that our own America should have been willing to lay so costly a sacrifice on the altar of human freedom. But with all this, there are forces set going now in America which make not for democracy.

Older notions of government as organized force alone, are disappearing before the blazing sun of righteousness. We no longer establish governments in order to have some potentate before whom we may fall on bended knee. We are not establishing governments that they may lead us into war nor that they may foster one class as against another, nor that our president may travel in luxury beyond description to some European capital, walking over rose-strewn paths, while little children in the crowd are hungry and blighted. But we do establish governments and elect officers to serve us AND THAT GOVERNMENT IS BEST WHICH SERVES THE PEOPLE BEST. THERE IS NO OTHER TEST.

Now these are both the principles of democracy and also of Christianity. Jesus had a supreme interest in the common folk. From these he chose the twelve and to these he gave the most of himself and his time. That nation, therefore, that wants to build upon righteousness must take into account Jesus' conception of humanity. He has bidden us to make the first of all our prayers to him, "Our Father who are in heaven, hallowed be thy name, thy kingdom come, thy will be done in America as it is in heaven. That

is what that prayer means, exactly. Greece, Rome, Russia, Germany, and many other governments always had their foot on the neck of the humble and poor. They have perished, they could not long endure. One may say that a nation which builds upon injustice, has within its own heart, the seeds of destruction. God did not and will not destroy nations as Galveston or San Francisco were destroyed, in a single day, for the nation which makes much of its rulers and its powerful and forgets and despises the common man, will take care of its own destruction. A nation which forgets God is one which fails to keep faith with the people which it ought to protect and which it has sworn to serve. The Christian ideal, whatever else it may involve, holds to the immortal cry, that "the people in the past have been nothing. They must be everything." To that I tie as eternally true.

But you remind me that the early and apostolic church had little to do with governments, but there was a reason. It was weak and governments were strong. St. Paul, standing square with the powers there were, said that the powers that be are ordained of God, a statement which we must take with the same reserve that he must himself have had in his own mind. But after Constantine formally gave Christianity to the world, the church became entangled with the governments of the earth, an entanglement which was not even seriously questioned until the days of Martin Luther and which was not wholly severed until the stars and stripes gladdened and brightened the sky of what is now America. Since the days of Washington, there has been a certain marked aloofness on the part of the church towards government. This may not be only reasonable but highly commendable, but it is neither reasonable or commendable to seek to establish a democracy apart from the genuine principles of Jesus Christ. The church ought to be potent, then, in the new age that is coming, not meddlesome, but bold to push its ideals of justice into the very forefront of all departments of the nation's life. Let it be borne in mind that the government has a thousand duties more important than the waging of war, the collecting of taxes, and the punishment of criminals. It is wholly belated to think that government has no humanitarian duties to perform. I, for one, am not afraid of names such as socialism, paternalism, or what not. Call it hocus-pocus, if the name suits you better, but we ought to insist that our nation be exceedingly painstaking in matters that are related to our common welfare. The principles of Jesus Christ, as far as they may be understood today, are the sure foundation of a democracy.

THAT GOVERNMENT IS BEST WHICH SERVES THE HIGHEST INTEREST OF THE PEOPLE BEST. THERE IS NO OTHER TEST OF EFFICIENT, CHRISTIAN, AND WORTHWHILE GOVERNMENT.

THE MINISTER

BY J. FREMONT WATSON

Today the complaint is universal that there is a scarcity of first-class ministers, and that our brightest young men do not enter the ministry. I am sure the complaint is true. Moreover, as a rule, this has always been the case. It was true in Christ's day and Savonarola's, and Wesley's. The only exceptions being when God's people are under the spell of a deep religious mood, then that of the minister stands first among all humble callings. Whenever and wherever idealism is strong, the minister is strong. Wherever and whenever materialism is in the saddle, the ministry lacks great leadership. Materialism and greed are the great enemies of the ministry.

Another great enemy to the ministry is misunderstanding. The minister is thoroughly talked about; but he is the most misundertsood man in town! Many people regard the minister as a solemn man. Young people often do; and are afraid to be in his presence. Never seeing him except in the pulpit, which is a place for a seriousness and dignity, they imagine he always looks like a funeral and acts like a prayer meeting. "I'll never forget," said a young man, "the awful Sunday afternoons when the minister stayed at father's house. None of us acted naturally, and we would not let him. It was an awful solemn and holy time. One hot Sunday afternoon my eyes were opened. The minister left to himself for a moment, came out to us children, where we sat like martyrs on the lawn, and, grabbing up a blade of grass, put it between his thumbs and blew a blast louder than a locomotive's whistle. We had been dying to do something desperate all afternoon, but did not dare. Mother heard it and came around the house with the day of judgment in her eye. When she saw it was the minister she vanished like a dream. My soul went out in that screech, and to me it was sweeter than the sacred song. After that I knew the minister was human, and I loved him. Of all the men I know, ministers are about the most human and fun-loving."

Another trouble which wrecks the minister's usefulness, is a misunderstanding of the minister's true work. People care so little about his preaching. They care and talk about his social qualities, his visiting abilities, and his executive duties. They take it as a matter of course that he should preach two good sermons every Sunday, and several fine speeches through the week, but from their talk you would imagine that his real business was to coddle church members. So it is nag, nag, nag, with little petty questions, and it is run, run, run, to call once in so often on the elect. It is far worse in small than in large churches; and it takes a man with a backbone like Bunker Hill monument to withstand this pressure. Multitudes go down before it, and neglect their studies for this legion of social duties, with the result that they never make preachers at all. Their whole strength is given up to a sort of ecclesiastical tiddly-winks. The fact is, the Protestant churches have run the social end into the ground. PREACHING IS THE MINISTER'S BUSINESS FIRST, LAST AND ALL THE TIME. The great trouble with modern preaching is that it is like modern flat cooking on a gas stove—it is too quick; much of it is only half done. Sermons are not written, they are hatched. Sermons take time and solitude and quiet and brooding. Half-done sermons, and running, racing, calling, tea-drinking parsons have gone far to lose the grip of the church on men and to bring the ministry into disrepute among them as the little business of little men.

Another misunderstanding, is the feeling that his work does not count for much anyhow. This is hard for the minister to bear, because it is unjust, and is a mistake of dense ignorance. As a matter of fact the minister has occupied a large place among those who have wrought for the welfare of humanity.

In the realm of authorship the ministry ranks high above the other professions. Isaiah, Augustine, Anslem, Erasmus of old and Emerson, Milton, Newton, Coleridge, Edwards, and Bunyon in modern times are a few of the many names.

In the realm of statesmanship there is none to surpass Moses of old, and none to compare as nation-makers with John Knox in Scotland; John Calvin in Switzerland; Hildebrand in Rome; Savonarola in Florence, and John Wycliff in England. Where would democracy have been on this side of the sea without John Robinson and John Cotton and Dr. Witherspoon; and where would it have been in England without Eliot and John Milton?

That is what Guizot meant when, writing the story of democracy, he said, "Liberty came to Europe in the small boat that brought to the west the Apostle Paul." That is what Webster had in mind when he said, "Where have the life-giving waters of civilization sprung up save in the footprints of the Christian ministry!"

That is what John Ruskin was thinking about when he wrote. "The issues of life and death are in the pulpit. The preacher is the 'man sent from God,' to declare 'the unsearchable riches of his grace,' the man clothed in the might and power of God. To be God's man, God's messenger, think you it is a small thing?" "And I sought for a man to stand in the gap," saith God, Young man, would you count it a small thing to be that man?

EVANGELIST HONOR ROLL

The following churches have adopted the "budget" system for placing the Evangelist in every family of active Brethren in their congregation and are thus entitled to a place on the Evangelist Honor Roll of

Church	Pastor
GRETNA, OHIO, 2nd Yr.	EDWIN BOARDMAN
WASHINGTON, C. H., O., 2nd Yr.,	L B. WILKINS
ANKENYTOWN, OHIO, 2nd Yr.	A. L. LYNN
ASHLAND, OHIO, 2nd Yr.	J. A. GARBER
BEAVER CITY, NEB.	C. M. PIERCE
MORRILL, KANSAS	J. D. KEMPER
LANARK, ILLINOIS, 2nd Yr.	B. T. BURNWORTH
WATERLOO, IOWA	H. L. GOUGHNOUR
MUNCIE, INDIANA, 2nd Yr.	J. L. KIMMEL
COLLEGE CORNER, INDIANA	D. A. C. TEETER
HAMLIN, KANSAS	GEO. E. CONE
ALLENTOWN, PENNSYLVANIA,	A. L. DELOZIER
JOHNSTOWN, PA., 3rd CH.,	GEO. E. JONES
ROANOKE, VA., MT. VIEW	J. E. PATTERSON
MILLEDGEVILLE, ILLINOIS	MILES J. SNYDER
PORTIS, KANSAS	A. E. WHITTED
FAIRHAVEN, OHIO, 2nd Yr.	B. F. OWEN
LONG BEACH, CALIFORNIA	L. S. BAUMAN
BURLINGTON, INDIANA	W. T. LYTLE
CARLETON, NEBRASKA	Z. T. LIVENGOOD
FALLS CITY, NEBRASKA	H. F. STUCKMAN
MEYERSDALE, PENNA	E. D. BURNWORTH
SUMMIT MILLS, PENNA	E. D. BURNWORTH
MEXICO, INDIANA	L. W. DITCH
LORDSBURG, CALIFORNIA	THOS. H. BROAD
SALISBURY, PENNA.	E. D. BURNWORTH
FLORA, INDIANA	W. T. LYTLE
LOS ANGELES, CAL., FIRST CH.,	N. W. JENNINGS
NAPPANEE, INDIANA	C. E. KOLB
BERNE, INDIANA	W. F. JOHNSON
LOUISVILLE, OHIO	GEO. S. BAER
JOHNSTOWN, PA., FIRST CH.	J. F. WATSON
SUNNYSIDE, WASH.	CHAS. H. ASHMAN
DENVER, INDIANA	L. A. MYERS
BRYAN, OHIO	G. L. MAUS
ELKHART, INDIANA	H. H. WOLFORD
SIDNEY, INDIANA	L. A. MYERS
LOREE, INDIANA	W. T. LYTLE
LINWOOD, MARYLAND	E. M. RIDDLE
CONEMAUGH, PA. 2nd Yr.	L. G. SMITH
AKRON, INDIANA (New Highland)	D. A. C. TEETER
FT. SCOTT, KANSAS	MRS. L. C. WEBB
CLAY CITY, INDIANA	GEO. W. KINZIE
ROANN, INDIANA	ROY BRUMBAUGH
TIOSA, INDIANA	ORA I. OXLEY
NEW PARIS, INDIANA	ORA I. OXLEY
FREMONT, OHIO	H. M. OBERHOLTZER
FOSTORIA, OHIO	M. S. WHITE
OAKVILLE, INDIANA	A. R. STALEY
BERLIN, PENNA.	I. B. TROUT
NORTH LIBERTY, INDIANA	C. C. GRISSO
DUTCHTOWN, INDIANA	HOMER ANDERSON
NORTH ENGLISH, IOWA	W. H. MILLER

The New Year in Ashland College

BY W. D. FURRY, PH.D.

On Friday evening, December 20, Ashland College suspended all classes for the year 1918. All classes will be resumed on Friday, January 3, 1919.. **New students may enter at that time and find ample work.** All Departments of the College will be open and students entering at the beginning of the new year may register for any work they are prepared to carry with profit. It is advised that all students who anticipate entering at the opening of the new year correspond at once with the President so that no disappointments may arise on entering the school.

Ashland is a fully organized College. Except training for the Ministry and Business no professional work is offered.| Students desiring to enter professional schools may complete two years in Ashland and enter professional schools as Juniors. During these two years spent in Ashland the student may ground himself in the knowledge of the Bible and the teachings of his own church. The young men of the church ought to avail themselves of this opportunity.

The College also maintains a preparatory department for students who are not prepared to enter at once upon collegiate or professional courses.

A number of new courses will be offered at the opening of the new year so that students entering at that time will have no difficulty in securing sufficient work.

The Special Departments, Piano, Voice, Expression and Business are well organized and offer splendid arvantages If it is impossible to remain the entire year in residence you can spend three months in one or more of these departments and carry some college or Bible work without extra cost. Numbers of our young people ought to spend at least a few months each year in Ashland College.

The Department of Religious Education offer a number of well-organized courses that Sunday School Workers and Endeavorers could follow with great profit. Why not come for twelve weeks at least?

Room and Board are under the direct supervision of the College and the cost is as low as conditions will justify.

The College will also conduct two sessions of the Summer School for Teachers, the first beginning about May 1. Announcements will be ready about March 1. The Summer School is fully recognized by the State Board of Education of Ohio and will be recognized by other states in consequence. The regular Faculty of the College will offer instruction in the Summer School and a number of teachers of recognized standing in the state will be added. It is hoped that many of our young men and women now employed in the public schools will consider Ashland in planning for Summer School work.

The days of social, industrial and moral reconstruction are on. There is great need of leaders. Why not qualify for a position of social and moral leadership? Ashland can help you. If interested address the President of the College for further information.

IN MY FATHER'S HOUSE

BY REV. ADOLPH HABERLY

It is all one house, my Father's home,
The living and dead each have his room,
Not into a far country do we travel on,
In that dread moment when life is done.
Nor through a shadowy or uncharted land,
Ere the soul can come to the heavenly strand.
It is only a passing from one room to another,
A step through a veil to a bright chamber, brother!
There is no facing of storm or of night,
We are e'er in God's house, and e'er in his sight.

A little child may well be afraid
When sent all alone through night's dark shade,
Through a lonely road, where dark shadows fall.
But fear is dispelled, when its father's call
Invites the dear child to the lighted room,
Away from the dark and the shadowy gloom,
With father and mother and love all aflame,
Calling their darling, by some tender, pet name.
'Twill ever be one of its happiest days,
One it will treasure in memory always.

In my Father's house are many rooms,
And death is not housing us in the dark tombs.
'Tis but our passing from our former school room,
To a much better room in our heavenly home.
Into no danger doth God send us out,
And into no storms that are raging without.
'Tis but one brief step, and lo! we have come,
Into a much brighter and glorious room,
Our tasks are all finished, our school days all done,
Our Father has called us to his heavenly home.

—The Presbyterian.

REVIEW OF

The Thought and Work of the Church

This week all records have been broken in the way of adding churches to the Honor Roll for the Brethren Evangelist as four churches have won places on the Roll. The churches that are thus honored are Berlin, Pennsylvania, J. B. Trout, pastor; Dutchtown, Indiana, Homer Anderson, pastor; North Liberty, Indiana, C. C. Grisso, pastor, and North English, Iowa with W. H. Miller pastor. This is a mighty fine record for this week, but there are many other churches that should win places on this Roll and it should be done at once so that the new subscribers will get the first number of the New Year, which will be the first number under the editorial management of Brother Baer. The Evangelist will come out next week with a brand new "title page" that will add much to the appearance of the paper and everybody will want a copy of this first number. We can also add that Muncie, Indiana and Conemaugh, Pennsylvania have gone on the list for the second year.

This week we publish two letters and a true story from our missionary party in Africa. From the dates on the letters it will be seen that the mail reaching Africa travels even more slowly than it does in the United States. Our readers who are inclined to complain if the Evangelist does not always reach them before Sunday should consider how it seems to the Gribble party to get only one paper in six months, even though the paper is sent to them regularly every week.

If there is a pastor in the Brethren church who is absolutely Brethren from the ground up it is Homer Anderson, pastor at College Corners and at Dutchtown, Indiana. With him everything possible about his work must be Brethren. Of course there are other pastors that feel the same way but among many there is room for the development of the spirit of loyalty that Brother Anderson manifests. Brother Anderson will surely make a record at Dutchtown and also at College Corners.

We have a very interesting letter from W. H. Bock, telling of the new work he has opened up in Carlota, Argentina. The Brethren church now has three mission stations in South America and from Brother Bock's report we gather that this newest station bids fair to become prosperous and fruitful in a very short time even though the opposition is great, for it has been noted that real Christianity often flourishes best where opposition and persecution are to be contended with. Such conditions throw the workers more fully upon the Lord for strength and his help never fails.

The first section of the Conference Minutes and the Brethren Annual has been off the press for several weeks, but because of the scarcity of help and the pressure of the work in getting out the Sunday school quarterlies the work on the Minutes had to be laid aside for a time, but as soon as the quarterlies are out of the way the work on the Minutes will be rushed to completion. This will be by far the most complete report ever made of the Conference, among other things the list of the names and addresses of all delegates in attendance will be included. This report is also being made at a greater cost than any previous report and we trust when the order cards are received by the pastors they will order as large a supply as possible, otherwise the Publishing House will suffer financial loss.

Dr. J. Allen Miller, Dean of Ashland Seminary makes a special announcement on another page concerning the work of the Seminary. As he says the conditions of the church and of theological seminaries have been greatly changed by the war, but now that the war is over there should be a turning of young men toward the work of the church and toward the ministry.

W. C. Benshoff, district director of the Four-Year Program for the Pennsylvania conference makes an important announcement on another page. The pastors of Pennsylvania are directed to read this notice.

Three Sunday schools have accepted the Waterloo, Iowa school's challenge for the four months' contest as announced two weeks ago, namely, Huntington, Indiana; Flora, Indiana and Ashland, Ohio. Are there not many more schools that will enter this contest?

It is a wonder that some writer of popular songs has not written "The Song of the Flu" for use in the theaters before this; but if the epidemic continues much longer we need not be surprised to learn that some minister has taken it upon himself to compose such a song. We are sure Brother Lytle feels very much like it, but while he is able to express his feelings in vociferous prose we are not so sure about his poetic tendencies. However, Brother Lytle does not intend to allow anything from Spain or from any other earthly kingdom spoil a whole year's work for the Kingdom of God and he plans to make his work intensive if it can not be extensive.

We ask the pardon of Brother Rench for running his concluding editorial on one of the inside pages instead of on the first page where it naturally belongs, but this being the final issue of the Evangelist under the present editorial management we felt that the first page should be given to an introduction of our new Editor and to an announcement of his work. However, we are sure Brother Rench's contributions will be read with just about as much eagerness on an inside page as they have been when occupying the front page.

We feel this week's paper offers our readers a feast of good things on the contribution pages and we commend the careful reading of the contributions from Brethren Jacobs, Watson, Reagan, etc. We are glad for these strong contributions for our closing number of the Evangelist, but we also have a few more on the "hook" for the use of Brother Baer, but out of our experience we can assure our contributors that they will lighten the labors of Brother Baer nearly one half if they will keep him supplied with good copy.

Around the Editor's Table

Religion and Social Service

Three different positions are held by the people of the Christian world in regard to the nature and character of the work suggested by the heading of this editorial item. It is possible that the Christian world or the church may never get together on the question but it is also possible for them to get a little more closely together than they now are.

There are those who see nothing in the religion of Jesus Christ that moves them to become active in any kind of social reform or of social service whatever. To them the religious life and the social life of the world appear as two separate and distinct things wholly and entirely apart and to them it appears neither desirable nor possible to bring them together. They see no obligation resting on the church to bring about any great social changes to relieve the sufferings and woes of mankind, to them the whole duty of the church seems to be included in the thought of evangelizing or teaching the whole world of the Kingship of Jesus Christ so that at the appointed time he may come and reign upon the earth when everything will be changed and the very power of the evil one that causes all the suffering and poverty and sin of the present dispensation will be overthrown and thus in one grand movement all social wrongs will be swept from human society.

On the other hand there are those who see no value in any religion, even including the religion of Jesus Christ, that does not strike at what they consider the very roots of all social and economic wrongs, and they will have no part with any religion that is not revolutionary in character and that does not have as one of its chief characteristics the purpose to overthrow the present social order and replace it with an order or a civilization that guarantees to every man, not only a chance to live, but a chance to live luxuriously or even royally without any great physical effort on his own part.

Both of these positions may be wrong, but they both can not be right, but on the other hand there are those, and we believe the greater portion of the Christian forces of America belong to this class, who believe there is a very close connection between the Christian life and the service a Christian can render his generation. They see where a practical application of the principles of Jesus Christ may be made to social conditions every day in the year, and though they do not make social service their religion they do give expression to their religion by engaging in service that is helpful to society as it now is. The primary function of the Christian religion may not be that of renovating or of reconstructing human society but the principles of the Christian religion are of such a nature that they can not be practised without bringing about great changes in the social order. In fact it is our firm conviction that there is not a single wrong from which society is suffering, not a single condition that makes life hard for the poor or the weak that would not or could not be changed by a strict application to life, on the part of all, of the principles of the Christian religion.

Thy Glory Hath Departed

The statement that "pride goeth before a fall" was never more forcefully illustrated than when the proud Prussian military organization with its haughty ruler, the Kaiser, suddenly collapsed like a snow man on a hot day in July. It is doubtful if the pages of history record the life and deeds of any monarch of ancient times who manifested a more bigoted and proud disposition than this fallen ruler of Germany. For many years he sought to impose himself upon his own people as well as the people of the world as one of the most humble and pious of men, but it should not be forgotten that the apostle warned the early Christians that in his attempts to deceive Satan himself would pose as "an angel of light." So we may take it that the great religious poses of the ex-Kaiser were but his satanic attempts to deceive the masses who were glad to acknowledge allegiance to such a pious and consecrated leader.

An attempt on the part of the Kaiser to impose upon the people in every part of his domain has been charged to his tendency to decorate many churches with his own likeness. This practice extended, if not from Berlin to Bagdad, at least from Metz to Jerusalm; but it has given the soldiers of the Allies an opportunity to wreak their vengeance upon the figure of the Kaiser when it was not possible to lay hands on his person. In regard to his pose as the prophet Daniel in the cathedral at Metz the New York **Evening Sun** says:

> "The Metz Cathedral struck the key-note of the meaning of today's events when the French formally reclaimed the capital of the lost province of Lorraine.
>
> "One of the stone figures on the facade is that of a monk, but the face beneath the cowl is unmistakable, with its pointed mustache, pointed nose, and sloping chin, which are those of the Kaiser himself, who ordered the head of Daniel removed and his own substituted.
>
> "'The devil a monk would be!'
>
> "But today sacrilegious pride has its fall, for the Kaiser's head has been broken off, his hands are bound with chains, and upon his breast hangs a placard proclaiming: **'Sic transit gloria mundi.'**
>
> "The Kaiser has fled to Holland, and the rise and fall of unbounded ambition are typified by the statue."

George Wharton Edwards, in his recently published book on "Alsace-Lorraine," reports:

> "One could hardly believe this to be true, but true it is—the acme of banality. . . That lovely piece of Gothic work which was sculptured in the eighteenth century by Blondel was demolished by the German administration, who gravely reported that Blondel's style did not agree with or carry out the original plans of the architects of the Cathedral. The removal of this master work of Blondel was nothing short of a crime. And one is led to believe and accept the explanation of the French architects who protested against the substitution, 'That it was really because Blondel was a Frenchman.'"

There was a whole carnival of slaughter of Hohenzollern statues the night before General Petain entered Metz. "William I. had toppled over from the horse of his equestrian monument, while Frederick III., who for many long years had pointed a menacing finger at France from the pedestal upon which he stood, had come down with a rope around his neck." Had William consulted the Scriptures first he might not have chosen Daniel as the prophet for himself to impersonate, seeing that he thus suggests putting Daniel's words into his own mouth as the reader of his own doom:

> "And this is the writing that was inscribed: **Mene, mene, tekel, upharsin.**
>
> "This is the interpretation of the thing:
>
> ....."**Mene**: God hath numbered thy kingdom and brought it to an end.
>
> "**Tekel**: Thou art weighed in the balance and found wanting.
>
> "**Peres**: Thy kingdom is divided and given to the Medes and Persians."—Daniel v, 25-28.

ECHOES FROM BETHLEHEM

In that majestic silence of the night,
When earth has reached its darkest hour;
When ancient gloom was bathed in heav'nly light,
And regnant death should lose its power,—
Crown-jewel set among Judean hills!
What echoes sweet awoke in thee,—
What joy, that ringing down the ages, thrills
The sin-enslaved and makes them free.

Ring on, sweet Carol, swelling hymn sublime,
That echoed forth from highest Heav'n;
Resound ye greatest tidings of all time,
By angel's lips to mortals giv'n:
This eternal epic of the universe,
The Sons of God rejoiced to sing,
And evermore the hosts of Heav'n rehearse,
Through every age and clime shall ring.

Its theme: "All glory be to God above!"
Its aim: the peace of God below;
Its end: the Christ-love crowning all,—a love.
Too deep for angel-minds to know.
"He is our peace," the love of God revealed,
The Lord of lords in love's domain:
Bow down ye earthly potentates and yield
Your hearts to his pacific reign!

Though universal peace be long delayed,
Our prayers of faith shall rise the more,
Till nations long in battle-lines arrayed
Learn peace, a nobler art than war;
Till love most worshipful to God control
All powers of mind and heart, that so
A love to men, from fountain-depths of soul,
May ever pure and constant flow.

Now while we sing our songs of "peace, good will,"
Let hate and strife be crucified;
Let "peace on earth" its Heav'nly aim fulfill,
And kindly deeds be multiplied.
Roll onward holy echoes of his birth,—
Sweet hymn the angel-choirs began,
Till Father-love may reign in Heav'n and earth,
And brother-love bind man to man.

"Go ye therefore, and teach all nations" MATT. 28:19

The World Kingdom

"That at the name of Jesus every knee should bow." —PHIL. 2:10.

COMMUNITY SPIRIT IN THE COLORADO DESERT

Kinikin Heights community is located in the desert about seven thousand feet above sea level, far from any town, on the frontier of Colorado. Its residents are chiefly health-seekers, with meager resources, who had become homesteaders and until eight years ago lived most isolated lives—two or three families on a mesa with yawning chasms of canon between them. Then a former Sunday school superintendent moved into the community and some former teachers. Immediately a Sunday school was organized to meet at a private house, and a community interest sprang up. It became apparent that a day school must be started and the first year a short term was held in an old unused granary. The next year a building was constructed by community labor, centrally located. It has become the social center and in it are held both day and Sunday school, preaching services and prayer meetings. During the past winter a literary society met every week and has been a help socially and educationally. It has been the Sunday school that deserved the credit for what has been accomplished, for it has united the people and given them a common interest.

HEATHEN WORSHIP IN AMERICA ..

Foreign missionary work is not limited to heathen lands, as the following will prove:

"Twenty years ago the Swami Vivikenanda began missionary work in America. Now his followers in this country claim 100,000 converts and seventy-four meeting places. The sun god, Buddha and other heathen deities have temples in New York City, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well known temple to the worship of Krishna, where the rites of pure, east Indian type, are carried on by Americans. In the beautiful $100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though she now worships the sun god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi and a horde of other non-American and non-Christian religions are found in the United States.——The Continent.

ADVANCEMENT OF THE NEGRO

Hampton and Tuskegee Institutes, Fiske University, and other educational work for negroes, conducted by Northern and Southern churches of America, have been the leading factors in promoting the advance of the ten million negroes of the United States on physical, intellectual and spiritual lines. In the half century since the Civil War, the negroes have more than doubled in population, but they have increased their intellectual equipment by about one million percent. There are over 100,000 colored students in the 490 normal schools and fifty colleges of the South, and there are twenty-six theological seminaries, three schools of law, four of pharmacy, five of medicine and seventeen agricultural colleges, all for negroes. The cost of this higher education in one year is over $4,000,000. Intelligent Christian leaders have been developed, and negro school teachers, physicians and lawyers are steadily increasing in number and influence.

THE EVANGELICAL SEMINARY IN MEXICO

"Few institutions have taken a firmer hold on the thought and life of the people than the Evangelical Seminary in Mexico City," so writes Mr. Orwyn W. E. Cook. The native leaders and the members of the churches have shown an increasing interest in this center from which will come the trained ministry for Mexico's tomorrow. With such a backing the faculty and council look forward with high hopes.

The first annniversary exercises were held in the "patio" of the school on July 14th. There were present representatives of all the churches. The addresses looked to the place of the seminary in the life of Mexico and especially emphasized the power of a prepared ministry in helping to solve Mexico's difficult and intricate problems. The Rev. I. D. Chagoyan laid emphasis upon the need for a profound knowledge of the scripture message from burning hearts of men who have seen the Christ. The call today throughout Mexico—and throughout all Latin-America—is for leadership, scholarly and spiritual, religious and evangelistic. When the Mexican people see in the ministers of the Evangelical churches a leadership of this type the new day will come. Evangelical Christianity has a message not only for the lower classes but the rich, not only for the ignorant but for the learned, and the future will demand that attention be given to the needs of all and not of any one class.

This example of inter-denominational co-operation can not fail to point the way to future successes. The individual churches, their history, their points of distinctive emphasis and their work throughout the world are not lost sight of nor minimized, but the great common points of our faith, our common hope and the love and fraternity that unite us in Christ are dominant. Mexico needs a great national church united on the basis of St. Paul, "One Lord, one faith, one baptism." The missionary societies of the co-operating churches have shown a deep interest in the school and are planning large things for the day to come.

ORWYN W. E. COOK.

BIBLE DAY IN MEXICO

The churches in Mexico have adopted a Bible Day on which they present the importance of the circulation and study of the scriptures and take offerings for the American Bible Society. The first collection of nine pesos came from the Seventh Day Adventists and $25 American money have been received from three Baptist churches. The Native Pastors' Association of Mexico City have taken up the idea of Bible Sunday very enthusiastically. In fact they celebrate Bible Week, finishing with Bible Sunday.—Bible Society Record.

RUSSIAN BIBLE SOCIETY IN 1818

It is interesting to know that there was a period in Russia in which the Bible was freely distributed in that country. During the latter part of the regime of the Emperor Alexander I, a Russian Bible Society was in existence which, under the favoring auspices of the Emperor, distributed a great many copies of the Bible. In 1818 as many as 128 branch organizations were affiliated with this society and the Bible was printed for them in 28 different languages.

This work of Bible distribution originated in Moscow when a minister of the gospel became a tutor to the children of a Russian princess and employed his influence so well for the spiritual good of those about him that he finally obtained the Emperor's permission to found this first Russian Bible Society.

THE BIBLE IN BRAZIL

In a little village in the Brazilian forests a colporteur of a Bible Society had sold a number of copies of the scriptures, but no sooner did the native priest discover that the villagers were reading the words of Christ than he ordered them to deliver up all the copies to be publicly burned. A great fire was kindled and the crowd stood looking on, sullen and reluctant, while their purchases went up in smoke. They did not altogether approve of the proceedings, for what they had read of the books had not seemed to them very dangerous. But one by one the Bibles and Testaments were torn from their covers and thrown into the blaze, and as a breeze fanned the burning leaves one was whisked out of the fire, carried over the house-tops and away to the outskirts of the village, until a final puff of wind sent it in at the window of a devout senora. As she read the fragment she was greatly impressed, and when her husband returned in the evening he, too, was deeply interested and the leaf was carefully put away. A year passed and another colporteur visited the village and called at the home of the senora. She hurried away and brought out her treasured leaf, asking if he could tell her the rest of the story. "Why," said the colporteur, "this belongs to the book I am selling," and he showed her the third chapter of John, from which the page had come. Gladly a Testament was purchased and the woman and her husband sat down together to read the story. They studied over it earnestly until they found the peace of the gospel and one by one their whole family came to know the Word of God. So it came about that through the very action of a fanatical priest a center of Christian knowledge grew up in that village.

ALLAH AND THE PANAMA CANAL

Rev. John Van Ess, writing in Asia, tells the following amusing and significant incident:

"One day D—— wandered into a school up the Tigris. On the wall hung a map of the western hemisphere. The class was being taught something about the new world. The teacher, knowing that his visitor was an American, asked him to tell something of his homeland. So D—— pointed to the Isthmus of Panama and told of the canal and the project of uniting two worlds. When he was through the teacher stepped forward with the following cogent moral: 'This teaches us how we are privileged to live in a land where Allah is known and feared. Over there they purpose to cross Allah's path by making water to flow where he made land!'

"But D——'s reply took the wind out of the sails of the mullah. 'I see,' said he, 'you have made a bridge across the Tigris here. If Allah had wanted you to walk on the other side, why did he separate you from it by a river?' "

PROGRESS IN CHILE

Fifty years of evangelical effort in Chile have brought remarkable results. Half a century ago a score of men and women met in a Valparaiso dwelling to form a league for extending religious ideas which ran counter to all former thinking. They were ridiculed, persecuted, distrusted, but carried on with resolute courage. At the present day the evangelical community numbers thousands. Their influence on legislation in Chiel can be plainly seen, and great progress is being made in the effort to abolish illiteracy.

WILL THERE BE A NEW "CHURCH" IN FRANCE

The London Morning Post, in a recent issue, makes the following comment upon the somewhat prevalent idea that the Pope and Roman Catholic authorities at Rome are more in sympathy with the Kaiser than with the Allies:

"The silence of the (Papal) church upon the issue of right and wrong in Germany's assault upon the peace of Europe, the treatment of Cardinal Mercier, the coincidence between the papal note and Germany's interest at the time it was issued—these and other incidents have aroused a feeling among Roman Catholics akin to the national resentment in England before the Reformation. Nor would we be surprised to see among the Roman Catholics of France an irresistible movement for the foundation of a Gallican church similar in national independence and sentiment to the Church of England as one of the results of this war."

A fulfillment of this forecast would make an important epoch in France's religious history.

THE BELGIAN MISSIONARY CHURCH

The Belgian Missionary church (Protestant) is maintaining its work heroically, distributing New Testaments among prisoners and wounded, keeping up morale of the unemployed and preaching the gospel. The treasurer of this church reported recently that during the year ending March 31, 1918, gifts had been increased over the previous year by twelve percent. In addition, they gave $4,000 to orphanages, medical missions and pensions for old people. They are doing a most efficient work of material and spiritual relief in more than seventy stations and outstations.

INDUSTRIAL WORK IN NORTH AFRICA

The importance of organizing industrial work for converts from Mohammedanism is understood when one realizes that to become a Christian often means persecution, a broken home and inability to find employment. The carpet school at Cherchell, Algeria, in which women and girls are employed, is conducted by the North Africa Mission and not only enables converts to earn a living, but brings them under Christian teaching and influence. It serves the same purpose from an evangelistic standpoint, as a mission hospital, where the patients are brought in contact with systematic gospel instruction. In other places, agriculture, carpentry and other trades have been valuable agencies, both for materially helping native converts and spiritually winning the uncontroverted.

It is unfortunate that the work is now somewhat hindered by the war, because of the great difficulty of obtaining wool and dyes, and the fact that the import of the goods is prohibited by the government.

WHAT SHOULD CHRISTMAS MEAN TO ME?

It is certain that Christmas should mean much to every Christian. Especially should it mean much this year to us. Surely the blessed words of the angels who sang, "Glory to God in the highest, and on earth peace, good will toward men," should mean more to us than ever before. We have had so recently the first realization of the blackness of modern warfare. Praise God we did not learn to like it. Revolutions and strikes that are not considered respectable, are awful, but how about the so-called respectable warfare which calls evil good and good evil?

Then, too, those of us who have kept our lives, by the power of God, from the "flu" evil, have much for which to thank our dear Redeemer for his saving power. Also those who have passed through trials and losses—as well as those of satisfaction.

If any of you have taken a trip from the east, or the middle west, to Los Angeles, California,—under suspense,—you will understand the situation of the scribe in going to see a dear, and only full brother, who had been badly injured in an automobile wreck, —his beloved wife having given her life; because of it, the same day! Going, yet simply trusting God, and expecting to live in the brother's home if he recovers. Then, indeed, you have reason to praise God,—in spite of grief and loss,—for the brother's recovery. This, too, is what Christmas this year means to us, and this is where you find your humble scribe today.

We have opportunitly to attend and do attend, often, the First Brethren church, of Los Angeles. We find them wide awake and active in the good work. They are ready to extend the hand of Christian fellowship and courtesy. In His Name

Los Angeles, Cal. MARY DIETZ.

HOW THE BATTLE-HYMN OF THE REPUBLIC WAS WRITTEN

In an article in the july St. Nicholas, Mary R. Parkman tells the life-story of one of Americas' most worthy citizens, "Julia Ward Howe: The Singer of a Nation's Song."

"Mrs. Howe," said her minister, James Freeman Clarke, "why do you not write some really worthy words for that stirring tune?"

" 'I have often wished to do so,' she replied.

"Let us tell the story of the writing of the 'nation's song' as her daughters have told it in the biography of their mother:

" 'Waking in the gray of the next morning, as she lay waiting for the dawn the words came to her.

"Mine eyes have seen the glory of the coming of the Lord—"

" 'She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line was ended; then sprang from bed, and, groping for pen and paper, scrawled in the gray twilight the "Battle-hymn of the Republic." ' "

"And so the 'nation's song' was born. How did it come to pass that the people knew it as their own? When it appeared in the Atlantic Monthly it called forth a little comment; the days gave small chance for the poetry of words. But some poets in the real world of deeds had seen it—the people who were fighting on the nation's battlefields. And again and again it was sung and chanted as a prayer before battle and trumpet-call to action. A certain fighting chaplain, who had committed it to memory, sang it one memorable night in Libby Prison, when the joyful tidings of the victory of Gettysburg had penetrated those gloomy walls. 'Like a flame the word flashed through the prison. Men leaped to their feet, shouted, embraced one another in a frenzy of joy and triumph; and Chaplain McCabe, standing in the middle of the room, lifted up his great voice and sang aloud:

'Mine eyes have seen the glory of the coming of the Lord!'

Every voice took up the chorus, and Libby Prison rang with the shout of 'Glory, glory, hallelujah.' "

In 1778 President Washington wrote: "If we do not get money and soldiers from France, our cause is lost." The answer to this was the coming of Lafayette, and the contribution of six thousand soldiers under Rochambeau. The French city of Le Puy, in memory of Lafayette, presented a flag to one of the regiments of the American Expeditionary Forces, shortly after it landed in France.



Our Youngest Readers



LITTLE GIRL AND THE CHRISTMAS TOYS

It was early Christmas morning. The Brown-Flannel Monkey stuck his head out of the top of Little-Girl's stocking, and made faces at the toys heaped on the hearth rug. "Quick," he cried, "before she wakes up. Which of us will Little-Girl like best?"

Instantly the toys began to talk all at once, and to show off their accomplishments. A top started spinning, a wooly lamb cried "Baa-aa!" Two gayly dressed dolls sprang from their boxes, and a music-box began a lively tune. The confusion was put to an end by a loud thumping noise, and out from a dark corner walked a tall, thin stranger, so big and black that he frightened some of the little toys almost into fits.

"Friends," he said, "I am Mr. Umbrella. As I am only a Useful Present, it is not likely Little-Girl will care for me. Therefore let me be judge among you. Now—each in turn. Miss Pink-Silk Dollie, you begin."

The Pink-Silk Doll tossed her curly head and courtesied grandly to the Toys. "Little Girl must love me best," she declared, "because I am so beautiful!"

"Not necessarily," a sharp voice broke in. "Beauty for dolls is out of style nowadays. "She'll choose me first, for I'm a Natural Doll."

"No, she'll like me, for I'm not a silly doll, but a furry Bear!' '

"No, me, for I can say Baa-aa!"

"Me, for I am Jumping-Jack, and I can make her laugh!"

"Me, for I am a Brown-Flannel Monkey, and I can scare her!—"

In spite of all Mr. Umbrella's efforts to keep order, the noise and arguing was as bad as ever again, but in the midst of it all the clock struck six! Instantly every sound was hushed, every toy stood stiff and still in its place on the nursery rug. In her crib in the corner Little-Girl began to stir and to stretch. She sat up, rubbed her sleepy eyes, and stared hard at the toys. Then she sprang out of bed, trotted over to her presents, and picked out —what do you suppose? Not the Lamb or even the Brown-Flannel Monkey—no, she stooped and drew from her hiding place behind a picture-book, Jemima-Ann, the old rag doll with a new head! Tucking her lovingly under one arm, Little-Girl stretched out her other hand for Mr. Umbrella. She opened him, spread him carefully over her head and Jemima's, and then trotted off to wake Mother and say a "Merry Christmas."—Gertrude Knevels in The Churchman.

CHRIST AND CHRISTMAS

Out of the lore of Grecian legend comes the story of a prize contest for the best statue of one of the goddesses.

Among the many rare and costly statues presented was one which was the work of a country youth utterly lacking the artistic gift. In consequence his work was clumsy and crude. But his labor had been prompted by a loving heart, having entered the contest only because of his devotion to the goddess.

Strange to say when the day of awards arrived the much coveted prize was given him. And yet it was not so strange, for the goddess in appreciation of the lad's great love for her, herself entered into the crude stone making it to glow with a beauty far surpassing all the others.

A beautiful truth is taught by the impossible supposition of the legend. It was the living spirit within that made the difference.

Like that crude piece of stone are our lives, needing a spirit within to transform them into things of beauty and grace and power. And the spirit which alone can so change them is that of Jesus Christ, and no life is lacking in these qualities into which he comes.

This Christmas should find the coming into many a soul from which he has hitherto been excluded of this great Transformer of the ugly into the beautiful, the base into the noble. The song of which Phillips Brooks so beautifully sang may well be ours.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

That will be an experience which will make the natal day of the world's Redeemer glow with a beauty far surpassing any other we have ever experienced; yea, it will make every future day radiant with glory and blessed with peace.

African Letter

Brazzaville, French Equatorial Africa,
September 16, 1918

My dear Friends:

I am almost three years old now. Probably by the time you receive this my third birthday will be past. We are still here at Brazzaville. Since I wrote you last I am learning many things. I can go to church now and sit quietly on Daddy's lap during the service, and listen to a native preacher whom I do not understand. Mamma says that is more than some big people can do. You would be surprised to see how tall I am. Mamma says I look very much so in my overalls. I like to call myself a boy and everyone seems to think I am a boy. Mamma says it is because I am so boisterous.

I talk only a little Sango, for we do not have the Sango people around us, but I understand it, for I hear Daddy and mamma and Aunt Toddy talking it to the boys who work for us, and the boys speak it to me. They are Bakongo boys, and speak a very hard language. Mamma and Daddy understand a little of it, but we are not trying to learn it, as it is not used in Ubangi-Shari where we are going when Jesus lets us. Mamma wants all the little boys and girls to pray very much that the gospel, that blessed story of Jesus Christ may soon be preached in Ubangi-Shari by your little band of missionaries and by any others whom the dear Lord sends.

I speak a very little French too. I can say, "Bon jour," (good day) and "Bonne nuit" (good night), and "Silvous plait") If you please). There is a French lady at Brazzaville whom Mamma and Aunt Toddy sometimes take me to see. As soon as we went in the other day I climbed up on Mamma's lap and said in English, "Jesus loves the French lady." The lady did not understand, and asked Mamma what I said. Mamma told her in French, and although she is not a Christian, she said, "C'est bon," (It is good). I like to tell the boys who come here to store palm-nut kernels in the old magazine near here, about Jesus. I do not know Babongo of course, so I just talk to them in English. I always say to them, "Many boys. Jesus loves you." They always seem interested in what I say. Often I show them my little dolls, which they think are very strange indeed. Some of them are even afraid of them, and try to run away. My dolls wear no dresses. They have clothes but I do not see why they need to wear them when the black babies do not wear clothes. So I make no other use of their clothes except to wash and iron them, which I dearly love to do. My little iron is always cold, but I enjoy the process of ironing them anyway. The other day when Daddy went to town, he brought me four large pictured handkerchiefs in which I like to wrap my dolls, for that is the way in which the natives sometimes dress.

When I wash their clothes, I usually do so about eleven o'clock. Mamma plans it this way because I take my bath at 11:30 and put on my sleeping suit ready for bed right after my lunch. You see, I haven't learned to wash my dollie's clothes yet, without getting my own wet.

We have had a long, cool, dry season, no rain since May. The dust is very thick upon the ground. Now it is beginning to grow hotter again. By and by when you are having your long, cold winter we shall be having our long hot rainy season again. When we first came here in March it was hot and rainy.

We are happy here for we feel that we are obeying Jesus. He has provided for us, kept us well, and has kept away from us all thieves and others who would do evil. We have had shelter in the time of rains, and we have had no hard storms.

The only hard thing which Jesus has asked us to do or to suffer is to wait for his working. Mamma says it is hard, but that his grace is sufficient. We are all praying that just as soon as we may go on, the way will be open. Mammma says we must pray for Jesus to send us there. I know we must go on a boat, so I am always praying and singing, "Oh, Jesus send a boat." Won't you pray that too? I see many wonderful things that Jesus does, how he breaks the moon, and makes it whole again, how he cares for us, and I believe in answer to our simple prayer of faith he will soon send a boat to take us on to Ubangi-Shari.

Very lovingly, your friend,
MARGUERITE EDNA GRIBBLE.

J. A. Garber, Pres.
Ashland
Ohio

Our Young People at Work

G. C. Carpenter
Secretary
Peru, Indiana

"WANGECE," A TRUE STORY

In the highlands of British East Africa among the Akikuyu tribe there is a station of the Africa Inland Mission known as Kinyona. In connection with this station are a number of outschools. To one of these, in the latter part of 1914 was attracted among other boys and girls, our little heroine Wangece. In February, 1915, arrangements were made by the missionaries at Kinyona to forward her to one of the Homes established for girls by this Mission. So Wangece left her heathen village, its smoke and its filth, its red ochre and castor-oil, its gardens and its granaries, but above all, its sin and its witchcraft and came to Kijabe. Contrary to most Kikyu girls she was shy and modest in her character and deportment,—a pearl of great price among heathen women.

Wangece was an orphan, but she was not lacking in those who claimed her as their property, and who expected at her marriage to be the recipients of the dowry which must be paid, for African girls of heathen origin. Her people came to see her, bringing her favorite porridge meurn, with the tempting bananas and other fruits of Kinyona district. But tempting as was the food, she looked without touching. She wanted the words of Jesus and the ways of God, and firmly rooted in her yet untransformed heart was the superstition that to eat food from home would tempt her to return to that place upon which she had turned her back, that she might know the Lord. By repeated persuasions, however, she finally yielded and put on once more the skins and ornaments which she had worn in her heathen days,—But oh, how sad she felt! The Superintendent said to her, "I want to see you in your Kikuyu dress, Wangece." And suddenly Wangece saw herself! Running to the matron and throwing her arms around her, she said, "Ndikwendaguthie," "I don't want to go." "You need not go," replied the matron tenderly. She took off the skins and her ornaments, and giving them to the natives who had come after her, she said, "Go back with them. I shall never go."—This battle was fought, the victory won. The European clothing signified the inward desire of the Kikuyu maiden to seek the things of God.

"Only a little girl was Wangece, but she had been bought by a young man, a raw heathen before she came to the Home at Kijabe.

A very popular young man indeed, was he, dressed always in paint and feathers, the usual gala attire of an Akikunyu warrior.. He never gave her people or herself any trouble about her desire to be other than a heathen, nor her rapidly increasing desire to know God.

Shortly after Wangece gained the victory over her manifold temptations to return to her heathen life a change came also over her young lover, whom we will call Kiewill. He too came under the influence of an outschool teacher, who being instant in season and out of season, labored with him one morning while they were having a dance in the village. He was persuaded to leave his sinful ways, and immediately left the village, dance and all. he had once earned while working for a settler, on the other arm, he went to a neighboring stream. Paint and feathers were removed, his head was shaved, his body washed, his clothes were donned, and thereafter he started to school. Temptations have come to him, but he has kept true and faithful to him whom that day he saw revealed as the Savior, and for whom he had counted it a joy to forsake his heathen ways.

Wangece, faithful also to him who had called her was to have the reward of earthly happiness as well. For Kiewill sent word to the matron of the home that he still loved Wangece. Permitted to do so, he approached Wangece with that story of true love, which whether couched in English, Spanish, French Kikunyu or Sango, never is unwelcome to the loving maiden's ear. And so, "Mingukwenda, Wangece, mingukwenda, tu," was again repeated, until Wangece yielded not only herself but her heart as well to the one who, owning her, yet sought her. Kiewill and Wangece are engaged. It was a glad but touching day when they both went down into the baptismal waters. The two loving each other, love him most, and the marriage day so soon to follow, will be a day of earthly joy, foreshadowing the heavenly bliss one day to be ours when our Lord returns to his bride.

Kiewill must make the final arrangements with her relatives, he must go through the last formalities, and then he shall receive his own bought and sought one as his bride.

Wangece will be arrayed in white, as I have seen so many sweet brides arrayed in East Africa. Brides of two colors if you please, but all in white. It reminds me of the time when black and white, native Christian and missionary worker, we shall be alike arrayed in the fine linen, which is the righteousness of the saints and shall be made ready for the marriage supper of the Lamb.

When shall these happy types, these sweet foreshadowings, come to Ubangi-Shari? His messengers are present, his time is being rapidly fulfilled, and there, too, as in East Africa our Lord shall be glorified as his ransomed ones comes.

DR. FLORENCE N. GRIBBLE.

GETTING READY FOR LIFE

One had far better take a bushel baskot to carry a peck of plums than to attempt to carry a bushel of plums in a peck measure. It sometimes looks, however, as if people are so eager to get the "plums" that they never stop to think whether they are able to carry them or not. The nations of the world are cursed with incompetents who have secured positions of trust and responsibility through political influence. Much of the unhappiness of this world grows out of the attempts of people to secure something of value without making an adequate return. Instead of seeking a place of honor and influence, one should rather aim to secure the ability to fill such a place with credit.

When the great pianist Paderewski was giving recitals in Boston, he was about to enter the music hall one day when an old lady stopped him and exclaimed in great glee: "Oh, Mr. Paderewski, I am so glad to see you! I have tried in vain to purchase a ticket to your concert. Haven't you a seat you could let me have?"

"Madam," said the great pianist, "the management has placed but one seat at my disposal, and that you are welcome to if you think fit to take it."

"Oh, yes, and a thousand thanks! Where is it?" was the excited reply.

"At the piano," replied Paderewski.

It is needless to add that the woman did not take the seat that was offered her. Though thousands of people filled the hall that day, there was only one who could occupy that seat. That seat could neither be bestowed nor received as a gift. It belonged to the one who had qualified self for it, and from him it could not be taken away. The important thing for us to learn is that we must earn what we get; we must qualify for a large place if we hope to secure and retain such a place. The young Indian brave was not allowed to wear feathers until he had shown himself worthy by pulling those feathers from the tail of a live eagle. The world will not allow you to hold any honored position until you have shown yourself worthy of that honor.—Friend for Girls and Boys.

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And a smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you ask what it was—why the quivering lip?
Why the half-suppressed sob and the scalding tears drip?
Were you brother of his when the time came of need?
Did you offer to help him, or didn't you heed?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?

—F. B. Gawell, in Grit.

THE SORROWS OF GENIUS

Homer was a beggar.
Spencer died in want.
Cervantes died in hunger.
Terence, the dramatist, was a slave.
Dryden lived in poverty and distress.
Sir Walter Raleigh died on the scaffold.
Butler lived a life of penury and died poor.
Bacon lived a life of meanness and distress.
Plutus, the Roman comic poet, turned a mill.
Paul Borghese had fourteen trades, and yet starved with all.
Tasso, the Italian poet, was often distressed for five shillings.
Steele, the humorist, lived a life of perfect warfare with bailiffs.
Otway, the English dramatist; died prematurely through hunger.
Chatterton, the child of genius and misfortune, destroyed himself at eighteen.
Bentivoglio was refused admittance into a hospital he had himself erected.
Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law.
Milton sold his copyright of "Paradise Lost" for $75, at three payments, and finished his life in obscurity.

—Unidentified.

BEFORE YOU GET ENGAGED ..

Before you get engaged, my dear girl with the dreamy eyes—

Consider whether the young fellow is the kind of man whose company you could enjoy —not only on Sunday evenings, but on Monday mornings.

Find out how he treats his mother and sister and younger brother, when he is alone with them.

Discover the opinion of him entertained by his employer and by his fellow employees, way in the back of their heads.

If he smokes, think how you would like to breathe for the rest of your life the odor of stale tobacco—and have your children breathe it.

Make up your mind whether the process of getting five dollars out of him would be equivalent to the siege of Verdun.

Learn the caliber of his religion; can it hold its own in the face of disappointment, and loss, and sickness and death?

Scrutinize his love for you; is it more than skin deep? or will it fade as soon as your beauty fades?

Do you regard him as a suitable companion, not so far above you intellectually that you cannot stimulate him, or so far below you intelectually that he cannot stimulate you?

Do you believe in him so thoroughly that your promise to love, honor—yes, and obey —will come without hesitation or reservation and with glad and proud loyalty?

Are you sure that he would bring to you the same unsullied purity that you would bring to him?

In short, are you confident that he would be to you a life companion dearer than life, with a love stronger than death, and that your marriage would have upon it the blessing of the Christ of Cana?

Then, dear girl with the dreamy eyes, place your heart in his hands.

But not until then.—C. E. World.

News From the Field

Carlota, Argentina

Nov. 1, 1918.

Dear Readers of the Evangelist:—

Those of you who are interested in missions will be glad to learn of our recent change. We left Rio Cuarto the 17th of last month and came to Carlota, which is about three hours' ride and a distance of some seventy miles. It was a beautiful morning just after a heavy rain and we could not but admire the vast fields of alfalfa with the thousands and thousands of cattle grazing upon them. It was a perfect picture, the fresh green meadows speckled with red and white herds as far as we could see in places. One accustomed to ten and twenty acre fields almost feels that he is dreaming to see these vast fields, some of them with sections thrown together. The wheat is growing nicely where there is any, but the crop will be short in this section due to a drouth at sowing time.

Another sight we shall not soon forget, was the large stacks of wheat, of last year's crop, which are yet to be seen at many stations. There was no shed room for a large part of the crops so it was sacked and piled up to endure the weather. Canvass covering is extremely expensive and almost unobtainable, so hundreds and doubtless thousand of bushels of fine wheat is just rotting and wasting. Due to a staggering shortage of freight cars this wheat could not be hauled to Buenos Aires and thence to hungering Europe. But what is possibly the most surprising and most shameful fact is that in the same towns where large quantities of wheat are going to waste, bread is selling twice as dear as it should, and many poor people must go hungry right in sight of the food they deserve but can not get. On every hand one hears the Argentinos condemning their government for its bad management of affairs, and one does not have to be here a life time to see just reasons for their complaining. We can but wonder how long it may be before the teachings and principles of our Lord shall sway the minds of those who rule this vast land so fertile and so rich in natural resources. When shall righteousness and justice be practiced? But upon hesitating a moment, the question naturally comes, what can be expected of a country where Roman dogma has reigned supremely for over three centuries and where the love and saving power of our Lord Jesus is so little known? What can be expected where selfishness is uppermost in the lives of so many, where lying is a habit and a convenience, and where so many have a price instead of a conviction? After a little reflection one is rather made to marvel that conditions are as good as they are.

Carlota is a quiet beautiful little town of about 4,000 inhabitants, I mean beautiful in comparison with these other interior towns. But anyone coming from Winona would hardly describe any of these towns as beautiful, he would likely think many of them had been forsaken by both God and man. Here we have found several American and English people, and they have had a great deal to do with improving things. Mr. Ross a man from Illinois, has been the Mayor of the town for some years, and has the confidence and respect of the people. He is known as a Protestant and his influence will be a help to the mission work. We have already found some Christian people and several others who are very sympathetic with us. A few days ago I was explaining our work to a business man, he was very glad and said, "that is one thing this town lacks," and then went on to manifest his disgust with the priests as so many do.

Last Sunday we had our first service, a private meeting in English. Twelve came, one family having driven a Ford 18 miles to get here. This family has been in the Argentina for 16 years and told me that they had been to church twice in that time. They had nowhere to go and such is the case with many, but as well we find many who left their religion in England or America when they came here. Those few who came seemed exceedingly glad to hear the old gospel once more. We hope to have more such meetings in the future along with the meetings in Spanish.

We are now very busy trying to get our home arranged and a hall painted and fitted up for the meetings. We are planning a special campaign to open up the work. We expect Brother Langran and Brother Doorn from Villa Maria and Bellville to come with their Bible coach to help get things started.

We understand that the priest has given a solemn warning to the Catholics to have nothing to do with us and do us all the harm they can.

Let the new work in Carlota not be forgotten before the Throne of Grace.

WM. H. BOCK.

A NOTE FOR THE EVANGELIST

After some delay the Four-Year Program hand books have been received. Distribution has been made. If any pastor, auxiliary president or superintendent has not receivd a copy, please inform me. Dupliate copies have beten sent to you pastors who have more than one church so that you will have sufficient blanks for the reports. There are quite a few of the hand books left. ANY worker in the district who desires a copy, just drop me a card. And pastors, let us not forget to report. The failure of our district last year was the failure to report.

W. C. BENSHOFF,
3015 Maple Avenue District Director.

CHALLENGE ACCEPTED

If the "flu" lets up Flora, Indiana will accept Waterloo's challenge.

SYLVESTER WHETSTONE.

We want to enter the Goughnour "Four Month Contest." Sincerely,

J. W. BROWER,
Huntington, Indiana.

MEETING THE "FLU" AT EVERY TURN IN THE PIKE

This seems to be a very fitting, and faddy, yet not fanciful heading for our little contribution to let our brethren know that we are yet hoping and praying that "in due season we shall reap if we faint not."—Now, we planned to have a meeting in October at Darwin, and a meeting in November at Burlington, and a meeting at Bryan, Ohio in December, but,—We did not get to carry this program out in even a very small way. At Darwin we have been able between "bans" and "bonds" to preach three Sundays since the first of October, and at Burlington (December 17), have only been inside the church once, and walked in and turned and came out. At Bryan, Ohio—I will let Brother Maus tell that experience.

Yet, hopeful, as the "flu" has defeated the already mentioned program, and we have not been able to make any accomplishments toward our various offerings that have been requested; and even have not been able to meet our pledges to the Washington, D. C. work. We are planning to get off on our own right foot and program a meeting to begin January first at Burlington, for which we solicit the prayers of the entire brotherhood.

The conclusion, will have to be with me as well as with a number of more brethren, "We dare not fail," and we shall have to do full time in three-fourths time, and I have always told my congregations there is no such animal as "can't,"— and there must not be any such a result as as failure,—I have this confidence in my brethren at Burlington and Darwin that we are going to win out "in Christ who strengthens us—" remembering "in our patience we possess our souls."

Co-operation is our word, "as workers together"—therefore there is nothing left but for us to press on toiling and rejoicing, knowing that the sun always shines brighter after the clouds roll away.

Then, committing all to Jesus, we are assured of victory, may be not our "wants" but always our needs. In these days, Brethren may we manifest more "faith" and less "quibbling."

W. T. LYTLE.

HOME MISSION NOTES

BY G. C. CARPENTER

Two Teachers Needed

Two teachers are needed for three or four months, one at Krypton to teach the subscription grade school, and the other to teach at Riverside Institute. Neither will have to have a Kentucky certificate. This need should be met by two consecrated volunteers at once. Brother Drushal writes that school should begin December 30 and the school at Krypton should open about the same time. Who will go? Write us at once.

The Matron Secured

The matron volunteered and bettor still her husband will go too. Brother and Sister Russell Humberd, of Flora, Indiana have offered their services for about three months. They are among the faithful workers in the Brethren church at Flora, Indiana. The Lord verily is sending forth workers into his fields.

The Nurse

Word comes from the East that Sister Laughlin has a nurse who has offered to serve. We are hoping that final arrangements will be quickly made so that a nurse will be on hand at the opening of school.

Good News

Brother Cook writes: "I do not know of a case of influenza around here at present. We are planning a Christmas tree and address. The people are anxious for school to begin.

The White Gifts

The Kentucky Mission work shares in the White Gift offering at Christmas time to the extent of $1,000. Every Sunday school ought to do better than ever, not permitting even an epidemic to hinder the carrying of the good news to the ends of the earth. Yours for a record White Gift offering.

The Thanksgiving Offering

Brother Bowman, our faithful secretary-treasurer, states that the churches are not responding very fast. Long Beach just remitted an offering of $125. Long Beach is all right! Every other church ought to reach the thirty cents per member apportionment. The First Brethren church of Muncie, Indiana reached the goal, the only one thus reported in the November report. Peru will be included in the December report as the amount has been sent to Brother Bowman. And if Muncie and Peru can reach the goal, then every church in the brotherhood can. Am I right, Brother Kimmel? There should be two hundred star churches in the December report. Watch for that report.

LOUISVILLE ACCEPTS

The generous offer and courageous challenge of the Waterloo, Iowa Sunday school was accepted by a vote of the Louisville Ohio, Sunday school, and notice is hereby served that the latter school will wage relentless war on the influenza slump. Every division is being made ready and every leader is being groomed for the fray. The rules for the contest as stated by Waterloo are simple and to the point and are accepted by Louisville without change. We are entering this contest for the sake of the restoration of our own school to its former state of health as well as to add momentum to the whole Sunday school movement. We are not saying what star we shall win, whether gold, blue, or red, or none, but this we do say, that we shall be in the contest to the end for "maximum attendance, maximum efficiency and maximum zeal, and therefore we shall win.

F. E. CLAPPER, Supt.

GEO. S. BAER, Pastor.

COLLEGE CORNERS, INDIANA

We take pleasure in reporting the work of the Master at this place. College Corners is not one of the slacking churches of the Brotherhood. They have built a fine new church, which is lighted with the Delco system, and you may know that when people are interested in God that they will be interested in a place to gather to worship him. So we believe College Corners is far from being a dead church. We are not boasting of our job. While they called us to be their pastor, for the remainder of the conference year, we feel sure that they have made a mistake, yet we are willing to do our best to give them the gospel. And with the help of God we shall endeavor to do our part to help them to better things. The work is at a standstill just now, as the "flu" is doing its work. We could stand the midsummer slump better than the "flu." Brother C. C. Grisso is our evangelist at College Corners as soon as we think it safe to start our revivals. We believe that we shall give the devil a good fight. For the devil has no use for me, and I have less use for him. I am on the job, and if he gets a vacation for ten months it will be because the "flu" helps him to it. I believe the College Corners members are a faithful and trustworthy people, and since I have to divide the time with Dutchtown and College Corners, I know that my task is greater, and I will devote all my time now to the work of the Master, and if God my Father, and Jesus my Savior, will let the Holy Spirit lead me all the way, and with the best gift on earth to man the Bible, as my guide, Why should I fear to take the work at College Corners?

DUTCHTOWN, INDIANA

For the Evangelist all old subscriptions will be renewed, and will be sent in with the new ones as soon as we finish the canvass. We are going over the top. I have been in twenty homes and have secured 23 subscriptions in the canvass. One home will be without the paper as the only member there cannot read, so you see you could not expect them to take the Evangelist. We have 12 homes yet to visit and we expect to add 11 papers yet to the list. I wonder how many churches have done as well. We are proud of this good spirit. I am safe to say now that 99 percent of our homes will have the best paper in the world to a Brethren in them.

I am in the harness to make the Brethren church the best church in the world. I want to say I am a radical Brethren, and I think I am right. I don't help any other. If I am wrong I have harmed no one but myself. I believe we ought to practice what we preach.

HOMER ANDERSON.

Ring, Happy Bells

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go,
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in to redress to all mankind.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rythmes,
But ring the fuller minstrel in.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

AFRICAN LETTER

Brazzaville, French Equatorial Africa,
October 22, 1918.

On the Belgian mail that arrived last week we received the first copy of the Brethren Evangelist (one of the issue of August 14th) that came to our hand since we left America for Africa. We certainly were glad to receive it. It was not our intention that we should get away and not have made arrangements for the Evangelist to follow us. Each of us expected the other to be getting it with the "usual result" of any such expectations. We were so glad to get some "church news' 'as we have been hearing so very little. Never since we have entered the Lord's work have we had such a dearth of news as we have had since sailing from New Orleans. However, we are not, nor have we been, lonely, for we have had his presence with us to a very marked degree.

We are very anxious concerning a second party. For all we know, they may be nearing the African coast now, although the latest news that we have is from May when Brother Rollier was writing about passports. We are exceedingly anxious to have him come for we believe that he will be a tremendous help in this field.

We are all well and happy in spite of circumstances for we are greatly exposed to malarial infection and to wait is not easy. But never more in all of our lives have we been able to say, "We are being kept by the power of God." He is our only refuge and he is a safe One. We are so glad for the many, many promises contained in the Word for those who "wait upon the Lord."

Yours in Christian love,
JAMES S. GRIBBLE.

SPECIAL NOTICE

The Seminary of Ashland College will be open to receive all men who may wish to enter in January. You can enter as late as January 27th, and find work and classes. This announcement is made to meet the needs of the men who were in the U. S. service and who may be mustered out. There were such who had intended to prepare for the ministry. Now will be the time to resume their studies or to enter thereon. Never did the church of Christ call so loudly for trained and consecrated leadership as now. Young men, enter school in January and save practically a year. Write for information.

J. ALLEN MILLER, Dean,
Ashland, Ohio.

Our Dead

MARTIN—John, an old pioneer of the county of Carroll, and the father of Mrs. Rolla Michael, of Flora, Indiana, died at the age of 83 years. The funeral was held at the Michael home on November 12, by the writer.

HARNESS—William John, second son of Mr. and Mrs. Elsworth Harness, of Burlington, died at the family home at the age of 17 years, 5 months, 16 days. He answered to the call of the epidemic, and with his bright future and earnest convictions before him, had proven himself to start aright for he made his decision for Christ in the Brethren church a year ago in the Thomas meeting, and proved himself to be a loyal attendant in every service of the church since. His last place of attending was the only time the Burlington Brethren had Sunday school which was November 3rd. What a fine example of manhood is left to mark his existence in the memory of his friends. The funeral was conducted by the writer at the family residence. Besides his parents, he leaves to mourn his departure two brothers and two sisters and one grandfather. May the Holy Spirit lead all of his friends and relatives to the loyalty in service manifested by this youth of tender years.

W. T. LYTLE.

TROXELL—Olive Troxell passed to her long eternal home on Sunday, October 27, 1918, in the bounds of the Center Chapel congregation, Indiana, at the age of 25 years. It was the writer's privilege to be a close friend of the family for many years, having received Olive and her mother into the church eleven years ago. Hers was a beautiful life, devoted to the Master and the interests of his church always. Her going was peaceful after four days battling with influenza. Services at Rich Valley near Peru, Indiana, on October 30, by the writer, assisted by Rev. Wake of the U. B. church.

C. C. GRISSO.

SOLOMON—J. D. Solomon was born in Preble county, Ohio, August 5, 1849; died November 15, 1918, aged 69 years, 3 months, 10 days. He was united in marriage to Lovina Hemmelberger January 4, 1869. Soon after they moved to Michigan, settling near Almena, where he has resided except four and one-half years in Kansas. He leaves his faithful wife, one son, 3 grandchildren, one sister and one brother. Soon after their marriage Brother and Sister Solomon united with the church. He was a strong pillar in the Almena church and will be sadly missed.

Services by the writer

J. H. ENGLISH.

New Troy, Michigan.

PARKS—Hays Parks for twenty years one of the most active members of the Conemaugh Brethren church, died November 5th, 1918, at the Mercy hospital, aged 39 years, 10 months and 26 days. Pneumonia, superinduced by influenza, was the immediate cause of his death. He was anointed before he died.

Brother Parks was received by baptism into the Conemaugh Brethren church during the pastorate of J. F. Koontz and continued in that faith until called home. He was recording secretary of the church for eighten years, and at the time of his departure he was superintendent of and a teacher in the Sunday school. Besides holding these elective offices in the church, Mr. Parks was the peacemaker of the church, an active supporter of everything that was for the good of the church, and the friend and loyal supporter of every minister this church has had since he became a member of the church. No pastor of this church ever had cause to complain of "Hays."

By his death the family has lost a good husband and father, the town a most splendid citizen, the church a loyal member and an efficient teacher, and all who knew him a loyal friend. He was one of God's good men and the church's faithful servants. While no words from human lips can add peace to his ashes nor sweetness to his sleep, yet we feel that he is worthy of Antony's compliment to Brutus:

His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world, "This was a man!"

We therefore address him in the language of the poet:

Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended—but begun.
O, noble soul! O gentle heart! Hail, and farewell.

Besides a host of friends who mourn his loss, he is survived by his widow, four sons and one daughter.

Brethren Evangelist

Maintained by and in the interest of the Brethren Church.

R. R. TEETER, ... Editor

J. ALLEN MILLER,
G. W. RENCH,
GEO. S. BAER, } ... Associate Editors

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Private service was held at his late home on November 7th, and a public memorial service in the church on the following Sunday. Both services were conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

HARBIDGE—Among the first in the city of Mansfield, Ohio, to fall a victim to that dread disease, Spanish influenza, was Dean Gale Harbidge, a son of Mr. and Mrs. Oscar Harbidge, who up to a few weeks ago were residents of Mansfield.

On June twenty-first, 1910, he was married to Miss Stella Smith, a daughter of Rev. E. H. Smith and wife. Mr. Smith has been for many years an honored minister in our denomination and has a son pastor of our church in Conemaugh, Pennsylvania.

Mr. Harbidge was a promising young business man, and one who held the confidence and esteem of a large circle of friends. Mr. and Mrs. Harbidge were the parents of two beautiful children, a boy, Walter Charles, and a girl, Mary Alice.

Everything that medical skill and careful nursing by his devoted wife could do was done for him, but his Savior whom he loved sent the summons "Come Up Higher," and he answered, "Lord I come."

ROHRER—Flora, died October 5th, 1918. in her death the church here suffered a keen loss. She was a regular attendant and worker; she was secretary of her Sunday school class in which she took an active part. She was an efficient clerk in a large department store of the city. Flora was one of our familiar figures in social as well as religious life and we keenly feel the separation which her early death has caused. Our loss is her eternal gain.

ROHRER—Edgar F., brother of the above, died October 10th, 1918, just five days after the death of his sister. Deceased was our Sunday school superintendent. He was a young man of promise, in his official capacity he was careful, painstaking and deliberate. The Sunday school was making progress under his leadership and the loss is greatly felt by all. He was the Business Manager of The Globe, one of our daily papers. He left to mourn his early death a wife and baby girl, mother and brother, besides a large circle of friends.

A. B. COVER.

STUTZMAN—Brother George B. Stutzman passed away in his 47th year, October 20th. He had been a sufferer for a long time avail. He was a member of the Third church having undergone special treatment in Washington Hospitals the past summer, but to no and lived some distance away, upon a farm. Brother Stutzman was a member of a family whose religious life has been part of the growth of our Brethren churches in the Conemaugh Valley. Many of our honored members and old dependables have been of the family relationship. Our prayers and sympathy are extended to the family in their bereavement of father and husband. Services by the pastor.

GEORGE H. JONES.